

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 1 (1844-1868)

*Ellen G. White*

## Table of Contents

Table of Contents	2
1844	15
Manuscripts	15
Ms 1, 1844	15
1845	16
Letters	16
Lt 1, 1845	16
Manuscripts	17
Ms 1, 1845	17
Ms 2, 1845	18
1846	19
Letters	19
Lt 1, 1846	19
Manuscripts	20
Ms 1, 1846	20
1847	21
Letters	21
Lt 1, 1847	21
Lt 2, 1847	22
Lt 3, 1847	23
Lt 4, 1847	27
1848	28
Letters	28
Lt 1, 1848	28
Lt 2, 1848	29
Manuscripts	30
Ms 1, 1848	30
Report of E. G. White Utterances During Vision, November 19, 1848	30
1849	34
Letters	34
Lt 1, 1849	34
Lt 2, 1849	35
Lt 3, 1849	36
Lt 4, 1849	37
Lt 5, 1849	38
Lt 6, 1849	44
Lt 7, 1849	45
Lt 8, 1849	46
Manuscripts	50
Ms 1, 1849	50
Ms 2, 1849	53
Ms 3, 1849	56
Ms 4, 1849	58
Ms 5, 1849	59

Ms 6, 1849	63
Ms 7, 1849	66
<b>1850</b>	<b>68</b>
Letters	68
Lt 2, 1850	68
Lt 4, 1850	69
Lt 6, 1850	71
Lt 8, 1850	72
Lt 10, 1850	75
Lt 12, 1850	78
Lt 14, 1850	81
Lt 16, 1850	84
Lt 18, 1850	85
Lt 20, 1850	86
Lt 22, 1850	87
Lt 24, 1850	88
Lt 26, 1850	89
Lt 28, 1850	92
Lt 30, 1850	95
Lt 31, 1850	99
Manuscripts	100
Ms 1, 1850	100
Manuscripts	101
Ms 1, 1850	101
Ms 2, 1850	102
Ms 3, 1850	103
Ms 4, 1850	104
Ms 5, 1850	109
Ms 5a, 1850	113
Ms 6, 1850	116
Ms 7, 1850	118
Ms 7a, 1850	123
Ms 8, 1850	127
Ms 9, 1850	128
Ms 10, 1850	129
Ms 11, 1850	131
Ms 12, 1850	134
Ms 13, 1850	135
Ms 14, 1850	136
Ms 15, 1850	141
Ms 16, 1850	145
<b>1851</b>	<b>146</b>
Letters	146
Lt 1, 1851	146
Lt 2, 1851	149
Lt 3, 1851	150
Lt 4, 1851	153
Lt 5, 1851	155
Lt 6, 1851	157
Lt 7, 1851	160

Lt 8, 1851	163
Lt 9, 1851	171
Lt 10, 1851	174
<b>Manuscripts</b>	<b>176</b>
Ms 1, 1851	176
Ms 1a, 1851	178
Ms 2, 1851	179
Ms 2a, 1851	180
Ms 3, 1851	182
Ms 5, 1851	183
Ms 7, 1851	187
Ms 9, 1851	188
<b>1852</b>	<b>190</b>
<b>Letters</b>	<b>190</b>
Lt 2, 1852	190
Lt 4, 1852	193
<b>Manuscripts</b>	<b>197</b>
Ms 1, 1852	197
Ms 2, 1852	199
Ms 4, 1852	201
<b>1853</b>	<b>202</b>
<b>Letters</b>	<b>202</b>
Lt 1, 1853	202
Lt 2, 1853	203
Lt 3, 1853	206
Lt 4, 1853	210
Lt 5, 1853	211
Lt 6, 1853	215
Lt 7, 1853	217
Lt 8, 1853	219
Lt 9, 1853	220
Lt 10, 1853	223
Nathaniel's Last Days	223
Lt 11, 1853	230
<b>Manuscripts</b>	<b>233</b>
Ms 1, 1853	233
Ms 2, 1853	243
Ms 3, 1853	245
Ms 4, 1853	248
Ms 5, 1853	249
<b>1854</b>	<b>250</b>
<b>Letters</b>	<b>250</b>
Lt 1, 1854	250
Lt 2, 1854	252
Lt 3, 1854	254
Lt 4, 1854	255
Lt 5, 1854	256
Lt 6, 1854	258
Lt 7, 1854	260
Lt 8, 1854	263

<b>Manuscripts</b>	<b>267</b>
Ms 1, 1854	267
<b>Manuscripts</b>	<b>274</b>
Ms 1, 1854	274
Ms 2, 1854	281
Ms 3, 1854	282
Ms 4, 1854	291
Ms 5, 1854	292
Ms 6, 1854	294
Ms 7, 1854	297
<b>1855</b>	<b>299</b>
<b>Letters</b>	<b>299</b>
Lt 1, 1855	299
Lt 2, 1855	301
<b>Manuscripts</b>	<b>304</b>
Ms 1, 1855	304
Ms 2, 1855	307
Ms 3, 1855	310
<b>1856</b>	<b>311</b>
<b>Letters</b>	<b>311</b>
Lt 1, 1856	311
Lt 2, 1856	314
Lt 2a, 1856	315
Lt 3, 1856	319
Lt 4, 1856	320
Lt 5, 1856	322
Lt 6, 1856	323
Lt 7, 1856	328
Lt 8, 1856	329
Lt 9, 1856	333
Lt 10, 1856	336
Lt 11, 1856	338
<b>Manuscripts</b>	<b>342</b>
Ms 1, 1856	342
Ms 2, 1856	348
<b>1857</b>	<b>351</b>
<b>Letters</b>	<b>351</b>
Lt 1, 1857	351
Lt 2, 1857	354
Lt 3, 1857	357
Lt 4, 1857	359
Lt 5, 1857	360
Lt 6, 1857	362
Lt 7, 1857	365
Lt 8, 1857	366
Lt 9, 1857	368
Lt 10, 1857	372
Lt 11, 1857	373
Lt 12, 1857	374

Lt 13, 1857	377
Lt 14, 1857	378
Lt 15, 1857	379
<b>Manuscripts</b>	<b>384</b>
Ms 1, 1857	384
Ms 2, 1857	387
<b>1858</b>	<b>392</b>
<b>Letters</b>	<b>392</b>
Lt 1, 1858	392
<b>1858</b>	<b>399</b>
<b>Letters</b>	<b>399</b>
Lt 1, 1858	399
Lt 2, 1858	406
Lt 3, 1858	409
<b>Manuscripts</b>	<b>410</b>
Ms 1, 1858	410
Ms 2, 1858	411
Ms 3, 1858	417
<b>1859</b>	<b>421</b>
<b>Letters</b>	<b>421</b>
Lt 1, 1859	421
Lt 1a, 1859	423
Lt 2, 1859	424
Lt 3, 1859	427
Lt 4, 1859	429
Lt 5, 1859	433
Lt 6, 1859	435
Lt 7, 1859	437
Lt 8, 1859	440
Lt 9, 1859	443
Lt 10, 1859	445
Lt 11, 1859	447
Lt 12, 1859	449
Lt 13, 1859	450
Lt 14, 1859	452
Lt 15, 1859	453
Lt 16, 1859	456
Lt 17, 1859	461
Lt 18, 1859	466
Lt 19, 1859	469
Lt 20, 1859	471
Lt 21, 1859	473
Lt 22, 1859	474
Lt 23, 1859	475
Lt 24, 1859	476
Lt 25, 1859	477
Lt 26, 1859	478
Lt 27, 1859	479
Regarding James White as a Leader	479
Lt 28, 1859	482

Lt 29, 1859	488
Lt 30, 1859	489
Lt 31, 1859	492
Lt 32, 1859	493
<b>Manuscripts</b>	<b>495</b>
Ms 1, 1859	495
<b>Manuscripts</b>	<b>499</b>
Ms 1, 1859	499
Ms 1a, 1859	503
Ms 2, 1859	506
Ms 3, 1859	508
Ms 4, 1859	510
Ms 5, 1859	512
Ms 5a, 1859	537
Ms 6, 1859	538
Ms 7, 1859	556
Ms 8, 1859	567
Ms 9, 1859	574
Ms 10, 1859	579
<b>1860</b>	<b>583</b>
<b>Letters</b>	<b>583</b>
Lt 1, 1860	583
Lt 2, 1860	586
Lt 3, 1860	588
Lt 4, 1860	590
Lt 5, 1860	592
Lt 6, 1860	594
Lt 6a, 1860	598
Lt 7, 1860	603
Lt 7a, 1860	614
Lt 8, 1860	630
Lt 9, 1860	634
Lt 10, 1860	636
Lt 11, 1860	638
Lt 12, 1860	641
Lt 12a, 1860	644
Lt 13, 1860	646
Lt 14, 1860	649
Lt 15, 1860	651
Lt 16, 1860	652
Lt 17, 1860	653
Lt 18, 1860	655
Lt 19, 1860	657
Lt 20, 1860	661
Lt 21, 1860	663
<b>Manuscripts</b>	<b>664</b>
Ms 1, 1860	664
Ms 2, 1860	666
Ms 4, 1860	667
Ms 5, 1860	677
Ms 6, 1860	678

Ms 7, 1860	679
<b>1861</b>	<b>680</b>
Letters	680
Lt 1, 1861	680
<b>1861</b>	<b>683</b>
Letters	683
Lt 1, 1861	683
Lt 1a, 1861	686
Lt 2, 1861	690
Lt 3, 1861	695
Lt 3a, 1861	697
Lt 4, 1861	698
Lt 4b, 1861	702
Lt 5, 1861	703
Lt 5a, 1861	706
Lt 5b, 1861	709
Lt 6, 1861	712
Lt 6a, 1861	715
Lt 7, 1861	717
Lt 8, 1861	718
Lt 9, 1861	721
Lt 10, 1861	726
Lt 11, 1861	728
Lt 12, 1861	733
Lt 13, 1861	739
Lt 14, 1861	740
Lt 15, 1861	741
Lt 16, 1861	746
Lt 16a, 1861	755
Lt 17, 1861	756
Lt 18, 1861	760
Lt 19, 1861	763
Lt 20, 1861	765
Lt 21, 1861	770
Lt 22, 1861	772
Lt 23, 1861	776
Lt 24, 1861	777
Lt 25, 1861	778
Lt 26, 1861	779
Lt 27, 1861	782
Lt 28, 1861	785
Lt 29, 1861	787
Lt 30, 1861	789
Lt 31, 1861	790
Lt 31a, 1861	796
Lt 32, 1861	798
Lt 32a, 1861	802
Lt 33, 1861	808
Manuscripts	814
Ms 1, 1861	814
Ms 2, 1861	817



Ms 3, 1861	819
Ms 4, 1861	835
Ms 5, 1861	836
Ms 6, 1861	839
<b>1862</b>	<b>841</b>
Letters	841
Lt 1, 1862	841
Lt 2, 1862	842
Lt 3, 1862	845
Lt 4, 1862	846
Lt 5, 1862	849
Lt 6, 1862	851
Lt 7, 1862	852
Lt 8, 1862	854
Lt 9, 1862	855
Lt 10, 1862	856
Lt 11, 1862	857
Lt 12, 1862	865
Lt 13, 1862	866
Lt 14, 1862	869
Lt 15, 1862	874
Lt 15a, 1862	884
Lt 16, 1862	892
Lt 17, 1862	895
Lt 18, 1862	897
Lt 19, 1862	907
Lt 20, 1862	910
Lt 21, 1862	912
Lt 22, 1862	918
Lt 23, 1862	919
Lt 24, 1862	932
Manuscripts	934
Ms 1, 1862	934
Ms 2, 1862	935
Ms 3, 1862	939
Ms 5, 1862	946
Ms 6, 1862	948
Ms 7, 1862	952
Ms 8, 1862	953
Ms 9, 1862	955
Ms 10, 1862	962
Ms 11, 1862	967
Ms 12, 1862	969
<b>1863</b>	<b>976</b>
Letters	976
Lt 1, 1863	976
Lt 2, 1863	978
Lt 3, 1863	982
Lt 4, 1863	992
Lt 4a, 1863	993
Lt 5, 1863	994

Lt 6, 1863	997
Lt 7, 1863	998
Lt 8, 1863	1003
Lt 9, 1863	1006
Lt 10, 1863	1007
Lt 11, 1863	1016
Lt 12, 1863	1018
Lt 13, 1863	1022
Lt 14, 1863	1024
Lt 15, 1863	1027
Lt 16, 1863	1030
Lt 17, 1863	1032
<b>Manuscripts</b>	<b>1035</b>
Ms 1, 1863	1035
Ms 2, 1863	1041
Ms 3, 1863	1049
Ms 4, 1863	1053
Ms 5, 1863	1054
Ms 6, 1863	1058
Ms 7, 1863	1059
Ms 8, 1863	1061
Ms 9, 1863	1067
Ms 10, 1863	1068
Ms 11, 1863	1070
Ms 12, 1863	1073
Ms 13, 1863	1076
Ms 14, 1863	1077
Ms 15, 1863	1078
Ms 16, 1863	1081
Ms 17, 1863	1083
<b>1864</b>	<b>1087</b>
<b>Letters</b>	<b>1087</b>
Lt 1, 1864	1087
Lt 2, 1864	1093
Lt 3, 1864	1094
Lt 3a, 1864	1095
Lt 4, 1864	1096
Lt 4a, 1864	1099
Lt 4b, 1864	1100
Lt 5, 1864	1103
Lt 5a, 1864	1107
Lt 6, 1864	1110
Lt 7, 1864	1114
Lt 8, 1864	1118
Lt 9, 1864	1120
Lt 10, 1864	1124
Lt 11, 1864	1125
Lt 12, 1864	1132
Lt 13, 1864	1135
Lt 14, 1864	1136
Lt 15, 1864	1137
Lt 15a, 1864	1138

Lt 16, 1864	1139
Lt 17, 1864	1140
Lt 17a, 1864	1146
Lt 18, 1864	1149
<b>Manuscripts</b>	<b>1151</b>
Ms 1, 1864	1151
Ms 3, 1864	1152
<b>1865</b>	<b>1153</b>
<b>Letters</b>	<b>1153</b>
Lt 1, 1865	1153
Lt 2, 1865	1154
Lt 3, 1865	1158
Lt 4, 1865	1161
Lt 5, 1865	1168
Lt 5a, 1865	1172
Lt 6, 1865	1174
Lt 6a, 1865	1176
Lt 7, 1865	1178
Lt 8, 1865	1182
Lt 9, 1865	1183
Lt 10, 1865	1185
Lt 11, 1865	1188
Lt 12, 1865	1191
<b>Manuscripts</b>	<b>1193</b>
Ms 1, 1865	1193
Ms 2, 1865	1197
Ms 3, 1865	1199
Ms 4, 1865	1202
Ms 5, 1865	1208
Ms 6, 1865	1209
<b>1866</b>	<b>1210</b>
<b>Letters</b>	<b>1210</b>
Lt 1, 1866	1210
Lt 2, 1866	1211
Lt 3, 1866	1214
Lt 4, 1866	1216
Lt 4a, 1866	1219
Lt 5, 1866	1221
Lt 6, 1866	1222
Lt 7, 1866	1227
Lt 8, 1866	1228
Lt 9, 1866	1229
Lt 10, 1866	1232
Lt 11, 1866	1234
Lt 12, 1866	1236
Lt 13, 1866	1238
Lt 14, 1866	1239
Lt 15, 1866	1240
Lt 16, 1866	1241
<b>Manuscripts</b>	<b>1244</b>

Ms 1, 1866	1244
Ms 2, 1866	1245
Ms 3, 1866	1246
Ms 4, 1866	1247
Ms 5, 1866	1248
Ms 6, 1866	1254
Ms 7, 1866	1257
Ms 8, 1866	1262
Ms 9, 1866	1264
Ms 10, 1866	1265
<b>1867</b>	<b>1267</b>
Letters	1267
Lt 1, 1867	1267
Lt 1a, 1867	1269
Lt 2, 1867	1271
Lt 3, 1867	1273
Lt 4, 1867	1276
Lt 5, 1867	1278
Lt 6, 1867	1282
Lt 7, 1867	1286
Lt 8, 1867	1287
Lt 9, 1867	1294
Lt 10, 1867	1296
Lt 11, 1867	1298
Lt 12, 1867	1300
Lt 13, 1867	1303
Lt 14, 1867	1305
Lt 15, 1867	1307
Lt 16, 1867	1311
Lt 17, 1867	1314
Lt 18, 1867	1316
Lt 19, 1867	1318
Lt 20, 1867	1321
Lt 21, 1867	1326
Lt 22, 1867	1331
Lt 22a, 1867	1335
Testimony to Bushnell Church	1335
Lt 23, 1867	1338
<b>Manuscripts</b>	<b>1341</b>
Ms 1, 1867	1341
<b>Manuscripts</b>	<b>1355</b>
Ms 1, 1867	1355
Ms 2, 1867	1369
Ms 3, 1867	1371
Ms 4, 1867	1372
Ms 5, 1867	1373
Ms 6, 1867	1383
Ms 7, 1867	1384
Ms 8, 1867	1386
Ms 9, 1867	1390
<b>1868</b>	<b>1391</b>

<b>Letters</b>	<b>1391</b>
Lt 1, 1868	1391
Lt 1a, 1868	1394
Lt 2, 1868	1396
Lt 3, 1868	1399
Lt 4, 1868	1401
Lt 5, 1868	1403
Lt 6, 1868	1408
Lt 7, 1868	1413
Lt 8, 1868	1415
Lt 9, 1868	1418
Lt 10, 1868	1420
Lt 11, 1868	1423
Lt 12, 1868	1425
Lt 13, 1868	1426
Lt 14, 1868	1427
Lt 15, 1868	1428
Lt 16, 1868	1431
Lt 17, 1868	1439
Lt 18, 1868	1446
Lt 19, 1868	1453
Lt 20, 1868	1454
Lt 21, 1868	1457
Lt 22, 1868	1460
Lt 23, 1868	1461
Lt 24, 1868	1464
Lt 25, 1868	1466
Lt 26, 1868	1469
Lt 26a, 1868	1472
Lt 27, 1868	1474
Lt 28, 1868	1478
Lt 29, 1868	1480
Lt 30, 1868	1484
Lt 31, 1868	1489
Lt 32, 1868	1492
Lt 33, 1868	1494
Lt 34, 1868	1497
<b>Manuscripts</b>	<b>1500</b>
Ms 1, 1868	1500
Ms 2, 1868	1506
Ms 3, 1868	1523
Ms 4, 1868	1526
Ms 5, 1868	1530
Ms 6, 1868	1532
Ms 7, 1868	1537
Ms 8, 1868	1547
Ms 8a, 1868	1548
Ms 9, 1868	1549
Ms 10, 1868	1553
Ms 11, 1868	1554
Ms 12, 1868	1558
Ms 13, 1868	1572

Ms 14, 1868	1585
Ms 15, 1868	1599
Ms 16, 1868	1610
Ms 17, 1868	1617
Ms 18, 1868	1619
Ms 19, 1868	1622
Ms 20, 1868	1624
Ms 21, 1868	1627
Ms 22, 1868	1629
Ms 23, 1868	1634

**1844**

**Manuscripts**

**Ms 1, 1844**

The Glories of Heaven

Copied from "*A Word to the Little Flock,*" pp. 16-17.

**1845**

**Letters**

**Lt 1, 1845**

Jacobs, Enoch

Portland, Maine

December 20, 1845

Copied from *DS 01/24/1846*. See also *Annotations*.



## **Manuscripts**

**Ms 1, 1845**

Early Experiences in Meeting Fanaticism

Refiled as *Ms 9, 1859*.

**Ms 2, 1845**

Early Experiences in Meeting Fanaticism

Refiled as *Ms 10, 1859*.

# 1846

## Letters

**Lt 1, 1846**

Jacobs, Enoch

Falmouth, Massachusetts

February 15, 1846

Copied from *DS 03/14/1846*. See also *Annotations*.

## Manuscripts

### Ms 1, 1846

To the Little Remnant Scattered Abroad

Copied from *Broadside*, "To the Little Remnant Scattered Abroad."  
See also *Annotations*.

**1847**

**Letters**

**Lt 1, 1847**

Bates, Joseph

Topsham, Maine

April 7, 1847

Copied from *WLF 18-20*. See also *Annotations*.

**Lt 2, 1847**

Curtis, Eli

Topsham, Maine

April 21, 1847

Copied from *WLF 11-12*. See also *Annotations*.

### Lt 3, 1847

Bates, Joseph

Gorham, Maine

July 13, 1847

This letter is published in entirety in *5MR 95-98*. See also *Annotations*.

Dear Brother Bates:

As James is at work and sisters are from home thought I would employ myself in writing a line to you. My health is quite good for me. My faith is still strong that that very same Jesus that ascended up into heaven will so come in like manner as He went up, and that very, very soon. I have had many trials of late; discouragement at times has laid so fast hold upon me it seemed impossible to shake it off. But thank God, Satan has not got the victory over me yet, and by the grace of God he never shall. I know and feel my weakness, but I have laid hold upon the strong arm of Jehovah, and I can say today I know that my Redeemer liveth, and if He lives I shall live also. O how good it would be to meet with a few of like precious faith to exhort and comfort one another with words of holy cheer from the Word of God. The sheep are now scattered, but thank God they are about to be gathered to a good pasture. *1LtMs, Lt 3, 1847, par. 1*

O how sweet it will be to meet all the blood-washed throng in the city of our God. 'Tis then we'll sing the song of Moses and the Lamb as we march through the gates into the city, bearing the palms of victory and wearing the crowns of glory. *1LtMs, Lt 3, 1847, par. 2*

Brother Bates, you write in a letter to James something about the Bridegroom's coming, as stated in the first published visions. By the letter you would like to know whether I had light on the Bridegroom's coming before I saw it in vision. I can readily answer, No. The Lord showed me the travel of the Advent band and midnight cry in December, but He did not show me the Bridegroom's coming until February following. Perhaps you would

like to have me give a statement in relation to both visions. At the time I had the vision of the midnight cry I had given it up in the past and thought it future, as also most of the band had. I know not what time J. Turner got out his paper. I knew he had one out and one was in the house, but I knew not what was in it, for I did not read a word in it. I had been, and still was very sick. I took no interest in reading, for it injured my head and made me nervous. After I had the vision and God gave me light, He bade me deliver it to the band, but I shrank from it. I was young, and I thought they would not receive it from me. I disobeyed the Lord, and instead of remaining at home, where the meeting was to be that night, I got in a sleigh in the morning and rode three or four miles and there I found J. T. He merely inquired how I was and if I was in the way of my duty. I said nothing, for I knew I was not. I passed up chamber and did not see him again for two hours, when he came up, asked if I was to be at meeting that night. I told him, no. He said he wanted to hear my vision and thought it duty for me to go home. I told him I should not. He said no more, but went away. I thought, and told those around me, if I went I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what I should cut across his track.*1LtMs, Lt 3, 1847, par. 3*

All that day I suffered much in body and mind. It seemed that God had forsaken me entirely. I prayed the Lord if He would give me strength to ride home that night, the first opportunity I would deliver the message He had given me. He did give me strength and I rode home that night. Meeting had been done some time, and not a word was said by any of the family about the meeting.*1LtMs, Lt 3, 1847, par. 4*

Very early next morning J. Turner called, said he was in haste going out of the city in a short time, and wanted I should tell him all that God had shown me in vision. It was with fear and trembling I told him all. After I had got through he said he had told out the same last evening. I was rejoiced, for I expected he was coming out against me, for all the while I had not heard any one say what he believed. He said the Lord had sent him to hear me talk the evening before, but as I would not, He meant His children should have the light in some way, so He took him. There were but few out when he talked,



so the next meeting I told my vision, and the band, believing my visions from God, received what God bade me to deliver to them. *1LtMs, Lt 3, 1847, par. 5*

The view about the Bridegroom's coming I had about the middle of February, 1845. *1LtMs, Lt 3, 1847, par. 6*

While in Exeter, Maine, in meeting with Israel Dammon, James, and many others, many of them did not believe in a shut door. I suffered much at the commencement of the meeting. Unbelief seemed to be on every hand. There was one sister there that was called very spiritual. She had traveled and been a powerful preacher the most of the time for twenty years. She had been truly a mother in Israel. But a division had risen in the band on the shut door. She had great sympathy, and could not believe the door was shut. (I had known nothing of their differences.) Sister Durben got up to talk. I felt very, very sad. At length my soul seemed to be in an agony, and while she was talking I fell from my chair to the floor. It was then I had a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom. They were all deeply interested in the view. They all said it was entirely new to them. The Lord worked in mighty power setting the truth home to their hearts. Sister Durben knew what the power of the Lord was, for she had felt it many times; and a short time after I fell she was struck down and fell to the floor, crying to God to have mercy on her. When I came out of vision, my ears were saluted with Sister Durben's singing and shouting with a loud voice. Most of them received the vision, and were settled upon the shut door. Previous to this I had no light on the coming of the Bridegroom, but had expected Him to this earth to deliver His people on the tenth day of the seventh month. I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest. *1LtMs, Lt 3, 1847, par. 7*

I had but very few privileges in 1842, 1843, & 1844. My sisters both went to the camp meetings in New Hampshire and Maine, while my health prevented me from going to but one, in Maine. I know the light I received came from God, it was not taught me by man. I knew not how to write so that others could read it till God gave me my visions. I went to school but very little on account of my health. I do not think I went to school a day after I was twelve years old, and

did not go then but a few days at a time, when sickness would cause me to take my bed for weeks and sometimes for months. The first I wrote anything that could be called writing was after I had been sick [and] the prayer of faith was put up for me, and healing [Here the sheet ends, and the remainder of the letter is gone.]<sup>1</sup>*LtMs, Lt 3, 1847, par. 8*

**Lt 4, 1847**

Hastings, Elvira

Gorham, Maine

August 25, 1847

Previously unpublished. See also *Annotations*.

Copied from a letter of James White to Sr. Hastings, begun August 22, 1847. *1LtMs, Lt 4, 1847, par. 1*

P.S. In your letter you say "Sister White mentions God spoke the day and hour of Jesus' coming," and you inquired "I should like to know if it is to be spoken before we all hear it." To this question I answer by writing Ellen's words that she has just spoken while lying on the bed beside my writing stand. "Tell her that none hear the voice until all hear it. Then every living child of God will hear and know the voice of God as He gives us the day and hour. Then joy and glory will fill every heart." J. W. *1LtMs, Lt 4, 1847, par. 2*

**1848**

**Letters**

**Lt 1, 1848**

Hastings, Br-Sr.

May 29, 1848

Refiled as *Lt 8, 1849*.

## Lt 2, 1848

Scattered Remnant

Rocky Hill, Connecticut

December 18, 1848

Portions of this letter are similar to *EW 41*. See also *Annotations*.

To the Scattered Remnant—Dear Brethren:

God gave me a [vision] the evening of the 16th. I saw that when the Lord said heaven He meant heaven and when He said earth, He meant earth in giving the signs as recorded by *Matt. Mark* and *Luke*. *1LtMs, Lt 2, 1848, par. 1*

I saw that the powers of heaven are the sun, moon and stars. They rule in the heavens. I saw that the powers of earth are those who bear rule on earth. I saw that the powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not fall or pass away, but be shaken by the voice of God. Dark, heavy clouds came up and clashed against each other; the atmosphere parted and rolled back, then we could see the open space in Orion from whence came the voice of God. I saw that the Holy City will come down through that open space. I saw that the powers of earth are now being shaken. The Lord showed me that things came in order—war, and rumors of war—sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the heavens and earth,—the sun, moon, and stars and this planet also. I saw that the shaking of nations in Europe is not the shaking of the powers of heaven as some teach, but it is the shaking of the powers of earth. *1LtMs, Lt 2, 1848, par. 2*

In hope. *1LtMs, Lt 2, 1848, par. 3*

## Manuscripts

### Ms 1, 1848

Report of E. G. White Utterances During Vision, November 18, 1848

NP

November 18, 1848

Copied from Joseph Bates' tract, *A Seal of the Living God, A Hundred Forty-four Thousand of the Servants of God Sealed*, pp. 24-26, 32. See also *Annotations*.

In a vision in meeting the day before, November 18th, she says: "Who has relaxed that fourth commandment? O thou foolish man! thou shalt feel the weight of this commandment when you cannot keep it. That charge shall be held up to thee in the day of judgment, and you will feel it more." *1LtMs, Ms 1, 1848, par. 1*

"O, thou wilt wish that those words had never passed thy lips." *1LtMs, Ms 1, 1848, par. 2*

"Stand out from him entirely." *1LtMs, Ms 1, 1848, par. 3*

When she came out of vision, she said: *1LtMs, Ms 1, 1848, par. 4*

"I saw that he rolled, and turned on his bed, to see how he could get round this law of God." *1LtMs, Ms 1, 1848, par. 5*

"I saw that he would feel the weight and force of it when he could not keep it." *1LtMs, Ms 1, 1848, par. 6*

"I saw he did things on the Sabbath, and wished to justify himself." Who was this you saw? answer: J. B. Cook. "For there is nothing covered that shall not be revealed, neither hid that shall not be known."—*Luke 12:2*. For further information see *Advent Harbinger* Sept. 30th-November 11th, 1848. *1LtMs, Ms 1, 1848, par. 7*

**Report of E. G. White Utterances During Vision, November 19, 1848**

[J. Bates introduction:] A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Mass. Before the meeting commenced, some of us were examining some of the points in the sealing message; some difference of opinion existed about the correctness of the view of the word ascending, &c., and whereas we had made the publishing of the message a subject of prayer at the Topsham Conference (Me.) a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision, viz: *1LtMs, Ms 1, 1848, par. 8*

“Where did the light break out? Let thine angels teach us where the light broke out! It commenced from a little, then Thou didst give one light after another. The testimony and commandments are linked together, they cannot be separated; that comes first the ten commandments, by God.” *1LtMs, Ms 1, 1848, par. 9*

“The commandments never would be struck against if it were not to get rid of the Sabbath commandment. That one that has relaxed it is very foolish. It was very small, and when it rose, though it rose in strength, it was weak back there, when it came up it increase, (or increased.) If they won’t hear it they are as accountable as though they did hear it.” *1LtMs, Ms 1, 1848, par. 10*

“He was well pleased when His law began to come up in strength, and the waste places began to be built up.” *1LtMs, Ms 1, 1848, par. 11*

“Out of weakness it has become strong from searching His Word. The test upon it has been but a short time. All who are saved will be tried upon it in some way. That truth arises and is on the increase, stronger, and stronger. It’s the seal! It’s coming up! It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.” *1LtMs, Ms 1, 1848, par. 12*

“When that truth arose there was but little light in it, but it has been increasing. O the power of these rays.” *1LtMs, Ms 1, 1848, par. 13*

“It grows in strength, the greatest weight and light is on that truth for it lasts forever when the Bible is not needed. It arose there in the

east, it began with a small light, but its beams are healing. O how mighty is that truth; it's the highest after they enter the goodly land, but it will increase till they are made immortal. It commenced from the rising of the sun, keeps on its course like the sun, but it never sets." *1LtMs, Ms 1, 1848, par. 14*

"The angels are holding the four winds." *1LtMs, Ms 1, 1848, par. 15*

"It is God that restrains the powers." *1LtMs, Ms 1, 1848, par. 16*

"The angels have not let go, for the saints are not all sealed." *1LtMs, Ms 1, 1848, par. 17*

"The time of trouble has commenced, it is begun. The reason why the four winds have not let go, is because the saints are not all sealed. It's on the increase, and will increase more and more; the trouble will never end until the earth is rid of the wicked." *1LtMs, Ms 1, 1848, par. 18*

"At that time neighbor will be against neighbor. That time has not yet come, when brother against brother and sister against sister; but will come when Michael stands up." *1LtMs, Ms 1, 1848, par. 19*

"When Michael stands up this trouble will be all over the earth." *1LtMs, Ms 1, 1848, par. 20*

"Why they are just ready to blow. There's a check put on because the saints are not sealed." *1LtMs, Ms 1, 1848, par. 21*

"Yea, publish the things thou hast seen and heard, and the blessing of God will attend. Look ye! that rising is in strength, and grows brighter and brighter. That truth is the seal, that's why it comes last. The shut door we have had. God has taught and taught, but that experience is not the seal, and that commandment that has been trodden under foot will be exalted. And when ye get that you will go through the time of trouble." *1LtMs, Ms 1, 1848, par. 22*

"Yea, all that thou art looking at, thou shalt not see just now. Be careful, let not light be set aside which comes from another way from which thou art looking for." *1LtMs, Ms 1, 1848, par. 23*



[Note by J. Bates:] The above was copied word for word as she spake in vision, therefore it's unadulterated; some sentences escaped us, and some which we have not copied here. This probably is sufficient to show the answer to our prayers. *1LtMs, Ms 1, 1848, par. 24*

**1849**

**Letters**

**Lt 1, 1849**

Hastings, Br-Sr.

January 25, 1849

A letter by James White.

## Lt 2, 1849

Hastings, Elvira

NP

March 5 to 8, 1849

Previously unpublished. See also *Annotations*.

Dear Sister Hastings:

We feel it to be duty to visit you before we return to Maine. We shall take the first train of cars Friday for Townsend. Your husband, if he pleases, will meet us at the depot. *1LtMs, Lt 2, 1849, par. 1*

Brother Bates and Brother Gurney returned from Connecticut last week. Their testimony is that the work of God is going forward there. The saints are setting their hearts in order for the coming of the Lord, and moving forward in union and love as they have not for years. Praise the name of the Lord! My prayer is, Lord, carry on Thy work among Thy people until all discord shall be removed and the hearts of Thy people shall be knit together by high and holy ties. *1LtMs, Lt 2, 1849, par. 2*

We have had some powerful seasons here of late. Sabbath and Sunday God moved in mighty power and there was a breaking down before God. There had been wrongs and hard feelings between some of the little company here. God in His mercy gave me a vision of the state of things and showed me that there must be a tearing down and building up. They felt the power of the message and those that were wrong confessed their wrong, were forgiven, and we had a melting time. God's people are preparing and getting ready for the seal of the living God. Brethren Bates and Gurney are strong in God and the power of His might. *1LtMs, Lt 2, 1849, par. 3*

I must close and get this in the office to go out in today's mail. Keep up good courage. Lean wholly upon God. He will not leave or forsake us. Love to your husband. *1LtMs, Lt 2, 1849, par. 4*

Your sister in haste. *1LtMs, Lt 2, 1849, par. 5*

**Lt 3, 1849**

Hastings, Br-Sr.

Refiled as *Lt 5, 1849*.

**Lt 4, 1849**

Hastings, Brother and Sister

Topsham, Maine

March 22, 1849

Portions of this letter are published in *1Bio 159*. See also *Annotations*.

Dear Brother and Sister Hastings:

I can write but little now as I am weak, but the Lord is very good to poor unworthy me. While riding in the stage Wednesday I thought I should have to stop at a private house and go no farther, but James and I united in faith together that God would give me strength and suddenly I felt a visible change for the better, and arrived here without accident or harm. Praise the name of the Lord. Yesterday I was unable to sit up; today am free from pain, though weak. My faith is strong in God. I am ready to go anywhere He shall send me, knowing He will give me strength. *1LtMs, Lt 4, 1849, par. 1*

Keep up good courage, my dear Brother and Sister. God is your helper. A few more days here in toil and then we shall be free. Time is short; let us hold fast unto the end. Pray for poor me. Excuse my [not] writing more; my side pains me much; I cannot write. *1LtMs, Lt 4, 1849, par. 2*

E. W.

[Note added in James White's handwriting:]

Ellen says, "Do give my love to the children." Her side is so lame she cannot write a word more, "and sign my name," so here it is. *1LtMs, Lt 4, 1849, par. 3*

E. G. White

## Lt 5, 1849

Hastings, Brother and Sister

Milton, Massachusetts

April 21, 1849

Portions of this letter are published in *1MR 390*; *5MR 93-94*, *200*.  
See also *Annotations*.

Dear Brother and Sister Hastings:

I now sit down to write you a few lines and give you a little history of our journey and of the dealings of God with us since we left you. It was rather a tedious journey for me from Dorchester to Brunswick. I stood my journey all quite well until we came to the last sixteen miles. We were obliged to take the stage from North Yarmouth to Brunswick. The roads were very bad. I felt that I could not perform the journey and that I must stop at a private house. The stage shook us round very much. James and I agreed to unite our prayers together, and in faith believing, ask God for strength, and praise His holy name, He heard us pray. I felt a visible change for the better and was enabled in the strength of God to finish the journey without accident or harm. *1LtMs, Lt 5, 1849, par. 1*

The first Sabbath we spent in Topsham, was a sweet, interesting time. It seems that Jesus Himself passed through our midst and shed His light and glory upon us. We all had a rich draught from the well of Bethlehem. The Spirit came upon me and I was taken off in vision. I saw many important things, some of which I will write you before I close this letter. I saw Brother Stowell of Paris was wavering upon the shut door. I felt that I must visit them. Although it was fifty miles off and very bad going, I believed God would strengthen me to perform the journey. We went and found they needed strengthening. There had not been a meeting in the place for above two years. We spent one week with them. Our meetings were very interesting. They were hungry for present truth. We had free, powerful meetings with them. God gave me two visions while there, much to the comfort and strength of the brethren and sisters. Brother Stowell was established in the shut door and all the present

truth he had doubted. Strength was given me from on high so that my journey wearied me not at all and my health has been better ever since. Thank God He gives us strength as we need. *1LtMs, Lt 5, 1849, par. 2*

After we returned from Paris, [Maine], we felt that it was time to make up our minds where to go and spend the summer. We were in much perplexity and trial to know how to decide. We had been expecting God to teach in such a way that we could not mistake duty, but we were disappointed and as we had no light to go elsewhere, concluded to go to New York. James wrote them when to come for us at Utica and I signed my name to the letter after he had signed his. Soon I began to feel distressed and burdened. It seemed that I should be driven to distraction. I found relief by weeping. When in my distress James was afraid I would die, and he threw the letter in the stove, as he told me afterward, then knelt down by my bedside and prayed God to roll off the burden, and I was relieved. The next morning I awoke perfectly free and clear, all my distress was gone, and I felt assured God would open the way before us. *1LtMs, Lt 5, 1849, par. 3*

James went to the office and brought in a letter from Brother Belden, Rocky Hill, Connecticut, giving us a strong invitation to come there and live with them; said they should consider it a privilege to administer to our wants. We felt clear to go and felt that it was the way the Lord had opened. They sent us means to go with. *1LtMs, Lt 5, 1849, par. 4*

We came to this place yesterday; found our dear Brother Nichols' family as well as usual, steadfast in the faith, and strong in all the present truth. Sister Temple continues well and strong. Praise the Lord, she stands out a living monument of the healing power of God. Last week she earned eight dollars cleaning house in Boston. Our God is a living God; He is bringing up and reviving His people and preparing them to stand in the battle of the Lord. The work is still going on in Connecticut. The Lord has shown me in vision He was at work there and that what He was doing for His people was only a few drops before a more plentiful shower. *1LtMs, Lt 5, 1849, par. 5*

Keep up good courage, my dear Brother and Sister. I do want to hear from you very much, and should rejoice to have the privilege of being in your happy dwelling once more. How is your health, Sister Hastings? And how is your child, the babe? Do let us know. We shall start for Connecticut Monday and settle down. Write us there and direct to James White, Rocky Hill, Ct. *1LtMs, Lt 5, 1849, par. 6*

I will now write you the vision God gave me on the Sabbath, the 24th of March. We had a glorious meeting. I was taken off in vision. *1LtMs, Lt 5, 1849, par. 7*

I saw the commandments of God and shut door could not be separated. I saw [that] the time for the commandments of God to shine out to His people was when the door was opened in the inner apartment of the heavenly sanctuary in 1844. Then Jesus rose up and shut the door in the outer apartment and opened the door in the inner apartment and passed into the Most Holy Place, and the faith of Israel now reaches within the second veil where Jesus now stands by the ark. I saw that Jesus had shut the door in the Holy Place and no man can open it, and that He had opened the door in the Most Holy Place and no man can shut it; and that since Jesus had opened the door in the Most Holy Place the commandments have been shining out and God has been testing His people on the holy Sabbath. I saw that the test on the Sabbath could not come until the mediation of Jesus was finished in the Holy and He had passed within the second veil; therefore Christians who died before the seventh month, 1844, and had not kept the true Sabbath, rest in hope, for there was no condemnation until the true light on the Sabbath came. *1LtMs, Lt 5, 1849, par. 8*

I saw that our adversaries had been trying to open the door in the outer apartment and to close the door in the inner apartment where the ark is, containing the two tables of stone on which are written the ten commandments by God's own finger. I saw that Satan was now using every device in this sealing time to keep the minds of God's people from present truth and cause them to waver. *1LtMs, Lt 5, 1849, par. 9*

I saw a covering that God was drawing over His people to protect them in the time of trouble, and every soul that was decided upon



the truth was to be covered with this covering of Almighty God. Satan knew this and was also at work in mighty power. I saw that the mysterious knocking in New York was the power of Satan clothed in a religious garb to lull the deceived to more security and to draw the minds of God's people to look at that and cause them to doubt the teachings of God among His people.*1LtMs, Lt 5, 1849, par. 10*

I saw that Satan was working through agents in a number of ways. He was at work through ministers who had rejected God's truth and had been given over to strong delusions to believe a lie, that they might be damned. I saw while they were preaching or praying some would fall prostrate and helpless, not by the power of the Holy Ghost, No, no, but by the power of Satan breathed upon these agents and through them to the people.*1LtMs, Lt 5, 1849, par. 11*

I saw that some professed Adventists who had rejected present truth, while preaching, praying or in private conversation used mesmerism to gain adherents, and the people would rejoice, thinking it was the power of God; and even those that used it (mesmerism) themselves were so far in the darkness and deception of the devil that they thought it was the power of God given them to exercise. I saw that these men had made God altogether such an one as themselves.*1LtMs, Lt 5, 1849, par. 12*

I saw that some of the agents of the devil were affecting the bodies of those they could not deceive and draw from the present truth. Some of them were even trying to afflict some of the saints unto death. (O that all could get a view of it as God revealed it unto me, that they might know more of the wiles of Satan so as to be on their guard.)*1LtMs, Lt 5, 1849, par. 13*

I saw that Satan was at work in these ways to distract, draw away, and deceive God's people just now in this sealing time more than ever before. I saw some who were not standing stiffly, their knees were trembling, their feet were sliding, because they were not planted firmly on present truth, and the covering of Almighty God would not be drawn over them. While they were thus trembling Satan was trying his every art to hold them where they were until the sealing was over and the covering drawn over God's people,

and they left out without protection in the time of slaughter. God has begun to draw this covering over His people, therefore it will very soon be drawn over all of those who are to have a shelter in the time of trouble or day of the Lord. *1LtMs, Lt 5, 1849, par. 14*

I saw that as God worked for His people, Satan would also work, and that the mysterious knocking and signs and wonders of Satan and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, No, no, but from bad to worse, for those who professed a change of heart had only wrapt about them a religious cloak which covered up the iniquity of a vile heart so as to deceive God's people; but if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked but could not see it for the time for their salvation is past. *1LtMs, Lt 5, 1849, par. 15*

Dear Brother and Sister, I have now written the vision God gave me. I am tired sitting so long. Our position looks very clear. We know we have the truth, the midnight cry is behind us, the door was shut in 1844 and Jesus is soon to step out from between God and man. The sealing will then be accomplished—finished up. Oh, let us keep on the whole armor of God that we may be ready for battle at any moment. We shall have to fight every inch of ground now. Satan has come down in great power, knowing his time is short; but with the commandments of God written in our hearts and in our minds [we] will go on strong and bold, and although the sons of Anak be many and tall, yet we will go on crying, The commandments of God and the testimony of Jesus. *1LtMs, Lt 5, 1849, par. 16*

Glory be to God, we shall get the victory and enter the goodly land if we keep the commandments. Oh yes, and we shall have right to the tree of life, and drink of those streams that make glad the city of our God, and we shall behold the lovely face of Jesus and be made like Him. Lift up your heads and rejoice, your redemption is nigh. *1LtMs, Lt 5, 1849, par. 17*

Arabella, the Lord is coming; are you all ready? Can you meet Him in peace and say, This is our God, we have waited for Him? Oh do

take hold on the strength of God and make peace with Him, that you may stand when the earth shall reel to and fro like a drunkard. And the rest of the children,—I cannot call them by name,—Love God with your whole hearts and pray much that you may be sealed. It is of great importance that you secure your soul's salvation. Much love to all.*1LtMs, Lt 5, 1849, par. 18*

E. G. White

Much love to Sister Gorham; tell her, for me, to hold fast; tell her her deliverance is soon to come and she will soon, if faithful, enjoy the company of Jesus and angels. Tell her to stand stiffly, to let nothing move her from the truth. My love to Sister Eastman, although I have never seen her, and Brother Gardner. I should love to see you all. Pray for poor, unworthy me.*1LtMs, Lt 5, 1849, par. 19*

In haste.*1LtMs, Lt 5, 1849, par. 20*

**Lt 6, 1849**

Hastings, Br-Sr.

Refiled as *Lt 4, 1849*.

**Lt 7, 1849**

Collins, Gilbert and Deborah

NP

[September 1849]

This letter is published in entirety in *3MR 174-175*. See also *Annotations*.

Dear Children, Gilbert and Deborah [Collins],

I have just laid down my child a few moments to write you a word. Are you good children? Do you keep the commandments of God, and love and obey your parents? If you do you have the promise of entering the holy city where all is harmony and joy. You must pray to God much that He would accept you, and keep you from the pestilence and sickness that is abroad in the land. *1LtMs, Lt 7, 1849, par. 1*

God loves the young if their hearts are turned unto Him, and He loves to bless them. *1LtMs, Lt 7, 1849, par. 2*

I am now on my way to visit Henry, and present to him his little brother. I hope you will be good children. Love God. Speak the truth at all times. Be obedient to your parents, and then God will be pleased with you, smile upon and bless you. Be good, be good. *1LtMs, Lt 7, 1849, par. 3*

In haste and love. *1LtMs, Lt 7, 1849, par. 4*

## Lt 8, 1849

Hastings, Brother and Sister

Rocky Hill, Connecticut

May 29, 1849

Portions of this letter are published in *4MR 323-326*; *5MR 248-249*. See also *Annotations*.

Dear Brother and Sister Hastings:

We received your kind and sweet letter in due time. James was in New York when it came and my health was very poor at that time or I should have written you before his return. He came home last Tuesday, had a good time in western N. Y. feeding the hungry sheep. We have been in a very tried state of late while we see the wrongs in Connecticut. My soul has carried the burden and distress for two weeks past. *1LtMs, Lt 8, 1849, par. 1*

Last Sabbath was a trying day to me. As soon as meeting commenced my burden grew heavier. My heart ached almost to bursting. I was obliged to leave the room and not come in again until meeting closed. I cried aloud for a long time, but tears would not relieve me. I thought I must leave Ct. and made up my mind to go to western N. Y. *1LtMs, Lt 8, 1849, par. 2*

Last Sunday we were at Bro. Ralph's and we engaged in prayer for the special teachings of God how to move, whether to go to N. Y. or stay in Ct. The Spirit came and we had a powerful season. Brother and Sister Ralph were both laid prostrate and remained helpless for some time. I was taken off in vision and saw concerning the state of some here and also saw there would be a conference at your place and that it was duty of my husband to attend and that a conference should be holden in Paris, Maine and souls would be strengthened and comforted there. I then saw it was not duty to go to N. Y. but that we must tarry and abide where we were, so our minds are made up what to do, and may God give me strength to endure the trials I shall have to pass through here. *1LtMs, Lt 8, 1849, par. 3*

This morning we had a good time; my soul was taken into a sacred nearness to God. I could hold sweet communion with Him, my peace was as a river and my poor heart burned with love to God. Praise His holy name. My soul doth magnify the Lord for His tender kindness unto me. *1LtMs, Lt 8, 1849, par. 4*

I was rejoiced to hear of the good time you had at your house with Sister Gorham and Eastman. I should have loved to [have] been one of your company. I have not forgotten the good seasons we had together, neither have I forgotten your kindness to us. May the Lord reward you for your labors of love unto us. We have had sweet union together. O, may it last until Jesus comes. Let nothing cast you down but be encouraged and remember Jesus hath the watchful care over you. *1LtMs, Lt 8, 1849, par. 5*

Time is very short, deliverance is coming and Satan knows it and is working in great power. I can see the restraint is being taken off from the wicked, and very soon when Jesus steps out from between the Father and man it will be entirely gone. Now is the time we must watch on every hand, against the wiles of Satan and have steady, abiding faith in God, faith that will stand the trial, such faith as Elijah had when he prayed for rain. He prayed once and sent his servant to see if there was any sign of his prayer being answered, and although there was none, outward appearance was against him, yet he did not give up in discouragement but bid his servant to go again yet seven times. Elijah had faith that holds on and that would stand the trials seven times. At last the cloud appeared and the heavens gave rain. *1LtMs, Lt 8, 1849, par. 6*

Bless God the prayer of faith will bring the dew of heaven and our souls will be watered by it. Hold on to faith, let your feelings be what they will. O, how my soul feels for the flock of God. I long to be out among them. I often awake myself crying to God's people to get ready, get ready that the cloak of Almighty God may be thrown around them and they be hid in the time of trouble. I shall be deprived [of] the privilege of meeting with you in conference. I feel the privation but the will of the Lord be done. My heart and mind will be there, and my prayers shall be for you that God would work among you. *1LtMs, Lt 8, 1849, par. 7*

How are the children? Do they feel their acceptance with God? Dear children, do not rest a moment if you do not. God loves to hear the prayers of the young. Call upon Him and make your peace with Him that you may stand in the day of slaughter. I do love you, children, and I want you to be saved in the kingdom and enjoy the beauty of the earth made new. Get ready, get ready, love not this world, love not the wicked, but God and those who have His image. Tell Sister Gorham to be of good courage; tell her although she may be in the heated furnace the Lord will not leave her. Tell her to hold fast the truth whatever opposition she may have. It's better to serve God than man, His strength is sufficient for her. Love to Sister Eastman and Brother Gardner. Should love to see you all. Pray for me. I have trials that none but God knows of, but I have started for eternal life and I cannot stop this side. I must see the inside of glory, stagger not at the promises but believe. Faith, simple faith is what we want, a firm reliance and trust in God. Faith will drive back the powers of darkness; only have faith and you will have a clear, sweet atmosphere to live and breathe in. *1LtMs, Lt 8, 1849, par. 8*

Kiss the little morsel for me and do write us often as you can. This is a hasty line. Pray for me. *1LtMs, Lt 8, 1849, par. 9*

E. G. White

June 1, Friday

Dear Brother and Sister:

It has been stormy here for some days. Last Wednesday about six o'clock P. M. a brother came from Portland, eleven miles from here and wanted we should go and pray for his wife for she was just alive, and that was all. She was taken so violent that they called in a physician. He tried to help her, but could do her no good, and said she must die. Another physician was consulted who said he could do nothing. The last was the most celebrated physician in Middletown, Ct. Sr. Penfield told her husband to go for God's people; she sent for us. *1LtMs, Lt 8, 1849, par. 10*

It was rather of a trial for me to start. It was rainy and I had been very weak all day, but I concluded to go. James felt he must go too. Brother and Sister Ralph also went according to her request. We



prayed for her [at] ten o'clock that night and the Spirit began to settle. She had been in very great agony but we anointed her with oil in the name of the Lord and then our earnest cries went up to God for healing power. *1LtMs, Lt 8, 1849, par. 11*

God began to work, the pain ceased, but we did not get the full victory we wanted that night. She rested well that night, was free from pain. In the morn we united in prayer for her again. The power came down like a mighty, rushing wind, the room was filled with the glory of God, and I was swallowed up in the glory and was taken off in vision. *1LtMs, Lt 8, 1849, par. 12*

I saw the willingness of God to heal the afflicted and distressed. I also saw that God was displeased when we trusted in or called on earthly physicians. I saw the beauty, the glory and majesty of Jesus. The sun could not shine in His presence any more than a star at noonday when the sun shone in its splendor. O how rich the inheritance of the saints looked to me. How glorious! Tongue cannot describe it. On every side and all around was glory, glory, glory, that cannot be expressed. My soul was enchanted with the sight. I longed to see more and more. It seemed that I could plunge in the glory, that I could swim in it. Praise the name of the Lord. O shall we not go on with perseverance? Shall we sink down now? No, no, we shall soon see Jesus and reign with Him in glory. Hold fast, hold fast, hold fast. *1LtMs, Lt 8, 1849, par. 13*

The work of healing was done up well. She grew stronger in body and mind, and while I was in vision the doctor came, he heard the shouting in vision and would not come in. Brother Penfield wanted he should come in, said he would not come in any case, seemed to be afraid and rode off and carried the news that we were making a great noise over that sick woman and he thought if she was kept still she would get well, when he had not seen her since he said she would die. The neighbors, when we left yesterday, were all stirred up and mad at us because we had prayed for Sister Penfield and she had been healed. Sister P. is strong. Praise the Lord. *1LtMs, Lt 8, 1849, par. 14*

Love to all, in haste. *1LtMs, Lt 8, 1849, par. 15*

## Manuscripts

### Ms 1, 1849

The Open and Shut Door

NP

March 24, 1849

See *PT 08/1849*; *Lt 5, 1849*. See also *Annotations*.

We had a sweet, interesting meeting with the brethren and sisters at Topsham, Me. The Spirit of God rested upon us, and I was taken off in the Spirit. *1LtMs, Ms 1, 1849, par. 1*

I saw that the commandments of God and the shut door could not be separated. I saw that the time for the commandments of God to shine out to His people was when the door was opened in the inner apartment of the heavenly sanctuary where the ark is containing the commandments. This door was not opened until Jesus' mediation was finished in the outer apartment of the sanctuary in 1844. *1LtMs, Ms 1, 1849, par. 2*

Then Jesus rose up and shut the door in the outer apartment and opened the holy; and the faith of Israel now reaches within the second veil where Jesus now stands by the ark. I saw that Jesus had shut the door in the Holy Place, and no man can open it. And that He had opened the door in the Most Holy place, and no man can shut it. And that since Jesus has opened the door in the Most Holy place, the commandments have been shining out and God has been testing His people on the holy Sabbath. *1LtMs, Ms 1, 1849, par. 3*

I saw that the test on the Sabbath could not come until the mediation of Jesus in the Holy was finished, and He had passed within the second veil. Therefore Christians who died before the seventh month 1844, and had not kept the Sabbath, rest in hope; for there was no condemnation until the true light on the Sabbath came. I saw that Satan was tempting God's people on this point because so many good Christians had died in the hope, and had

not kept the true Sabbath. *1LtMs, Ms 1, 1849, par. 4*

I saw that our adversaries had been trying to open the door in the outer apartment and to close the door in the inner apartment where the ark is containing the two tablets of stone on which were written the ten commandments by God's own finger. I saw that Satan was using every device in this time to keep the minds of God's people from present truth and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble, and every soul that was decided on the truth was to be covered with this covering of Almighty God. Satan knew this and was also at work in mighty power. *1LtMs, Ms 1, 1849, par. 5*

I saw that the mysterious knocking in N.Y. was the power of Satan clothed in a religious garb to lull the deceived to more security and to draw the minds of God's people, if possible, to look at that and cause them to doubt the teachings of God among His people. I saw that Satan was working through agents in a number of ways. He was at work through ministers who had rejected God's truth, and had been given over to strong delusions to believe a lie that they might be damned. While they are preaching or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed on these agents and through them to the people. *1LtMs, Ms 1, 1849, par. 6*

I saw some professed Adventists who had rejected present truth while preaching, praying, or in private conversation used mesmerism to gain adherents; and the people would rejoice, thinking it was the power of God; and some that used it were so far in the darkness and deception of the devil that they thought it was the power of God given them to exercise. I saw that these men had made God altogether such an one as themselves and valued His power as a thing of naught. I saw that some of these agents of the devil were affecting the bodies of those that they could not deceive and draw from the present truth. Some of these were even trying to affect some of the saints unto death. Oh, that all could get a view of it as God revealed it unto me,—that they might know more of the wiles of Satan so as to be on their guard. *1LtMs, Ms 1, 1849, par. 7*

I saw that Satan was at work in these ways to distract, draw away,

and deceive God's people just now in this sealing time. I saw some who were not standing stiffly, their knees were trembling, their feet were sliding because they were not planted on the present truth, and the covering of Almighty God could not be drawn over them while they were thus trembling. Satan was trying his every art to hold them where they were until the sealing was over, and the covering drawn over God's people, and they were left without protection in the time of slaughter. God has begun to draw the covering over His people; therefore it will very soon be drawn over all those who are to have a shelter in the day of the Lord. *1LtMs, Ms 1, 1849, par. 8*

I saw that as God worked in power for His people, Satan would also work, and that the mysterious knocking, and signs and wonders of Satan and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth; no, no; but from bad to worse, for those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a vile heart. Some appeared to have been really converted so as to deceive God's people. But if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is passed. *1LtMs, Ms 1, 1849, par. 9*

## Ms 2, 1849

The Sealing

Topsham, Maine

January 17, 1849

Portions of this manuscript are published in *1Bio 157-158; EW 36-39*. See also *Annotations*.

At the commencement of the holy Sabbath (Jan. 5) I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided, either for salvation or destruction. I saw that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. I saw that the nations are now getting angry, but when our High Priest has finished His work in the sanctuary, then He will stand up, put on the garments of vengeance, and then will the seven last plagues be poured out. *1LtMs, Ms 2, 1849, par. 1*

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, then the seven last plagues will be poured out. These plagues enraged the wicked against the righteous, and they thought that we had brought the plagues down upon them, and if they could rid the earth of us, then the plagues would be stayed. *1LtMs, Ms 2, 1849, par. 2*

A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 triumphed. Their

faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters—thou art weighed in the balance and found wanting. I asked who this company were, and the angel said, these are they who have once kept the Sabbath, and have given it up. I heard them cry with a loud voice—we have believed in Thy coming and taught it with energy. And then while they were speaking, their eyes would fall upon their garments, and see the writing—thou are weighed in the balance and found wanting. Then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. *1LtMs, Ms 2, 1849, par. 3*

Then my attending angel directed me to the City again where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory; and crying with a loud voice to the other four angels and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant. *1LtMs, Ms 2, 1849, par. 4*

Sabbath afternoon one of our number was sick and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case and while healing power came down, and the sick was healed, the power fell upon me and I was taken off in vision. *1LtMs, Ms 2, 1849, par. 5*

I saw the state of some who professed to stand on present truth, but disregarded the visions—the way God had chosen to teach, in some cases, those who erred from Bible truth. I saw that in striking against the visions, they did not strike against the worm,—the feeble instrument that God spoke through, but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and

think they were right until they would find it out too late. Then in the time of trouble I heard them cry to God in agony—why didst Thou not show us our wrong, that we might have gotten right, and ready for this time. Then an angel pointed to them, and said—my Father taught but you would not be instructed. He spoke through visions but you disregarded His voice, and He gave you up to your own ways to be filled with your own doings. *1LtMs, Ms 2, 1849, par. 6*

Then I saw four angels who had a work to do on the earth, and were on their way to accomplish it. I saw Jesus clothed with priestly garments. He gazed in pity on the remnant then raised His hands upward, and with a voice of deep pity cried—“My Blood, Father, My Blood, My Blood, My Blood.” *1LtMs, Ms 2, 1849, par. 7*

Then I saw an exceeding bright light come from God who sat on the great white throne, and was shed all about Jesus. I saw an angel with a commission from Jesus swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, “Hold, Hold, Hold, Hold until the servants of God are sealed in their foreheads.” [*Revelation 7:3.*] *1LtMs, Ms 2, 1849, par. 8*

I asked my attending angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let them go, and while they had started to let the four winds go the merciful eye of Jesus gazed on the remnant who were not all sealed, then He raised His hands to the Father, and plead with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed in their foreheads. *1LtMs, Ms 2, 1849, par. 9*

I saw that the nations had not power to hold themselves. I also saw that we were not to cry to God to hold the four winds, nor to the nations, but one angel was to cry to other angels equal in power, to hold until the servants of God were sealed in their foreheads. *1LtMs, Ms 2, 1849, par. 10*

In hope of being one of the 144,000. *1LtMs, Ms 2, 1849, par. 11*

## Ms 3, 1849

Our Duty in View of the Time of Trouble

Topsham, Maine

January 18, 1849

Portions of this manuscript are published in *5MR 200*. See also *EW 56-58; Annotations*.

Dear Brethren & Sisters:

The Lord has shown me in vision that it is contrary to the Bible to make any preparations for our temporal wants in the time of trouble. I saw that if the saints have food laid up by them, or in the fields in that time of trouble, when sword, famine and pestilence is in the land, it will be taken from them by violent hands. *1LtMs, Ms 3, 1849, par. 1*

Then will be the time for us to trust in God, and He will sustain us. I saw that our bread and water would be sure at that time and we shall not lack or suffer hunger. The Lord has shown me that some of His children would fear when they see the price of food rising, and they would buy food and lay it by for the time of trouble. Then in the time of need I saw them go to their food and look at it and it had bred worms, and was full of living creatures and not fit for use. *1LtMs, Ms 3, 1849, par. 2*

About one week since the Lord showed me in vision that houses and lands will be of no use in the time of trouble; and that in that time they could not be disposed of. I saw that it was the will of God that the saints should cut loose from every encumbrance, dispose of their houses and lands before the time of trouble comes, and thus make a covenant with God by sacrifice. I saw they would sell if they laid their property on the altar and earnestly inquired for duty. God will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weigh them down. *1LtMs, Ms 3, 1849, par. 3*

I saw if any held on to their property and did not inquire duty of God,



He would not make duty plain and they would be left to keep their property, and then in the time of trouble their property would come up before them like a mountain to crush them. Then they tried to get rid of it, but could not. I heard them mourn like this:—God’s people were suffering for truth, the cause was languishing; but we made no effort to supply the lack, and now our property is useless. Oh! that we had let it go, and laid up treasure in heaven. I saw that a sacrifice did not increase, but decreased, and was consumed. *1LtMs, Ms 3, 1849, par. 4*

I also saw that God had not required all of His people to dispose of their property at the same time, but in a time of need He would teach them, if they desired to be taught, when to sell, and how much to sell. I saw that some had been required to dispose of their property in past time to sustain the Advent cause; while He had permitted others to keep theirs until a time of need. Then as the cause needs it their duty is to sell. *1LtMs, Ms 3, 1849, par. 5*

To the church of God who keep the Sabbath—the seal of the living God. *1LtMs, Ms 3, 1849, par. 6*

**Ms 4, 1849**

God's Love for His People

Copied from *Broadside*, "To Those Who Are Receiving the Seal of the Living God." See also *Annotations*.

## Ms 5, 1849

Remarks in Vision

Topsham, Maine

September 23, 1849

Previously unpublished. See also *Annotations*.

Beautiful and glorious, lovely, lovely, lovely. Haughtiness must come down, pride must fall. Holy, holy, holy, holy. Who shall be able to stand? He that hath clean hands and a pure heart: to those who take Him for the man of their counsel there is salvation. Who hath directed the mind of the Lord, or being his counselor hath taught him? In infinite wisdom He hath established the Sabbath in Eden. Behold ye, be careful how ye treat the Sabbath of the Lord your God. It is holy, it is holy to the Lord. *1LtMs, Ms 5, 1849, par. 1*

Everything must be sacrificed this side of the (loosing) the four winds. Should anything be considered too dear to sacrifice for God? Behold ye, can ye not see them just ready to let go? Speed thee, hide, beneath the covering. The mind is perplexed. The mind is troubled. Break away (her parents and others). *1LtMs, Ms 5, 1849, par. 2*

That seal must be implanted in a clear mind. It is so engrossed there is no place for the seal. Who hath the image of the lovely Jesus? Holy God have mercy, have mercy upon Thy Zion. Heal them, heal them. Watch them carefully, have everything done this side of the standing up of Michael. Those that now get established get fully established not to falter. *1LtMs, Ms 5, 1849, par. 3*

Do ye see those men?—1, 2, 3, 4, 5 (pointing to angels who were waiting to write on their rolls the names of those established, and those separated from us). Do you not see those bloody men with their weapons coming on as soon as the last name is enrolled? Do ye not see the pestilence wasting at noonday? Look ye, look ye, some have been leaning, and they have leaned too long, presumed when the commandments of God were plain in His Word they have leaned on something else. Beware they have presumed on the

mercy of God. God save, closing up, closing up, closing up, closing up. But two things—heaven or hell, life or death, now, now. *1LtMs, Ms 5, 1849, par. 4*

Behold ye, pleading that blood and after that work is finished. He will hold out no longer. Girds His sword upon His thigh and rides forth for the deliverance of the captive, the destroying angels! Then there will be no buying or selling. He will spread a table in the wilderness faithful just and true. It's the life of the saints they are after, they have not got the seal, it is something else, it's the mark of the beast, and his image. They cry they agonize. (Who? those who were right once, then they all join with the others, the wicked.) It's too late, too late. Every idle word put a watch before thee. *1LtMs, Ms 5, 1849, par. 5*

(Putting the Bible on Augusta Stowell:) Study it, study it, take it, believe it, walk out on it, the Word of God, faith, the Book of books, the all-seeing eye! Tremble before the Lord of hosts. Look ye, the mind has been filled, it has been engrossed with trash. Cast it off, bear it away. Walk carefully before thy God. Keep thine eye steady upon thy God, faith, faith, faith, faith, faith. Take it as the man of thy counsel, take it as a hammer, a fire it will consume the dross, it will consume the tin, too much trash, cast it out. *1LtMs, Ms 5, 1849, par. 6*

(Taking the large Bible containing the apocrypha:) Pure and undefiled, a part of it is consumed, holy, holy, walk carefully, tempted. The Word of God, take it (Marion Stowell), bind it long upon thine heart, pure and unadulterated. How lovely, how lovely, how lovely. My blood, My blood, My blood. O the children of disobedience, reprov'd, reprov'd. Thy word, thy word, thy word, a part of it is burned unadulterated, a part of the hidden book, a part of it is burned (the apocrypha). *1LtMs, Ms 5, 1849, par. 7*

Those that shall despitefully tread [treat?] that remnant would think that they are doing God service. Why? because they are led captive by Satan at his will. Hidden book, it is cast out. Bind it to the heart (4 times) bind it, bind it, bind it, (laying the Bible on Oswald Stowell) let not its pages be closed, read it carefully. Snares will beset on every side, take the strait truth bind it to the heart (3 times) let

everything be cast out. *1LtMs, Ms 5, 1849, par. 8*

It is the youth (here and other places). Critical place. Satan is tempting them, if they go back, if they give up there is, will be no more hope. They have received the knowledge of the truth. Souls hither and thither are hungry, Oh how they would eat the truth. Fly swiftly. It is of God, lay aside the idols, can ye not see it? He is well pleased in giving up the idols (tobacco &c) and calling upon Him. Cut loose from everything that hinders thy progress, too late to be entangled, the Jubilee is coming. *1LtMs, Ms 5, 1849, par. 9*

God's people are a tried people. Been trials, large blocks to get over. He is frowning; that's why the wheels could not go. Some are breaking the holy commandments. Since the door was shut those that broke them are in an awful place. After the light shone upon the Sabbath those that have received it and cast it away, there is no hope for them. The condemnation was great for breaking the nine commandments. *1LtMs, Ms 5, 1849, par. 10*

(Out of vision she said, but when the light comes on the fourth it would be greater if rejected.) *1LtMs, Ms 5, 1849, par. 11*

Press together, press together, how much? to lay down thy life for one another. Money nor nothing should be spared, live for God. Keep the mouth, keep the mouth, light, trifling, wicked conversation. Satan tempts thee, need much grace to stand. Keep thy finger on thy mouth, too apt to speak, lacking in faith, he loves thee (Sister Curtis). Take it as the man of thy counsel, let not thy mouth be closed (Henry Nichols). (Not in vision said, he believes the promises are for every one else but for him.) Glory the rich reward, the rich reward, glory. *1LtMs, Ms 5, 1849, par. 12*

Going to another place or planet. *1LtMs, Ms 5, 1849, par. 13*

Majestic, lovely and beautiful, they know the redeemed in that dark spot (this earth) that they shall soon behold them. Hallelujah, lovely as in the garden of Eden of all sizes, as they pass around by the gates they behold their image. They meet every Sabbath holy unto the Lord. It was not there they had never changed it. How could it be? The Pope changed it. *1LtMs, Ms 5, 1849, par. 14*

Lovely and majestic person (Christ) comes unto this place. How holy, how holy, holy, how beautiful is His countenance. They can embrace him. Hallelujah, hallelujah. Beautiful and lovely, brighter than the sun at noonday. Behold put it in the most holy place, in heaven those two lovely angels looking down into the commandments and the golden pot of manna. If Israel had kept them there they would have been as strong as an army with banners. Jerusalem would have stood until now if they had not broken them. O let me remain; go forth quickly. When the law is sealed up and closed with His disciples then He will let go. Drop the curtain, I cannot see it. I cannot behold it, save, save, save, O God have pity, have mercy, save O save. *1LtMs, Ms 5, 1849, par. 15*

## Ms 6, 1849

Synopsis of Remarks in E. G. White's Vision, June 30, 1849, at Rocky Hill, Connecticut

Rocky Hill, Connecticut

June 30, 1849

Previously unpublished. See also *Annotations*.

Chief among ten thousand—hallelujah—glory. Look ye, heaven is in commotion. What is the matter? Just about to bathe His sword in heaven. How long? How long? How long? In commotion, the throng. Swift messengers of Almighty God, withhold not [the means, I suppose]. Speed the messengers, speed the messengers (still repeated), speed the messengers. Last work.*1LtMs, Ms 6, 1849, par. 1*

Pray for the covering. God cannot be trifled with. Look ye, be careful how thou treadest. The angels are letting go; the sword, famine, and pestilence [are] coming speedily. Cut it down. Is there any danger? None for God's people. Eternal weight of glory (repeated). Little idols must be dropped in the pathway. There will not be disunion much longer. The sealing work will soon be done. Press together (repeated). Love one another as I have loved you. Lay down your life for the brethren. Deny self; it is not dead; it has got to die throughout the camp. He loves His brethren as Himself. If they cannot agree together here, they cannot reign together in heaven.*1LtMs, Ms 6, 1849, par. 2*

Have pity; speed them on. There is commotion in heaven! No more proclamation; every case fixed. My Lord and my God! Speed Thy messengers (repeated many times). The mansions are about ready. Heirs of God and joint heirs with Christ. It is high time that self was denied. The mind will be clearer. They are to be done away. The time of trouble is coming; who will stand?*1LtMs, Ms 6, 1849, par. 3*

Deny self (repeated) to do others good. Have the eyes wide open; see on the right and on the left, and see if you cannot do someone

good. The latter rain is coming; a few drops have fallen (healing the sick). It is coming; open thine eyes. Let the angels hover. Serve God perfectly. It is a great thing to be a Christian, a great thing to be swallowed up in God. They (the wicked) shall not fear as much as they do now. Expect they will make light of it. *1LtMs, Ms 6, 1849, par. 4*

He has not forgotten His people. He will place crowns on their heads. That company have denied self—(repeated). Nothing to do with them. Israel brought them away from the Egyptians (meaning the children), while the destroying angel passed by. Their blood shall be upon their garments. Although Noah, Job, and Daniel were in the land, they could deliver but their own souls. God's people are a peculiar people, not like the world—it's poison, it's like an adder. Look ye well lest blood be found upon thy garments, lest thy children be cast down before thine eyes. Have pity, have compassion, spare a little longer. "Have pity" (repeated). *1LtMs, Ms 6, 1849, par. 5*

"The light is almost gone. You have no desire to meet with them." (Sister Anderson). The jewels are almost made up. They are made up but they do not shine. It is the swift messengers that are to do the work. Think that the reward will not be great enough to pay for all the trials. Yea, God sent thee to that work [meaning Brother Chamberlain]. Can the leopard change his spots? Hide it from me; take it away that my eyes may not behold. Hide it away. Thou hast lain the burden on me once, twice, and thrice, and has sent Thy servants 100 miles. *1LtMs, Ms 6, 1849, par. 6*

O spare (repeated). Think ye that the ark will move there? It is not a holy place. Look, God will not bear always (repeated). He is great. He is mighty. He has been trifled with; will not bear always. The work will be done up speedily; the burden may be 100 miles off. Look, a little. Spare (repeated). Hide away under the covering. Get beneath it. Do not stand outside. Hide away quickly. The four angels are about to let go; then the time of trouble. *1LtMs, Ms 6, 1849, par. 7*

Everything has got to be proclaimed upon the housetops. If the sins are confessed before that time. That time will be an awful time. If



confessed, it must be done right early. Every secret thing must come to light. If confessed before that time, thy sins will be placed on the scapegoat and borne away. *1LtMs, Ms 6, 1849, par. 8*

Time of trouble, it will come right early. The signs shall be reacted over again; the day and hour will then be known. The sea will boil like a pot. Their faces will then shine like Moses'. He appears in the east; His sword girded on His thigh. Then deliverance comes, perfect and entire, and God's people will be caught up on the white cloud. *1LtMs, Ms 6, 1849, par. 9*

I see it. (Says Brother Chamberlain: Here was silence for some ten minutes, her eyes going quickly each way as if looking at angels. When she came out of vision she accounted it thus: "I saw a large company of angels moving. I was not permitted to tell what they said to me. Each one had a round rod in their hand ten inches long. Think they had something to do with the time of trouble, etc.") *1LtMs, Ms 6, 1849, par. 10*

How long shall these things be? Where art thou? Do not know. How does thou stand? Don't know. Isn't it thy privilege to know? Every servant can know whether their lives are hid with Christ in God. Did ye not see them speeding quickly? Speed God's people to save all that can be saved. Move, move, move. Not rashly; be sure God sends thee. The work is for God and then nothing can touch thee. *1LtMs, Ms 6, 1849, par. 11*

What? Don't thou turn an eye to please self. Live for God. If God's people do not go along, something is wrong. The four angels just ready to let go. His strength will save. Get hold of Jesus. Dark. Lonely. Thou knowest the sadness of the heart. How long shall it be so? Sadness. Have pity, have pity. *1LtMs, Ms 6, 1849, par. 12*

## Ms 7, 1849

Affliction of Mrs. Hastings

NP

March 11, 1849

Previously unpublished. See also *Annotations*.

While engaged in prayer at the house of Brother Leonard Hastings of New Ipswich, N. H., the Holy Ghost was breathed upon us, and I was taken off in vision and borne by an angel above this dark world. The angel showed me the afflictions of Sister Hastings. I asked the angel if it was God who had afflicted her. The angel said God suffered it to be so. *1LtMs, Ms 7, 1849, par. 1*

Then the angel pointed to the earth and shewed me a person who was short and thick. I saw Satan pouring upon this person a stream of darkness, as a sunbeam is poured forth from the sun, and as it came upon him he bloated. His head seemed larger than usual, and his face was red and much bloated. While in this state, Satan used this person as an agent to affect and afflict Sister Hastings. I saw that this was the cause of Sister Hastings' sickness, and that the object of this person was to afflict unto death, so that his iniquity might be covered which might otherwise be exposed. *1LtMs, Ms 7, 1849, par. 2*

I saw that Satan had the full control of this person, and that others beside Sister Hastings were affected by him. I saw his garments all covered over with the blood of souls. I saw that this person was a vessel of wrath fitted for destruction, reserved for the seven last plagues, if God can bear with him until that time. *1LtMs, Ms 7, 1849, par. 3*

I saw that the angels from God had hovered about Sister Hastings, and comforted and strengthened her, or life would have departed from her. I saw that it was time for God to work and deliver her. I also saw that if God's servants had united in prayer with strong and living faith with Sister Hastings in her dwelling, the power of the enemy would have been broken before this, and that now his power

is completely broken. *1LtMs, Ms 7, 1849, par. 4*

**1850**

**Letters**

**Lt 2, 1850**

Collins, Gilbert; Collins, Deborah

Refiled as *Lt 7, 1849*.

## Lt 4, 1850

Collins, Brother and Sister

Oswego, New York

February 18, 1850

Portions of this letter are published in *1MR 31; 5MR 91; 6MR 339*. See also *Annotations*.

Dear Bro. and Sister Collins:

We were very glad to hear from you that you were striving to be overcomers by the blood of the Lamb and the word of your testimony. Be bold in the cause of God. Do not falter. God loves bold soldiers and they will get the victory. O how good is the Lord to us! Can we doubt His goodness for a moment? No, no. His watchful care has been over us or we should have fallen out by the way. *1LtMs, Lt 4, 1850, par. 1*

We do not want you to feel, Brother Collins, that you cannot write us unless you can send us some money. No, no. Write us. We are just as glad to hear from you as though you sent us ever so much money. The way is now fully open for James to go forward in publishing the *Present Truth*. We love you and love to hear from you. We should have written you before but we have had no certain abiding place, but have traveled in rain, snow and blow with the child from place to place. I could not get time to answer any letters and it took all James' time to write for the paper and get out the hymn book. We do not have many idle moments. Now we are settled, I can have more time to write. *1LtMs, Lt 4, 1850, par. 2*

Do not let the suggestions of Satan hold you down. Be of good cheer. The Lord is coming to reward His faithful children. Be diligent to make your calling and election sure. *1LtMs, Lt 4, 1850, par. 3*

Let us not rest unless we have the abiding witness that our ways please God. Souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844,

but since that time have been deceived by false shepherds until they did not know where they were or what they believed. *1LtMs, Lt 4, 1850, par. 4*

Much love to the children and yourselves. *1LtMs, Lt 4, 1850, par. 5*

James has gone to the Office. *1LtMs, Lt 4, 1850, par. 6*

In haste. *1LtMs, Lt 4, 1850, par. 7*

**Lt 6, 1850**

Rhodes, Br.

Refiled as *Lt 10, 1851*.

**Lt 8, 1850**

Hastings, Arabella

Centerport, New York

August 4, 1850

This letter is published in entirety in *19MR 129-132*.<sup>+Note</sup> One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate. See also *Annotations*.

Dear Sister Arabella [Hastings],

This is the first opportunity I have had to write you since we left you. We have been traveling just as fast as we could go since we left your place. We have not allowed ourselves time to rest or hardly time to sleep. We have felt that the King's business required haste, that what we did must be done quickly. God gave us a victorious time on our journey. The truth triumphed. I will not write the particulars of our journey for you will have it in the paper. *1LtMs, Lt 8, 1850, par. 1*

The Lord showed me that he, James, must take the testimonies that the leading Adventists published in 1844 and republish them and make them ashamed. He is now doing that work. Then the Lord showed me we must go east again. Last Monday evening while at Brother Lillis (Brethren Rhodes, Lillis, Edson and Harris present) I was greatly distressed for some in Israel. The burden was heavy. The brethren prayed the Lord to roll off the burden, and I was taken off in vision, a little of which I will write you. *1LtMs, Lt 8, 1850, par. 2*

I saw the powers of darkness were rising. Satan has come down in great power, knowing that his time is short. Said the angel, as he pointed to Israel, Art thou rising? Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh the magicians came up and said they could do the same. I saw the



same work was now going on in the world and among the professed churches similar to the work of the magicians anciently. I saw the power of the magicians has increased tenfold, within a few months, and it will still be on the increase and spread, and unless Israel is rising and increasing in power and strength and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them. I saw we must be constantly rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy, and shouting would beat him back and give us the victory. I saw there was too little glorifying God in Israel and too little child-like simplicity. *1LtMs, Lt 8, 1850, par. 3*

I asked the angel why there was not more power in Israel. Said he, Ye let go of the promises of God too quick. Press your petitions to the throne, and hold on by faith. Believe ye receive the things ye ask for, and ye shall have them. I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord and at last the cloud was seen. *1LtMs, Lt 8, 1850, par. 4*

I saw we had doubted and wounded the lovely Jesus by unbelief. I saw enchantment was all around us, and if Satan could get us to slumber he was sure of his prey. Said the angel, "Have faith in God." I saw some tried too hard to believe. Faith is so simple, ye look above it. Satan tried to deceive some of the honest children and had got them looking to self to find worthiness there. I saw they must look away from self to the worthiness of Jesus and throw themselves, just as dependent and unworthy as they are, upon His mercy and draw by faith strength and nourishment from Him. *1LtMs, Lt 8, 1850, par. 5*

Dear sister, I have not forgotten you, although I have not written you. I have often thought of you and prayed for you and the rest of the children that you and their faith fail not. Do not mingle with the world; keep separate from them. If you mingle with them you will surely lose strength. Seek to live near to God and to hold sweet communion with Him. Be diligent to make your calling and election sure. I believe God loves you and will save you if you hold fast whereunto you have attained. Everything and everyone is coming to

naught but those who have this truth in them, the commandments of God and the faith of Jesus. Remember, sister, if you would come off victorious you must overcome by the blood of the Lamb and the word of your testimony. We are in a glorious cause that will triumph and that will never come to naught. Eternal life we are striving for. It is not for any riches or honor in this world, but it is for a home in glory, an enduring substance the beauty of which will never wear away and its glory will never vanish. Remember the Master of the house became poor, that we through His poverty might be made rich. We must be willing to be despised and trodden under foot here. We are soon to be exalted to a home in glory, a treasure in the heavens. Praise the Lord, we will go through and behold Him whom our souls admire. Press, press, dear sister, to the mark of the prize. Have faith in God. Endure trials; be patient in tribulations. Pray, pray much; keep the victory above the powers of darkness. *1LtMs, Lt 8, 1850, par. 6*

Much love to your dear father and to your sisters and brother. Tell them to be faithful to serve God. I have often prayed for them. Tell them to pray much that their sins may be confessed upon the head of the scape goat and borne away into the land of forgetfulness. A little longer and Jesus' work will be finished in the Sanctuary. Kiss the babe for me. Tell Charles to be a good little boy that he may meet his mother at the appearing of Jesus. My little one is with me; he knew me when I got home. I had been gone from him two months. He first looked at me, then flung his little arms around my neck. He is now very feeble, but we have prayed for him. He will be healed, I believe. *1LtMs, Lt 8, 1850, par. 7*

In love. *1LtMs, Lt 8, 1850, par. 8*

**Lt 10, 1850**

Hastings, Brother

Oswego, New York

March 18, 1850

This letter is published in entirety in *14MR 52-54*.<sup>+Note</sup> One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate. See also *Annotations*.

Dear Brother Hastings,—

I hardly know what to say to you. The news of your wife's death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write. *1LtMs, Lt 10, 1850, par. 1*

I saw God gave Brother Bates a dream which if he had followed, he would have been with you in your wife's distress; and if Brother Chamberlain had not been with him, he would have gone to God alone, and he would have seen by the dream and by the drawings of the Spirit that he must come directly to your house when Satan had got your wife in his grasp, and by faith in God would have wrenched her from the power of the enemy. But he leaned upon Brother Chamberlain some for duty and followed his impressions instead of the light God gave him in the dream. *1LtMs, Lt 10, 1850, par. 2*

I saw it was for no wrong of yours that she was taken away, but if Brother Bates had come directly to your house, she would have been rescued from the grasp of the enemy. *1LtMs, Lt 10, 1850, par. 3*

I saw they did wrong in afflicting the afflicted by reproving you for having the funeral on the Sabbath. I saw they had better been looking at themselves and seeing where they had erred from the path of duty that God had marked out for them to go in. *1LtMs, Lt 10, 1850, par. 4*

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.*1LtMs, Lt 10, 1850, par. 5*

I warn Arabella and the rest of the children to prepare to meet Jesus, and then they will meet their mother again never more to be parted. O children, will you heed her faithful warning that she gave you while she was with you, and let not all her prayers that she has offered up to God for you, be as water spilt upon the ground? Get ready to meet Jesus and all will be well. Give your hearts to God and do not rest a day unless you know that you love Jesus.*1LtMs, Lt 10, 1850, par. 6*

Dear brother, we have prayed to God to gird you up and strengthen you to sustain your loss. God will be with you and uphold you. Only have faith.*1LtMs, Lt 10, 1850, par. 7*

God has shown me about Brother Chamberlain that it was not his duty to travel. I saw his company was pleasant while he [was] with us, but when he was gone everything was gone. He had not left any truth from the Word of God for the mind to feast upon and had left nothing at all substantial, but everything had gone when he went. I saw he was not one of the messengers.*1LtMs, Lt 10, 1850, par. 8*

[The following is attached to *Lt 10, 1850*:]

Dear Brother Hastings,

Sorrow not as those who have no hope. The grave can hold her but a little while. Hope thou in God and cheer up, dear brother, and you will meet her in a little while. We will not cease to pray for the blessings of God to rest upon your family and you. God will be your sun and your shield. He will stand by you in this your deep affliction and trial. Endure the trial well and you will receive a crown of glory with your companion at the appearing of Jesus. Hold fast truth, and you will be crowned with her with glory, honor, immortality and eternal life.*1LtMs, Lt 10, 1850, par. 9*

Give my love to Sister Gorham and all the saints. Much love to you  
and your dear children. *1LtMs, Lt 10, 1850, par. 10*

## Lt 12, 1850

Howland, Brother and Sister

Centerport, New York

August 15, 1850

This letter is published in entirety in *15MR 207-209*. See also *Annotations*.

Dear Bro. and Sister Howland:

I send this vision to you for you to read to the church in Topsham. *1LtMs, Lt 12, 1850, par. 1*

Brother Rhodes came here last Tuesday which is just one week ago today. We were glad to see him. He has just got out a new chart. It is larger than any chart I ever saw; it is very clear. We like his chart much. *1LtMs, Lt 12, 1850, par. 2*

My babe had been very sick for about a week. We had prayed for him and he was some better and we thought he would recover. Tuesday, P.M., James and myself went to Port Byron with Brother Rhodes. He was to take a canal boat and go on his way to Michigan. It seemed as though we could hardly let him go. We knew not why we felt so. *1LtMs, Lt 12, 1850, par. 3*

On our way home it seemed to me that Satan had stepped in and was troubling Edson. We found it even so; we found the child at the point of death. James took his horse and carriage and started to overtake Bro. Rhodes. He went five miles, overtook him and brought him back. That night they prayed for Edson and he has come up very fast since. Satan wanted to hinder the work of the Lord, so he afflicted the child but he was beaten back by faith in God and His name shall have the glory. *1LtMs, Lt 12, 1850, par. 4*

When Satan found he could not take the life of the child, he tempted me that God had left me or the child would have been healed when we first prayed for him. I sank under this temptation in despair and was so until last Sabbath evening. My heart seemed within me like

lead, but God delivered me that eve and Satan's power was broken. *1LtMs, Lt 12, 1850, par. 5*

The next he got hold of was Clarissa. She was sunken and discouraged. At the same time James was taken with the cholera morbus. He failed very fast until yesterday, P.M. Then he made a request for us to pray for him. Bro. Harris was gone to his work so that it only left Sister Harris, Clarissa, and Sarah and myself. We all felt unworthy to engage in the work, but we felt that the work of the Lord was hindered by his lying on a sick bed and we knew unless God should deliver him, he could not get well. He had a high fever. He had the cramp take him in his hips and extend down to his feet. His stomach was much strained by vomiting. We knew something must be done. I anointed his head and stomach and bowels in the name of the Lord, then we took hold of faith for him. Our united prayers went up to God and the answer came. *1LtMs, Lt 12, 1850, par. 6*

Sister Harris and Clarissa were set entirely free and they prayed God with a loud voice. The spirit caused Clarissa to laugh aloud. James was healed every whit; the great distress he had had in his head was every whit removed and he looked as though he had got the holy anointing. The fever and all pain left him and he ate and was strengthened. He walked out upon his faith, harnessed his horse and he and I went to Port Byron, one mile and a half and back. He gained strength very fast. He is quite strong today. Praise the good Lord. *1LtMs, Lt 12, 1850, par. 7*

When Satan found his power was completely broken upon him, he went to the child again. He waked us crying at the top of his voice. He seemed to have the colic and we went up to the chamber, anointed his stomach with oil and prayed over him, rebuked Satan and he had to flee. We heard no more from him till morning. He is quite well today but rather weak. We feel quite free from his (Satan's) power today. He has made a desperate struggle to get some of us, but we have driven him back. *1LtMs, Lt 12, 1850, par. 8*

The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in 1844, upon the truth, Satan would try to hinder us; but we must struggle for the victory

and go on. It has been just so. He knows this work will hurt his cause and save some jewels. That is why he rages so but he is driven back.<sup>1</sup>*LtMs, Lt 12, 1850, par. 9*



## Lt 14, 1850

Bates, Sister

Port Byron, New York

September 1, 1850

Portions of this letter are published in *7MR 351-352; 8MR 221-222*. See also *Annotations*.

Dear Sister Bates:

We received your letter dated August 26, last night. We were very glad to hear from you. We have been waiting some time to hear from you. We have not received your letter in answer to mine. Perhaps you sent it to Centerport; if you did, it went to another Centerport about 70 miles from here. There is no post office where we live. Our post office address is Port Byron, one half mile from this place. Did you send it in my name at Port Byron; if you did, it is now in the office and we can get it on the morrow. Please write us if you sent it to Centerport and we will send there for it.<sup>1</sup>*LtMs, Lt 14, 1850, par. 1*

We are all quite well here now. Praise the Lord. We are free. We have had a victorious time here this morn. Satan thought to have got some victory over us, but he has been driven back by faith in God.<sup>1</sup>*LtMs, Lt 14, 1850, par. 2*

Sister Clarissa Bonfoey was oppressed by the enemy. Her body was afflicted. Our united prayers went up to God and healing power came down. Brother Edson (who has been with us 8 days) laid hands upon her in the name of the Lord, and she was made whole and gave glory to God with a loud voice. The enemy has tried hard to take some of our lives here of late. One after another of us have been afflicted almost unto death. Had it not have been for the balm in Gilead and the Physician there, we must have perished.<sup>1</sup>*LtMs, Lt 14, 1850, par. 3*

The Lord shewed me some weeks before we came to this place, that we must gird on the whole armor, for we were to have a great

conflict with the enemy while we were getting out the paper, for he knew the paper would hurt his cause and would be the means of strengthening the things that remain and would cause souls that were undecided to take a decided stand for God and His truth. Satan meant to hinder the work of the paper by causing sickness and distress in our company, but we laid hold of the sure promises of God. We anointed with oil in the name of the Lord and prayed over the sick and they were healed. *1LtMs, Lt 14, 1850, par. 4*

O what battles we have had to fight with the enemy since we commenced to get out the paper. We have had to pray, pray, pray, and have faith, faith, faith and that is all the way we have been enabled to live. I know you will rejoice with me when I tell you we have the perfect entire victory over the powers of darkness. We triumphed in God today for we have just had a rich full draught from the well of Bethlehem. *1LtMs, Lt 14, 1850, par. 5*

I will now write you a dream which I had about one week ago. I dreamed of being with Bro. Rhodes and James in a wagon. We were to pass a bridge covered with water. While passing it, I was much frightened for the water came into the body of the wagon. I had my babe in my arms. I came near letting him fall into the water through fright. Brother Rhodes assured me a number of times that there was no danger and that we must necessarily pass through that water that covered the bridge. After we had passed over the bridge through the water, my eyes were fixed upon something in the air that looked very strange to me. I saw angels marching through the air. They had light mantles on their shoulders that reached to their feet. And they were singing in solemn clear voices, For the great day of His wrath has come and who shall be able to stand. Their voices rung all through the air. *1LtMs, Lt 14, 1850, par. 6*

Brother Rhodes began to shout with a loud voice, "And shall I see Him whom my soul loveth?" James was counting the angels, and I stood trembling with fear lest I should not be able to stand. My mind ran back to my past life. I could see in it many wrongs and I could see no way that I could be saved. Just then Satan came where I was and said to me, "You are now my property. You are lost and you will go with me to the dark regions." *1LtMs, Lt 14, 1850, par. 7*

My feelings I cannot describe to you. I was filled with anguish unutterable. I knew that Jesus was all my joy and to be separated from Him was more than I could endure. And at the same time, I felt unworthy to be with the lovely Jesus. While I was thus in awful perplexity, one of the angels that was marching through the air, came where I was and said to Satan, "She is not your property. She has been redeemed unto God by the precious blood of Jesus. She is the purchase of His blood and He will save her." Then the enemy fled and my heart was filled to overflowing with thankfulness and praise to God. I saw the saints, that their garments would change and they would receive the mantle and their faces would light up as they would meet the angels in the air. *1LtMs, Lt 14, 1850, par. 8*

I looked around and saw some sleeping. O how I felt as I saw some who now profess to be with us asleep as I saw them. I said, "Poor souls. They have heard of Jesus' coming and that the day of His wrath was very soon to come, but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them and now they slumber never to awake again. They ought to have watched and then they would have seen the angels." This dream has made a great impression on my mind. I hope it will cause me to double my diligence and to make my calling and election sure. *1LtMs, Lt 14, 1850, par. 9*

If ever there was need of watching, it is now. Satan's host is arrayed against us and we must have the whole armor buckled tight about us or the darts of the enemy will hit us. Above all, we must take the shield of faith whereby we shall be able to quench the fiery darts of the enemy. Satan has great power and we must have living, abiding faith in God or the powers of darkness will get the ascendancy over us and Satan will triumph. We will be free and we must be free in order to glorify God. *1LtMs, Lt 14, 1850, par. 10*

**Lt 16, 1850**

Collins, Br-Sr.

Extract from *Lt 4, 1850*.

**Lt 18, 1850**

Hastings, Brother and Sister

Oswego, New York

January 11, 1850

This letter is published in entirety in *19MR 128*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate. See also *Annotations*.

Dear Brother and Sister Hastings,

I will take time to write you a few lines. I earnestly desire to see you. I pray God to bless and sanctify you. I felt today the necessity of being all, all ready, that when the time of trouble such as never was, shall come, we may be hid. O my Brother and Sister, I wish all of God's people could get a sight of it as God has shown it me. The work of the Lord is going on. SOULS are coming into the truth and soon the work will be all done. Keep up good courage, hope in God, let nothing weigh thee down. We have the truth. We know it. Praise the Lord. I saw yesterday our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray. I saw the (false) shepherds would soon be fed with judgment. Let the truth come out everywhere we go, the seventh day is the Sabbath of the Lord our God. Cheer up. There are better days coming. *1LtMs, Lt 18, 1850, par. 1*

My love to your dear children. Tell them for me to have their lives hid with Christ in God, to have their hearts wholly given to God that they may be hid in the day of the Lord's anger. Pray for us and do write us and let us know how you get along. I am in haste or I would write more. Babe is cutting teeth and it takes nearly all of my time to take care of him just now. *1LtMs, Lt 18, 1850, par. 2*

Love to Sister Gorham, Bro. Gardener, and all the saints in New Ipswich. *1LtMs, Lt 18, 1850, par. 3*

Your sister in hope. *1LtMs, Lt 18, 1850, par. 4*

**Lt 20, 1850**

Hastings, Br-Sr.

January 3, 1850

A letter by James White.

**Lt 22, 1850**

Hastings, Br.

January 10, 1850

A letter by James White.

**Lt 24, 1850**

Hastings, Br-Sr.

Refiled as *Lt 18, 1850*.



## Lt 26, 1850

Loveland, Brother and Sister

Paris, Maine

November 1, 1850

This letter is published in entirety in *15MR 210-213*. See also *Annotations*.

Dear Brother and Sister Loveland:

We received your very kind letter here at Paris yesterday, enclosing the ten, for which we thank you. *1LtMs, Lt 26, 1850, par. 1*

We are all enjoying quite good health and have had some sweet seasons of late. How good it is to have a God that we can go to, and tell our wants to Him; and He like a tender parent supplies our wants, and in sickness He is our Physician and will undertake our case and heal us every whit. Should we not rejoice and glorify our God? *1LtMs, Lt 26, 1850, par. 2*

Since we last wrote you, we have been to Fairhaven to attend a conference there. Brother Bates was present. We had quite an interesting meeting. James baptized two. Both were filled with the Holy Spirit. *1LtMs, Lt 26, 1850, par. 3*

Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth. *1LtMs, Lt 26, 1850, par. 4*

Thursday we left Dorchester for Topsham, Maine. Friday, Brother Howland's family and my little boy went with us to Gorham to spend the Sabbath with our parents. Found them strong in the faith. We had a good season with them. We parted with them Sunday sorrowful, because we were obliged to part, but rejoicing that we

were of one faith and that soon we should meet if faithful, never more to part.*1LtMs, Lt 26, 1850, par. 5*

You write of trials. We should be glad to know what they are that we may understand your cases and may know how to sympathize with you. We love you and your little band and should love to see you much, but do not expect to at present. We shall stay here at Paris some little time. James is now getting out a paper here. It is an excellent place to get out the paper.*1LtMs, Lt 26, 1850, par. 6*

Now do write and tell me if there is anything in your place that prevents your rising. God wants His people to rise and get the victory over the powers of darkness. Be free and free indeed, the fountain is full and free. Let us drink and do not let the enemy prevent us from drawing sap and nourishment from Jesus, the living vine. Let us not rest unless we know that our lives are hid with Christ in God. We must have daily the full assurance that we are accepted of Him. If we have, all is well. We then can come to a throne of grace with holy boldness and draw strength and glory from the sanctuary and be triumphant in God. I do long for the mind that was in Christ. Day after day I discover my unlikeness to the meek and lovely Jesus. I want His fashioning hand to be laid upon me, for I would reflect the lovely image of Jesus.*1LtMs, Lt 26, 1850, par. 7*

At times I feel the power of God even in my flesh and yet I am not satisfied. I want to plunge deeper and deeper in the ocean of God's love and be wholly swallowed up in Him. Be strong in God. Do not sink. My vision comes up before me and the words of the angel even now seem to ring in my ears, "Get ready, get ready, get ready. Time is almost finished, almost finished, almost finished. Cry, cry, for the arm of the Lord to be revealed, for the arm of the Lord to be revealed. Time is almost finished. What you do, ye must do quickly!"*1LtMs, Lt 26, 1850, par. 8*

Much love to all of your dear band. Much love to your daughter who is not at home. Tell her she will have to wade through deep waters but God is with her and He will strengthen and uphold her and though she passes through deep water they will not overflow her.*1LtMs, Lt 26, 1850, par. 9*

Love to the next oldest. (I cannot remember the names of either.) Tell her for me that she has a part to act in the cause of God, and if she would be saved she must overcome by the blood of the Lamb and the word of her testimony. Tell her not to hold back and get barrenness to her soul, but take a part in your little social meetings and she will get great strength to her soul and will not be a clog in the meetings. Tell her to be strong and faint not by the way. *1LtMs, Lt 26, 1850, par. 10*

Much love to dear Brother and Sister Heath. I should love to see them much, and talk over the glorious hope that we have and of soon coming into possession of a far more and exceeding eternal weight of glory. Tell them to be valiant for the truth and keep up good courage and all of your little band. It is as the garden of Eden before us and a desolate wilderness behind us. Tell them to press, press their way to the Kingdom. *1LtMs, Lt 26, 1850, par. 11*

James would write some but he is now writing at the same table for the paper. He sends love to Brother and Sister Loveland and your children and all of the band. I have written this in great haste. *1LtMs, Lt 26, 1850, par. 12*

In hope of the speedy redemption at the voice of [God]. *1LtMs, Lt 26, 1850, par. 13*

Write Often!!! E. G. White

We have received an excellent letter from Brother Rhodes. He is valiant for the truth and God has been making him mighty. Many souls have been brought into the truth through his labors. Today we received an excellent letter from Brother Bates. He is still in Fairhaven. E. G. White *1LtMs, Lt 26, 1850, par. 14*

**Lt 28, 1850**

Church in Brother Hastings' House

Paris, Maine

November [27], 1850

This letter is published in entirety in *16MR 206-209*.<sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate. See also *Annotations*.

To the Church in Bro. Hastings' house

Dear Friends:

I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella's kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it and I will not wait so long next time. *1LtMs, Lt 28, 1850, par. 1*

James' and my health is quite good now. Our home is in Paris, at Brother Andrews', within a few steps of the Post Office and Printing Office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham. *1LtMs, Lt 28, 1850, par. 2*

Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting. *1LtMs, Lt 28, 1850, par. 3*

Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and

refreshed. I never witnessed such a powerful time before.*1LtMs, Lt 28, 1850, par. 4*

Our next Conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to Brother Nichols', the Lord gave me a vision and shewed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the three angels' messages with the two former being made plain upon tables.*1LtMs, Lt 28, 1850, par. 5*

I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth to put in the hands of those that hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.*1LtMs, Lt 28, 1850, par. 6*

How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.*1LtMs, Lt 28, 1850, par. 7*

Nov. 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday, when one of Bro. Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn her loss.*1LtMs, Lt 28, 1850, par. 8*

Friday morning, Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him that she died a Christian. He bears up well. God gives him grace to endure the affliction. O how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you give for your hope?*1LtMs, Lt 28, 1850, par. 9*

Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom. *1LtMs, Lt 28, 1850, par. 10*

One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess, had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged. *1LtMs, Lt 28, 1850, par. 11*

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Every one felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect on Bro. Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him. *1LtMs, Lt 28, 1850, par. 12*

Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write and do not do as I have done. I love you, all of you. Write. *1LtMs, Lt 28, 1850, par. 13*

**Lt 30, 1850**

Loveland, Brother and Sister

Paris, Maine

December 13, 1850

Portions of this letter are published in *1MR 31-32; 4MR 270; 5MR 226; 6MR 252; 8MR 223; 9MR 98-99*. See also *Annotations*.

Dear Brother and Sister Loveland:

We have waited some time for an answer to our last, but as none comes we write again fearing you have not received it. We are all quite well in body and tolerable free in mind. We have trials, I assure you, with all the people of God and we have made up our minds for them, but let come what will we are determined to tread the narrow thorny pathway. *1LtMs, Lt 30, 1850, par. 1*

Our last conference was one of deep interest. Two were dug from beneath the rubbish. The present truth was presented in its clear light and it found way [to] the hearts of the erring. Before the meeting closed all were upon their knees, some were crying for mercy that had been cold hearted and indifferent, others were begging for a closer walk with God and for salvation. It was a powerful time as I ever witnessed; the slaying power of God was in our midst. Shouts of victory filled the dwelling. The saints here seem to be rising and growing in grace and the knowledge of the truth. *1LtMs, Lt 30, 1850, par. 2*

Are you free in Johnson? Does God manifest Himself to you? Are the dead weights shaken off? You, of course, have nothing to do with Terry; do not have him in your house. There is something about that man, black, that he did not confess at the conference. He is unclean, unholy in the sight of God and if you have him in your house you will be unclean because he is a dead body. The power of Satan is very great and Terry will make a complete agent for Satan to work through to destroy you all. He may appear to break down and be humble but it is forever too late for him. God shewed me at the conference that the last ray of light was taken from him and that

He would visit him with His judgments. Cut loose entirely from every dead weight and every fornicator. *1LtMs, Lt 30, 1850, par. 3*

O what a time this is! O, how carefully do we need to walk before God! Time is almost finished. O, do, do be free. Make one mighty struggle for victory and you will have it. I warn all of you to ply the oar and every one row his own boat up stream. The wind and tide is against us. Multitudes are going down stream, and we if we enter the port of glory must press our way through the multitudes and row for our life (eternal life) up stream. Will we row? One cannot row another's boat. We must strive for heaven with all our might. Every one has a part to act and something to do in the cause of God. None of you should keep silent in your meetings. Surely every one who has tasted of the powers of the world to come can say something in honor of the lovely Jesus. Eternal life we are striving for. Shall we get discouraged? No, no. The riches of Eden are before us and we must pass through the strait if we would enter the wide. Let us double our diligence to make our calling and election sure. Victory, victory, will be ours if we endure a little longer. I do beg and pray to be more like Jesus that I may reflect His lovely image. More and more I long to be filled with all the fullness of God. It is our privilege to rejoice in a whole Saviour, One that saves us from all sin. We will not rest unless we know the length and breadth, height and depth of perfect love. I expect you are buffeted by the enemy. Do not yield one inch to him. Let faith be in lively exercise. Let it enter within the second veil and take hold upon the most excellent glory. *1LtMs, Lt 30, 1850, par. 4*

Dear Brother Rhodes was with us in our last conference. It was good to see his face once more and cheering to hear him talk the plain cutting truth of God from the Bible. How plain our position is: We know that we have the truth. Brother Rhodes has now gone in company with Brother John Andrews to the eastern part of the State to hunt up the scattered sheep. We have received two letters from them. God is at work and is bringing souls from the rubbish to the clear light of truth. We have received cheering letters from different places. God is with Israel. *1LtMs, Lt 30, 1850, par. 5*

I had the privilege of being with my oldest boy two weeks. He is a lovely-dispositioned boy. He became so attached to his mother, it



was hard to be separated from him; but as our time is all employed in writing and folding and wrapping papers, I am denied the privilege of having his company. My other little one is many hundred miles from me. Sometimes Satan tempts me to complain and think my lot is a hard one, but I will not harbor this temptation. I should not want to live unless I could live to do some good to others. I want all self to die. I have this consolation that God is pleased with my sacrifice, that of offering up my children to Him. Do pray for me. I need much grace to perform my duty faithfully and deliver the straight messages that God lays upon me to deliver.*1LtMs, Lt 30, 1850, par. 6*

I wish I could see you. I have much I should love to say to you [but] I cannot write much. Love to your eldest daughter. Tell her to be of good courage and hope in God and His arm will hold her up and protect her from the tempter's power. O tell her to have faith and rejoice in God. Much love to the one at home. Tell her to look to Jesus and take up her cross for unless she bears the cross she cannot wear the crown. Love to all the dear saints. Tell them to walk carefully before God, tread in the footsteps of Jesus.*1LtMs, Lt 30, 1850, par. 7*

When I wrote you last I was bound in spirit. I had no liberty. I could not tell the reason I was [not] free before I commenced to write. Perhaps I ought not to have written.*1LtMs, Lt 30, 1850, par. 8*

I hear, by the by, that Mrs. Foster has gone to live with her husband. Was she right? James and self felt that she was wrong. He told me that he could have no communion with her, neither could I; but I told him she must be good for you had perfect confidence in her. I felt that she was in the way when Brother Rhodes was healed. Do, do rid yourselves of every hindrance and go free. God wants you to be free. We love you and hope you come off victorious. Heaven is cheap enough. Look away from this dark, dark earth to the riches of Eden.*1LtMs, Lt 30, 1850, par. 9*

I have got a glimpse of what God is preparing for His children and it has spoiled this world for me. Everything here looks desolate and dreary. The glorious charms of heaven attract my soul above. O what could we poor mortals do without a God? We do not deserve

the least of His notice. What can it be that the high and lofty One, He who taketh up the isle as a very little thing, and the nations before Him are as but a drop in the bucket; yet He condescends to us who are as the small dust of the balance? Yes, even the hairs of our head are numbered. O let us humble ourselves before the mighty God of Jacob. Thanks be to God for His goodness to such poor worms. I do love Jesus. He is my all and in all. I do love Him with my whole soul and my very being cries out after the living God. Stem the current a little longer. Press your way to the kingdom.*1LtMs, Lt 30, 1850, par. 10*

James sends love to you all that love God in sincerity and truth. He joins with me in the above. Pray for me.*1LtMs, Lt 30, 1850, par. 11*

In much love.*1LtMs, Lt 30, 1850, par. 12*

E. G. White

Be sure and just as soon as you get this write us all the particulars, how you are. Do not forget to answer this immediately.*1LtMs, Lt 30, 1850, par. 13*

## Lt 31, 1850

Nichols, Brother and Sister

Paris, Maine

December 1850

Previously unpublished. See also *Annotations*.

From a letter of Mary Nichols to Sister Collins, December 12, 1850. *1LtMs, Lt 31, 1850, par. 1*

We have received a good letter from Sister Ellen. She is in Paris, Maine. She writes, "The conference there was one of deep interest. Some who had been in great error confessed their errors, and came out clear in the truth. The Spirit of the Lord fell upon a young sister present. She went to several of the children, wept over them, and asked them if they would go to heaven with her, repeating it several times, 'Will you go with me? I am going to the Kingdom, will you go with me?' One of them fell upon his knees on the floor, and cried out, 'I will, I will.' And such a scene followed as cannot be described—all fell upon their knees, some were crying for mercy, others for a closer walk with God, and some for salvation, full and free. It seemed as though Jesus Himself entered the room, and I could see Him standing at the hearts of the children, and had been waiting for entrance, until His locks were wet with the dew of night; and their hearts were so filled with pride and unbelief, that there was no room for the lovely Jesus. But at last victory was given unto us, and darkness and unbelief fled away; and some were shouting and praising God." *1LtMs, Lt 31, 1850, par. 2*

## **Manuscripts**

### **Ms 1, 1850**

The Call Out of Babylon

April 15, 1850

Formerly Undated Ms 118. Unauthenticated.

## **Manuscripts**

### **Ms 1, 1850**

The Call Out of Babylon

April 15, 1850

Formerly Undated Ms 118. Unauthenticated.

## Ms 2, 1850

The Need of Present Truth

Oswego, New York

January 9, 1850

This manuscript is published in entirety in *1Bio 172*. See also *Annotations*.

I saw the paper and that it was needed. That souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means, and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money to be faithful stewards over, and they let it lie idle; and the blood of souls would be upon their garments. I saw that the paper should go, and if they let it die, they would weep in anguish soon. I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message and let it go. I saw that it would go where God's servants cannot go. *1LtMs, Ms 2, 1850, par. 1*

**Ms 3, 1850**

Affliction of Mrs. Hastings

Refiled as *Ms 7, 1849*.

## Ms 4, 1850

A Copy of E. G. White's Vision, Which She Had at Oswego, N. Y.,  
January 26, 1850

Oswego, New York

January 28, 1850

This manuscript is published in entirety in *16MR 30-35*. See also *Annotations*.

Last Sabbath evening the Lord gave me a view of many things, which I will now try to relate. I saw the people of God—some were dormant and stupid, they were but half awake, and did not realize the time we were living in. I saw that the man with the “dirt brush” had entered, and some were in danger of being swept away. I begged of Jesus to save them—to spare them a little longer, and to lift them up so that they could get a sight of their situation, before it should be forever too late. The angel said destruction is coming like a mighty whirlwind. I begged of the angel to pity, to save those who were attached to their possessions, and were not willing to cut loose from them, and distribute them to speed the messengers on their way to feed the hungry sheep, who were dying for want of spiritual food. *1LtMs, Ms 4, 1850, par. 1*

I could hardly bear the sight of the sheep dying for the want of saving, present truth, while some who professed to believe the present truth, were holding on to their property, and were letting them die, by withholding the necessary means to carry forward the work of God. As it was held up before me the sight was too painful, and I begged of the angel to take it away, and remove the painful sight from me. I saw that when the cause of God called for their property, they were sorrowful; as the young man was who had great possessions, and who inquired what he should do to inherit eternal life. I saw that very soon the overflowing scourge would pass over, and sweep their possessions all away; and then it will be too late to sacrifice earthly goods, and lay up a treasure in heaven. *1LtMs, Ms 4, 1850, par. 2*

I then saw the glorious Redeemer, beautiful and lovely. That He left



the realms of glory, and came to this dark and lonely world, to give His precious life and die, the Just for the unjust. He bore the cruel mocking, and scourging, and wore the plaited crown of thorns, and sweat great drops of blood, while the burden of the sins of the whole world were upon Him. The angel asked, what for? I saw, I knew it was for us; for our sins He bore all this, that by His precious blood He might redeem us unto God.*1LtMs, Ms 4, 1850, par. 3*

Then again was held up before me those who were not willing to sell their possessions, to save one fainting, starving soul; while Jesus stands before the Father pleading His blood, His sufferings and His death, for those souls, and while God's servants were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God, and yet it was hard for some who profess to believe the present truth to even do so little as to hand the messengers God's own money, that He had lent them to be stewards over.*1LtMs, Ms 4, 1850, par. 4*

Then the suffering Jesus, His sacrifice, and love so deep as to give His life for them was again held up before me,—and then the lives of those who profess to be His followers: who had this world's goods, and counted it so great a thing to help on the cause of salvation. The angel said, can such enter heaven? Another answered, No never! never! never! Those who are not interested in His cause here below, can never sing the song of redeeming love above. I saw that the quick work that God was doing on earth would soon be cut short in righteousness; and that the swift messengers must speed on their way. I heard the angel say, are all messengers? No! no! God's messengers have a message.*1LtMs, Ms 4, 1850, par. 5*

I saw that the cause of God had been hindered and dishonored by some going who had no message. Such will have to give an account to God for every dollar they have used in traveling, where it was not their duty to go; for that money might have helped in the cause of God. And for the lack of that very means which has been wasted, souls have starved to death, for the want of spiritual food, that might have been given them by God's called and chosen messengers.*1LtMs, Ms 4, 1850, par. 6*

The mighty shaking has commenced, and is going on, and all will be shaken out, who are not willing to take a bold and unyielding stand, and sacrifice for God and His cause. The angel said, think ye He will compel any to sacrifice and give up their possessions? No! no! It must be a freewill offering: it will take all to buy the field. While viewing these things, the burden seemed too heavy to be borne. I felt that I could have given my life, if it could be the means of helping any to see their awful situation. *1LtMs, Ms 4, 1850, par. 7*

I saw that professed friends had wounded the cause. Again I was compelled to cry for God to spare His people some of whom were fainting and dying. Then I saw the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people,—said he, all the thunders and lightnings of Mount Sinai, cannot move those who will not be moved by the plain truths in the word of God; neither would an angel's message move or awake them. I saw that the rebels must and will be purged out. The angel said, get ready, get ready, get ready. *1LtMs, Ms 4, 1850, par. 8*

I saw that the judgments were just upon us, and that the trouble would soon be to this land, and that blood would flow in streams. The angel said it will soon be even to the horses' bridles. That was an awful time. *1LtMs, Ms 4, 1850, par. 9*

I saw that we must be willing to go alone, and that we must cut loose from every one that will not walk godly in Christ Jesus. I saw that the unbelief of brother or sister, father or mother, husband, wife or children was no excuse for any, to hinder them from doing their duty. And that those will lose their souls, if they seek to please their unbelieving friends, more than God, and they will be counted unworthy to be partakers of Christ's glory. I saw that Jesus was rejected by His own nation, and if Jesus suffered we must be partakers of His sufferings. Said the angel cut clear, cut clear, cut clear from everything or anyone that hinders thy progress. I saw that the ties of nature between man and wife, parents and children need not be severed. Still those who believe God and His truth, must obey God even if it displeased their nearest and dearest friend. *1LtMs, Ms 4, 1850, par. 10*

I saw that there would be no chance to get ready after Jesus leaves

the most holy place, therefore we must get right now, while there is a chance, very soon it will be too late. I saw that God's people must press together and not be too willing to see faults in each other for where there is union there is strength. I saw that the people of God were generally too dull, too dormant and unbelieving. The angels said, watch, watch, watch. I saw a crown of glory laid up for those who make a covenant with God by sacrifice. I saw that a sacrifice would not increase, but decrease and consume. I was then pointed to him who had defied the armies of Israel, that truth would overcome error, and that light would shine out of darkness. *1LtMs, Ms 4, 1850, par. 11*

I was then pointed to the beauty and loveliness of Jesus. Upon His head were crowns, a crown within a crown. His robe was whiter than the whitest white. No language can describe His glory, and His exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus whose countenance shines brighter than the sun at noon day. *1LtMs, Ms 4, 1850, par. 12*

I then saw the Word of God pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that Word. I saw that it had been a hammer to break the flinty heart in pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom. I heard an angel say, think ye God will place His seal where there is an idol? No, no. *1LtMs, Ms 4, 1850, par. 13*

Then I was pointed to Adam and Eve in the garden of Eden. They partook of the forbidden tree and then the flaming swords were placed around the tree of life, and they were driven out of the garden of Eden, lest they should partake of the tree of life and be immortal sinners. I saw that the tree of life was to perpetuate immortality. I heard the angel say, who of the family Adam have passed those flaming swords, and partaken of that tree. I heard

another angel answer not one of the family of Adam have passed those flaming swords and partaken of the tree of life, therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death, a death that lasts forever, where there is no hope of a resurrection, and then the wrath of God will be appeased. *1LtMs, Ms 4, 1850, par. 14*

I then saw the holy city, and that we should rest in the city, through the 1000 years, and reign as kings and priests unto God. Then Jesus will descend upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised and come up around the city at the end of the 1000 years. Then fire will come down from God out of heaven and devour them, burn them up root and branch. Satan is the root, and his children are the branches. Then the same fire that will devour the wicked will purify the earth. I saw that the feet of the wicked would never desecrate the earth made new. All the immortality we now have is by faith in hope of immortality at the appearing of Christ. *1LtMs, Ms 4, 1850, par. 15*

## Ms 5, 1850

A Vision the Lord Gave Me in Oswego, July 29, 1850

Oswego, New York

July 29, 1850

This manuscript is published in entirety in *18MR 10-13*. See also *Annotations*.

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people. I saw some that meet together at the conferences at Oswego and vicinity were not right. They do not partake of the spirit of the lovely Jesus; they have not vital godliness, and unless they soon partake of the spirit of Jesus and have their hearts sanctified by the truth they profess to believe, they will be purged out of the camp of Israel. I saw there needed to be a searching of heart among them. *1LtMs, Ms 5, 1850, par. 1*

Said the angel, Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. The powers of darkness are rising. Art thou rising? Is it not getting the victory over thee? I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh, the magicians came up and said they could do the same, (that they could work the same miracles). I saw the same work was going on now on the earth that the magicians carried on anciently. I saw the signs and mighty wonders of the devil have increased within a few months ten fold and it will still be on the increase and spread. And unless Israel is constantly rising and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them. *1LtMs, Ms 5, 1850, par. 2*

I saw we must be daily rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy away and shouting would beat him back and give us the victory. I saw there was too little glorifying God, too little childlike

simplicity among the remnant. I asked the angel why there was not more faith and power in Israel. Said he, Ye let go of the arm of God too quick. Press your petitions to the throne and hold on by living faith. Believe ye receive the things ye ask for, and ye shall have them. *1LtMs, Ms 5, 1850, par. 3*

I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw we had doubted and wounded Jesus by our unbelief. God's people are rising, said the angel, never to fall again. Be careful said the angel, lest the branches be cut off and others are raised up in their stead. I saw some would bear fruit and work to the glory of God. I saw we must keep close to Jesus and fast and pray if we could not get the victory over the powers of darkness. *1LtMs, Ms 5, 1850, par. 4*

I then saw Brother Gorsline, that he had wounded and torn the hearts of God's people. I saw he had been stubborn and rebellious, and unless he changed his course entirely, the church should disfellowship him for he has been a dead weight to the church. *1LtMs, Ms 5, 1850, par. 5*

Said the angel, Jesus' work is almost finished in the sanctuary. It is no time to be stupid now; a quick work will the Lord do upon the earth, the four angels will soon let go the four winds. Said the angel, Beware how thou treadest enchantment all around thee, East and West, North and South. If Satan can get thee to slumber now he is sure of his prey. I saw some in Israel had been half starved for food and when the present truth was presented to them, they ate it with thankfulness and gratitude like half-starved children. *1LtMs, Ms 5, 1850, par. 6*

Said the angel, Can ye stand in the battle in the day of the Lord? Ye need to be washed and live in newness of life. (Then I saw those whose hands are now engaged in making up the breach and are standing in the gaps that have formally, since '44, broken the commandments of God and have so far followed the Pope as to keep the first day instead of the seventh, would have to go down into the water and be baptized in the faith of the shut door and

keeping the commandments of God, and in the faith of Jesus coming to sit on the throne of His father David and to redeem Israel. I also saw those who have been baptized as a door into the professed churches will have to be baptized out of that door again, and into the faith mentioned above, and all who have not been baptized since '44, will have to be baptized before Jesus comes, and some will not gain progress now until that duty is done and then they must live anew unto God and serve him faithfully.)*1LtMs, Ms 5, 1850, par. 7*

Said the angel, Will ye sink and let others take the stars to your crown? I told the angel I could not endure to see any in Israel sinking. Thou Advocate, save the purchase of Thy blood. What more can we do for Thee? O, that we had more to give to the lovely Jesus; more to render to Him for His merciful kindness unto us. We will do anything, we will go anywhere, only lend us strength from the Sanctuary.*1LtMs, Ms 5, 1850, par. 8*

The angel said, Some tried too hard to believe; faith is so simple ye look above it. Satan has deceived some and got them to looking at their own unworthiness. I saw they must look away from self to the worthiness of Jesus and throw themselves just as they are, needy and dependent and unworthy, upon His mercy and draw by faith, strength and nourishment from Him.*1LtMs, Ms 5, 1850, par. 9*

Said the angel, The desolations of Zion are accomplished. I saw he took away the first and established the second, that is, those who were in the faith would become rebellious and be purged out and others who had not heard the Advent doctrine and rejected it would embrace the truth and take their places.*1LtMs, Ms 5, 1850, par. 10*

Said the angel, Will ye lack faith? Climb up; take hold; never let go of the promises of God, for they are sure. Ye have been discouraged too quick.*1LtMs, Ms 5, 1850, par. 11*

I begged strength of the angel as I saw I must come back to this world. I covenanted to live unto God. I begged of the angel not to let me feel again the awful anguish of seeing some in Israel sinking. He said strength should be given me to endure all that God should lay upon me.*1LtMs, Ms 5, 1850, par. 12*

I then saw Brother Chapin that he had been rescued from the jaws of the lion as a bird is rescued from the snare of the fowler. I saw God had felt after him while he was in darkness and he had but just escaped with the skin of his teeth and all his work at Hamilton must be taken back before he can gain progress. I saw he must make square work for eternity. I saw his soul was worth more than ten thousand worlds like this. I did praise and adore God that He had borne with Bro. Chapin and finally had stretched out His arm in that dark spot and brought him to the light that he might discover the darkness he had been in. *1LtMs, Ms 5, 1850, par. 13*

This is written in haste. Excuse bad writing. *1LtMs, Ms 5, 1850, par. 14*



**Ms 5a, 1850**

“To the church in your place.”

East Hamilton, New York

July 1850

This manuscript is published in entirety in *21MR 237-238*. See also *Annotations*.

To the church in your place. What God showed me while I was with you. I saw that you had been sinking, growing dormant and unbelieving. I also saw that you have not glorified God as you should have done, by offering praise. I saw that the powers of darkness had been getting the victory over you. *1LtMs, Ms 5a, 1850, par. 1*

I was then pointed to Sister Abbey's mother and saw she had never been one of us. I saw her approaching Brother and Sister Abbey and saying "The Lord saith" when He had not spoken, and telling things which she said God had shown her, that she had spun out of her own bowels to get her desires accomplished. I saw she had laid her hand upon everything like the power of God, especially singing and shouting. This troubled the evil spirit in her, and she had laid her hand upon it to stop it. *1LtMs, Ms 5a, 1850, par. 2*

I saw [that] Satan had worked through her effectually to bind God's children. When one had attempted to make an effort to rise and get the victory, the rest were like loadstones to drag him down. I saw you should rise together, and unitedly get the victory over the powers of darkness and sing and shout to the glory of God. *1LtMs, Ms 5a, 1850, par. 3*

I saw that we are the only people upon earth from whom God is to get glory, and if we should hold our peace the very stones would cry out, for God must receive glory from some of those who dwell upon the earth. The only company who can praise and honor God, I saw, are those who are keeping the commandments of God and have the faith of Jesus. *1LtMs, Ms 5a, 1850, par. 4*

Then a kernel of corn was held up before me with the chit gone. The body of the corn I saw was there, but the life was gone. Said the angel, "It can produce no fruit because the life is gone. There is danger of having the form without the power. A theory of faith will not save you; vital godliness you must have, the life and power of religion in the soul."*1LtMs, Ms 5a, 1850, par. 5*

I saw that Satan had agents to work through, and his angels to operate upon these agents that they might receive strength from Satan to get the victory over God's people and triumph over them. I saw that the powers of darkness are rising constantly, for Satan has come down in great power knowing that his time is short, and I saw that unless you are rising daily, and growing in grace, strength, and knowledge of the truth, the powers of darkness will get the victory over you. If ever there was a time when we should be wide awake in the cause of God it is now; you must keep the ascendancy above the powers of darkness.*1LtMs, Ms 5a, 1850, par. 6*

Singing, I saw, often drove away the enemy and shouting would beat him back. I saw that pride had crept in among you, and there was not childlike simplicity among you. The fear of man, I saw, must all go.*1LtMs, Ms 5a, 1850, par. 7*

I saw that the reason you have been in such bondage is that you are under the influence of the spirit of Grandmother, some more and some less, and that you must go down into the water and be baptized and live in newness of life unto God.*1LtMs, Ms 5a, 1850, par. 8*

You must rebuke every particle of that spirit and come out entirely from it, assert your liberty in the name of the Lord, be free, and stand in the liberty of the sons of God.*1LtMs, Ms 5a, 1850, par. 9*

I saw that you should take hold of the work of the Lord with as much energy as you would take hold of your daily labor, and serve God heartily as though you loved to serve Him and as though it was your delight. When you get down before God, wrestle with Him until you get the victory and can shout victory over the powers of darkness.*1LtMs, Ms 5a, 1850, par. 10*

This is the amount of the vision. Some parts of it might have

escaped my mind, but I have written all I could remember except the individuals' cases; them I delivered when with you, and you will remember them no doubt. Now do, do stand in the liberty. Some of you I feel are free, and I hope if you are not all free, that you will rise now and lift up your heads and rejoice in God.*1LtMs, Ms 5a, 1850, par. 11*

Praise the Lord, dear children, as much as you please, for praise is comely for the upright. You have enough to praise Him for; He has redeemed you by His most precious blood, and is soon to save you with an everlasting salvation. Finally, Brethren, be at peace among yourselves.*1LtMs, Ms 5a, 1850, par. 12*

## Ms 6, 1850

A Dream

NP

August 22, 1850

This manuscript is published in entirety in *16MR 171-172*. See also *Annotations*.

A dream the Lord gave me August 22. I dreamed of being in a wagon with Bro. Rhodes and James and we were to pass a bridge covered with water. As we passed over the bridge I was much frightened for the water came into the body of the wagon and it seemed that we were sinking. I had my babe with me and I was so frightened I almost let him fall into the water. Brother Rhodes assured me a number of times that there was no danger and that we must necessarily pass through the water over the bridge. *1LtMs, Ms 6, 1850, par. 1*

After we had passed safely through the water, my eyes were attracted to something strange in the air. I saw angels marching through the air singing with solemn, clear voices. "For the great day of his wrath is come and who shall be able to stand?" [*Revelation 6:17*.] Their voices rang through the air. They had mantles upon their shoulders that reached to their feet. Brother Rhodes began to shout with a loud voice and said, and shall I see Him whom my soul loveth? *1LtMs, Ms 6, 1850, par. 2*

James was counting the angels and I stood trembling with fear. My life came up before [me] and looked so full of wrongs. I could not see how I should be able to stand. Just then Satan came where I was and said to me, You are lost; you are now my property, [you] will go with me to the dark regions. My feelings I cannot describe; to be separated from the Jesus I had loved and to take up my abode with those that I abhorred looked dreadful to me. At the same time I felt unworthy to be with the lovely Jesus. *1LtMs, Ms 6, 1850, par. 3*

While in this dreadful perplexity one of the angels came where I was and said to Satan, She is not your property for she has been

redeemed unto God by the precious blood of Jesus. She is the purchase of His blood. Satan fled. My feelings changed. My soul was overflowing with gratitude and thankfulness to God. I saw the saints as light fell and was reflected from the face of Jesus. Their faces would light up as they rose to meet the angels. *1LtMs, Ms 6, 1850, par. 4*

Many I saw sleeping. I said as I saw those poor souls, they have heard of Jesus' coming and that great day of God's wrath just upon them, but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them and now they slumber never to awake. They ought to have watched and then they would have seen the angels. This dream has made quite an impression upon my mind. *1LtMs, Ms 6, 1850, par. 5*

## Ms 7, 1850

A Vision the Lord Gave Me at Brother Harris', August 24, 1850

NP

August 24, 1850

See variant *Ms 7a, 1850*. Portions of this manuscript are published in *6MR 250-251*; *8MR 220*; *1Bio 183-184*. See also *Annotations*.

I saw the cruel power of Satan that has afflicted us of late and bound us to keep the truth from coming out in the paper, that meant to have taken the life of little Edson, but our united prayer drove him back and weakened his powers; and when James and myself went to Port Byron with Brother Rhodes, Satan stepped in, because some of the strength of faith was gone, to take the life of the child; when we came back he was at the point of death. *1LtMs, Ms 7, 1850, par. 1*

I saw our acting out faith and sending for Brother Rhodes after he had started on his journey saved the life of the child for God heard the prayers of Brother Rhodes and healed Edson. *1LtMs, Ms 7, 1850, par. 2*

I saw the child was not afflicted because I held him dear, as an idol, but Satan wanted to sadden our hearts and cause the nominal Adventists to triumph and say, where is their God and to hinder the work of God in papers coming out. *1LtMs, Ms 7, 1850, par. 3*

When Satan saw his power was broken upon the child, he laid hold of James and afflicted his body, and he would have afflicted him unto death but God put bounds to his power and would not suffer it. The angels of God were hovering over us, and thus far could the enemy go and no farther. I saw his affliction had been the means of drawing us nearer to God to feel our dependence upon Him, and He heard our prayers for James although we were weak, and answered them, and the balm of Gilead was applied and the sick was made whole, and others who had been bound and oppressed were set free and James was raised up so that he could go on with the paper. *1LtMs, Ms 7, 1850, par. 4*

Then I saw it was the work of the enemy as we were going from Oswego to Volney to destroy us on the way by our being thrown from the wagon. I saw the angels of Satan triumphed as they were carrying out their purposes, but I saw the angels of God were around, and as we fell their arms were put beneath us that we might not be injured. I saw the hands of one of the angels were busy at work and wrought for us or we should have been destroyed by Satan. I saw had we gone back to Oswego, we should have pleased the enemy; our going on gave us the perfect victory. *1LtMs, Ms 7, 1850, par. 5*

I saw these efforts of Satan were to hinder the paper from coming out, for the lines that were being published were written in the Spirit of God, and would rejoice the hearts of the trusting ones. Satan knew it would hurt his cause because it would be seen by these testimonies that most of the Advent people once believed as we do that there was a shut door in '44, and to have the plain, clean truth come out in the paper would cause many to decide for the truth and to take a firm and unyielding stand for God and His truth. I saw that the paper would strengthen the things that remain and would help build up God's people in the most holy faith. *1LtMs, Ms 7, 1850, par. 6*

I saw that Satan had entered the dwelling of Bro. Harris to take the life of some one of us, but God had through Jesus given us the victory, perfect and entire. Said the angel, Gird it about thee; buckle on every piece of the armor, but above all take the shield, for the shield of faith guards the heart, the very life, from the darts of the enemy. *1LtMs, Ms 7, 1850, par. 7*

I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power, and he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep upon the present truth or doubting it so as to prevent their being sealed with the seal of the living God; and that Satan will ere long come almost in human shape and that his angels were all around them seeking some way that they might devour them. But I saw that God had His angels and they were hovering around the saints and their wings

were wafting over them to keep off the unhallowed influence and to protect them from the power of Satan and his angels.*1LtMs, Ms 7, 1850, par. 8*

I saw that God wanted His people to be separated from the world, for wicked persons were the lawful prey of the enemy and he would work through them in every way to perplex and destroy the saints, and if we were obliged to be in company with the wicked persons we must pray and watch every moment lest we should partake of their spirit, for they corrupted the atmosphere where they were and their very breath was darkness, and that the wicked would wax worse and worse, and we must cut loose from them and be free and free indeed, and God does not want His people to mingle with the wicked more than they are obliged to.*1LtMs, Ms 7, 1850, par. 9*

I saw that the rapping was the power of the devil. Some of it was directly from him and some indirectly, but it all proceeded from Satan. It was his work that he accomplished in different ways and the nominal churches and world were so covered up in gross darkness that they thought and held forth that it was the power of God. Said the angel, Should not a people seek unto their God for the living to the dead? Should the living go to the dead for knowledge? For the dead know not anything. For the living God, do ye go to [the] dead? They have departed from the living God to converse with the dead who know not anything.*1LtMs, Ms 7, 1850, par. 10*

I saw it would soon be considered blasphemy to speak against the rapping and it would spread more and more, and Satan's power would increase and some of his devoted followers would have power to work miracles, and to bring fire from heaven and they would claim to accomplish all the miracles that Jesus did when He was upon earth, by the power of spiritualism and mesmerism. I saw that time was soon to come in the future we should have to keep hold of the strong arm of Jehovah, for I saw all these great signs and mighty wonders of the devil were to deceive God's people and to overthrow them, and our minds must be stayed upon God, and we must not fear the wicked, but be bold and valiant for the truth.*1LtMs, Ms 7, 1850, par. 11*



Could our eyes be opened, we should see forms of wicked angels around us, trying to invent some new and effectual way to annoy and destroy us, and we should also see angels of God guarding us from their power, for I saw that God's watchful eye was over Israel and that He would protect and save them if they would put their trust in Him, and when the enemy should come in like a flood, the Spirit of the Lord would lift up a standard against him.*1LtMs, Ms 7, 1850, par. 12*

I saw we must buckle on the whole armor and take the shield of faith and we should be enabled to stand and the fiery darts of the enemy could not move us, and should be mighty and terrible as an army with banners. I saw we are on the enchanted ground and we must watch lest we should fall asleep. Said the angel, Remember, beware of the enchanted ground.*1LtMs, Ms 7, 1850, par. 13*

I then saw Brother Edson that he must gird on the whole armor and stand in readiness to go for a journey was before him, and that souls needed help and that Jesus' work was almost finished in the Sanctuary, and that we must work while the day lasts and when Satan comes up with his power to oppress us, we must have faith in God and beat him back, and if we could not get the victory, we should fast and pray and we should surely get the victory and triumph over Satan.*1LtMs, Ms 7, 1850, par. 14*

I saw that Bro. and Sister Edson would have to move soon from the place where they now live, for there was enmity enough in the hearts of the wicked there to take their lives for they hated them for the truths they believed and have advocated for it condemned them, and a number of times the wicked had it in their hearts to take the lives of Brother and Sister Edson; but God had defeated the wicked, and guarded their lives. I saw the Lord wanted Sister Edson to be free before He leaves the sanctuary. I saw that their children had perplexed and troubled them, for they had none of God's grace to assist them to resist the devil and to overcome their evil tempers and dispositions; therefore they were lawful prey of the enemy and he could work through them as he chose to accomplish his purposes.*1LtMs, Ms 7, 1850, par. 15*

And as the hearts of the saints are the temples for the indwelling of

the Holy Ghost, so when their hearts are temples for Satan's spirit and all evil to dwell in they would act worse and worse, for they could not help acting out what was in their hearts. I saw Ophelia had partaken of the spirit of the wicked children, but if her parents watched over her carefully and would keep her from the influence of the wicked and would have strong and living faith for her, their faith would save her and the grace of God would operate upon her heart and she would go with them into the kingdom. *1LtMs, Ms 7, 1850, par. 16*

## Ms 7a, 1850

A Vision the Lord Gave Me at the House of Brother Harris, E. G. White, 1850

NP

August 24, 1850

Variant of *Ms 7, 1850*. Portions of this manuscript are published in *7MR 318*. See also *Annotations*.

I saw the cruel power of Satan that had afflicted us of late, and bound us to keep the truth from coming out in the paper. I saw he meant to have taken the life of little Edson, but our united faith drove him back, and weakened his power. And as James and myself went to Port Byron with Bro. Rhodes, Satan stepped in because some of the strength of faith was gone, to take the life of the child and when we came back he was at the point of death, where no human power could save him. I saw our acting out faith and sending for Bro. Rhodes after he had started on his journey saved the life of the child. For God heard the prayers of Bro. Rhodes and saved the life of the child. *1LtMs, Ms 7a, 1850, par. 1*

I saw the child was not afflicted because I held him dear as an idol, but to sadden our hearts, and to cause the nominal adventists to triumph and to say where is their God, and to hinder the work of God in preventing the papers coming out. *1LtMs, Ms 7a, 1850, par. 2*

When Satan saw his power was broken on the child, he laid hold of James and afflicted his body. And he would have afflicted him unto death but God put bounds to his power and would not suffer it. The angels of God were hovering and thus far the enemy could go, and no farther. I saw his affliction had been the means of drawing us nearer to God to feel our dependence upon Him. God heard our prayers for James although we were weak, and answered them and the balm of Gilead was applied. The sick [were] made whole and others who had been bound and oppressed He set free, and James was raised up so he could go on with the paper. *1LtMs, Ms 7a, 1850, par. 3*

Then I saw it was the work of the enemy as we were going from Oswego to Volney to destroy us on the way by our being thrown from the wagon. I saw the angels of Satan triumphed as they were carrying out their purpose, but I saw that the angels of God were around to protect us. As we fell their arms were put beneath us that we should not be injured. I saw that the hand of one angel was busy at work and wrought for us or we should have been destroyed by Satan. I saw had we gone back to Oswego we should have pleased the enemy, our going on gave us the perfect victory over him. *1LtMs, Ms 7a, 1850, par. 4*

All these efforts of Satan I saw were to hinder the papers coming out, for the lines that were being published were written in the Spirit of God and would rejoice the hearts of the trusting ones. And Satan knew it would hurt his cause because it would be seen by these testimonies that most of the advent people once believed as we do that the door was shut in '44. And to have the plain clear truth come out in the paper would cause many to come out in the truth and take an unyielding stand for the truth. I saw that the paper would strengthen the things that remain and would help build up God's people in the most holy faith. *1LtMs, Ms 7a, 1850, par. 5*

I saw Satan had entered the home of Brother Harris to take the life of some one of us but God had through Jesus given us the perfect, entire victory. Said the angel, gird it about thee, buckle on every piece of the armor and above all take the shield of faith, for the shield of faith guards the heart, the very seat of life, from the darts of the enemy. *1LtMs, Ms 7a, 1850, par. 6*

I saw that Satan will work more powerfully now than ever before for he knows that his time is short, and that the sealing of the saints will soon be over. And he will now work in every way, and try every insinuation to get the saints off their guard, and get them to [fall] asleep upon present truth, or doubting it, so as to prevent their being sealed with the seal of the living God. I saw that Satan would now come in almost human shape and that his angels were all around seeking some way that they might devour them. But I saw that God and His angels were hovering around the saints and their wings were wafting over them to keep off the unhallowed influence and to protect them from the power of Satan and his angels. *1LtMs,*

*Ms 7a, 1850, par. 7*

I saw that God wanted His people to be separate from the wicked, for every wicked person was the lawful prey of the enemy and he would work through them in every way to perplex and destroy the saints. If we were obliged to be in company with a wicked person we must—pray, pray, pray, and watch every movement lest we partake of their spirit for they corrupted the atmosphere where they were: and their breath was darkness. I saw the wicked would wax worse and worse and that we must cut loose from them and be free, free indeed. I saw that God did not want His people to mingle with the wicked. *1LtMs, Ms 7a, 1850, par. 8*

I saw the rapping spirit was the power of the devil. Some of it was directly from him, and some indirectly, but it all proceeded from Satan. It was his work that he accomplished in different ways. And the nominal church and the world were so covered up in gross darkness that they thought and held forth that it was the power of God. Said the angel should not a people seek unto their God for the living to the dead? Should the living go to the dead for knowledge? The dead know not anything. For the living God do ye go to the dead to inquire? They have departed from the living God to converse with the dead that know not anything. *1LtMs, Ms 7a, 1850, par. 9*

I saw it would be considered blasphemy to speak against the rapping. And it would spread more and more, and Satan's power would increase, and some of his devoted followers would have power to work miracles and to bring down fire from heaven. I saw they would account for all the miracles that Jesus did when He was upon the earth by the rapping and mesmerism. I saw that time was soon to come, and we should have to keep hold of the arm of Jehovah. For I saw that all these signs and mighty wonders of the devil were to deceive God's children and overthrow them. I saw that our minds must be stayed upon God and we must not fear the face of the wicked but be bold and valiant for the truth. *1LtMs, Ms 7a, 1850, par. 10*

Could our eyes be opened we should see forms of wicked angels around us trying to invent some new way to annoy and destroy us.

And we should also see the angels of God guarding us from their power. I saw God's watchful eye was over Israel and He would protect and save them if they would trust in Him. And when the enemy should come in like a flood the Spirit of the Lord would lift up a standard against him. *1LtMs, Ms 7a, 1850, par. 11*

I saw we must buckle on the whole armor and take the shield of faith and we should be enabled to stand, [and] all the fiery darts Satan could not move us. We should be mighty and terrible as an army with banners. I saw we were on the enchanted ground, and we must watch lest we fall asleep. Said the angel remember the enchanted ground. *1LtMs, Ms 7a, 1850, par. 12*

I then saw Sister S. Peckham that she would have to break loose from her husband for he has no part nor lot with the saints. I saw he had sapped her strength, and that he had a fire of her kindling, that she would talk the truth with him and try to impress him with it. He would appear to have a love for the truth and a little feeling. I saw all his care was to get this world, and to lay up a treasure upon the earth. I saw she must look to Jesus and draw strength and grace from Him or she would fall right upon the borders of Canaan. I saw she had been losing her life and strength of late, for the weight of her husband has dragged her down, and the company of the wicked has opened a wide door for the devil to hit her with his darts. I saw she must shake off these shackles and go free or she will fall. I saw that the time had come when though Noah, Daniel, and Job were in the Land they could not save son or daughter, husband, or any one but their own souls by their own righteousness. *1LtMs, Ms 7a, 1850, par. 13*

In love and sorrow. *1LtMs, Ms 7a, 1850, par. 14*

**Ms 8, 1850**

Vision of Aug. 24, 1850

Unauthenticated.

**Ms 9, 1850**

Copy of an Early Vision

Unauthenticated.



## Ms 10, 1850

Utterances in Vision

Paris, Maine

December 24, 1850

Portions of this manuscript are published in *1Bio 201*. See also *Annotations*.

Great and holy. Walk carefully before Him. High and lifted up. Everything in perfect order, know what thou doest. Must be so. Move in order, move in order. A meaning to everything. Yea how perfect, how beautiful, how lovely, is this order. *1LtMs, Ms 10, 1850, par. 1*

Let them go, let them go. Souls are coming to the knowledge of the truth. The burden not on him alone (Bro. White). Look ye, let them go. They have not moved in God at all times. Encourage it not for it will tend to destruction. There has been a stretching beyond. Look beyond the mortal. God will teach by His Word and Spirit. *1LtMs, Ms 10, 1850, par. 2*

Hast thou had compassion? God suffered him to go where none had confidence in him. God loves him still, make him to hope and all will be well. (H.S.G.) She must make thorough work (S.C.) O how mighty, how glorious would Israel be if they would go according to the Word of God. Hast thou thought all was unadulterated? How liable is the enemy to work there. Does He frown upon His people, because they are jealous with a godly jealousy? What then? Truth, truth, present truth, the Word of God. Hold it before them, how beautiful to hold the Word of God. Thy ways are past finding out. He never erred in wisdom. *1LtMs, Ms 10, 1850, par. 3*

Strive to lift the mind from self. Strive to let it dwell on high and lofty things. They need help. Souls who are honest need their prejudices torn away. What will stand the present position. Have that the whole burden of the message. First, Second and Third angels' messages. They must yield. The force of it how mighty it is the mighty truth. *1LtMs, Ms 10, 1850, par. 4*

O we thank Thee that we have received the truth.<sup>1</sup>*LtMs, Ms 10, 1850, par. 5*

A poor, despised company, but how honored of God. Should one tarry that has the message? Fly, fly. Buckle the armor on. Do we expect to be free. Fight the good fight of faith. The Laodiceans will make a struggle. Will they [obtain] the victory? One will chase a thousand and two put ten thousand to flight. Coming to conclusions. They know not where they are. Lost in the fog. Terrible fear shall take hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? They said it was of the devil, a sin against the Holy Ghost. To admit it is against their own life. They shall die the death. Look ye at the pattern. Follow Him, meek and lowly. Shut your eyes to everything but the truth.<sup>1</sup>*LtMs, Ms 10, 1850, par. 6*

## Ms 11, 1850

Vision at Paris, Maine

Paris, Maine

December 25, 1850

This manuscript is published in entirety in *13MR 299-302*. See also *Annotations*.

We were united in praying last evening for the Spirit of the Lord to fall upon us. God heard our earnest cries. I was taken off in vision. I saw how great and holy God was. Said the angel, "Walk carefully before Him, for He is high and lifted up and the train of His glory fills the temple." I saw that everything in heaven was in perfect order. Said the angel, "Look ye; Christ is the head; move in order, move in order. Have a meaning to everything." Said the angel, "Behold ye, and know how perfect, how beautiful the order in heaven; follow it." *1LtMs, Ms 11, 1850, par. 1*

Then I saw that the papers would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone but that the angels of God had assisted and had oversight of the paper. *1LtMs, Ms 11, 1850, par. 2*

Then the angel pointed to Fairhaven, and said, Ye have not moved in God at all times. There has been a stretching beyond the movings of God, and [ye] have moved in self. I saw that the mind should be taken from mortals and be raised to God. *1LtMs, Ms 11, 1850, par. 3*

I saw that the exercises were in great danger of being adulterated, and their former opinion and knowledge governing in a measure their exercise, therefore implicit confidence could not be placed in these exercises, but if any one was lost to everything around him, and he should be in the state that Paul was in, whether in the body or out of the body, he could not tell, and God communicate to him through His angels, there would be then no danger of a mistake. *1LtMs, Ms 11, 1850, par. 4*

I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was great danger of leaving the Word of God and resting down and trusting in exercises. I saw that God had moved by His Spirit upon your company in some of their exercises and their promptings; but I saw danger ahead. *1LtMs, Ms 11, 1850, par. 5*

Then I saw Bro. Gurney, that there was hope for him, that God loved him still, and that before he left Fairhaven he was not humble as he should be, and did not feel his wrong, and He suffered him to take a course that would cause nearly all to let him drop. I saw that he had suffered intensely on account of his former course, and he was much humbled. He must be made to hope and all would be well. *1LtMs, Ms 11, 1850, par. 6*

Then I saw a faint hope for Sally Chase. I saw that the course that had been taken toward her by disfellowshipping her had been right, for her jealous, evil surmising, and self breaking out every little while was enough to drag down and oppress a whole meeting. Yet I saw she loved the truth and cause better than anything else, although she had often wounded it and caused it to be reproached. I saw she must take thorough work speedily, and confess humbly her errors and wrongs to the children of God, and then she could be healed. I saw that the church in Fairhaven should not fellowship her unless she makes an entire reformation. *1LtMs, Ms 11, 1850, par. 7*

I saw that the burden of the message now was the truth. The Word of God should be strictly followed and held up to the people of God. And it would be beautiful and lovely if God's people would be brought into a strait [place], to see the workings of God through exercises of visions. But I saw in our conference meeting, some laid out the work that God was to give exercises, and rebels were to be purged out in the meeting. Then the honest, conscientious ones began to tremble. I am afraid [that] I shall be purged out, and they take their minds from Jesus, and fix them upon themselves and others, and the meeting leaves them lower than it found them. I saw that we must try to lift our minds above self and have them dwell upon God, the high and lofty One. *1LtMs, Ms 11, 1850, par. 8*

Then I saw souls that were needy. They were honest and they

needed the prejudice torn from them that they have received from their leaders and then they can receive the truth. I saw the burden of the message should be the first, second, and third angel's messages, and those who had any hope in God would yield to the force of that truth. How mighty and glorious it looked to me. O what a privilege is ours, that of being among the children of God and believing the mighty truth—a poor, despised company, but how honored of God. *1LtMs, Ms 11, 1850, par. 9*

I saw if Israel moved steadily along, going according to Bible order, they would be as terrible as an army with banners. Said the angel, Should any tarry that have the truth and can give an explanation of it from the Word of God? No, no! They must go quickly. *1LtMs, Ms 11, 1850, par. 10*

Then I saw Bro. Bates, that he must buckle on the armor. Said the angel, Dost thou expect to be free from trials? Fight the good fight of faith. The angel of God will go before thee, and some souls will be benefitted and receive the truth. *1LtMs, Ms 11, 1850, par. 11*

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters, and they can not tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? The sin against the Holy Ghost was to ascribe to Satan what belongs to God or what the Holy Ghost has done. They said the shut door was of the devil and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth. *1LtMs, Ms 11, 1850, par. 12*

**Ms 12, 1850**

Vision at Dorchester, Mass.

Extract from *Ms 15, 1850*.

**Ms 13, 1850**

Vision at Br. Harris'

Extracts from *Ms 7, 1850*.

## Ms 14, 1850

A Vision the Lord Gave Me at Sutton, Vermont

Sutton, Vermont

September 26-29, 1850

This manuscript is published in entirety in *12MR* 246-252. Compares with *Present Truth, November 1850*, pp. 86, 87. See also *Annotations*.

A vision the Lord gave me at Sutton, Vermont, September, 1850. *1LtMs, Ms 14, 1850, par. 1*

I saw the loveliness of Jesus and the love that the angels have for one another. Said the angel, Can ye not behold their love? Follow it. Just so, God's people must love one another. Rather let blame fall on thyself than on a brother. *1LtMs, Ms 14, 1850, par. 2*

I was then pointed back to western New York and saw that Bro. Bates did not give the message—"Sell that ye have and give alms" [*Luke 12:33*]-in its clear light. It caused some to follow for the loaves and fishes, and now they are ready to be purged out. Falsehoods have been in their mouths. I saw that Bro. Bates' holding up "sell that ye have &c." in a wrong light had caused those who had been coveting others' property to take lenity from it and to rejoice and triumph, and had also caused those who had property to hold on to it. Those who had been coveting were zealous to attend conference with their families, not to glorify God, but for the loaves and the fishes. They had better remained at home and worked with their hands to supply the wants of their families and to have something to give to sustain the cause of truth. *1LtMs, Ms 14, 1850, par. 3*

I saw that Bro. Bates erred again in praying for the sick before unbelievers. I saw if any among us were sick and called for the elders of the church to pray over them we should follow the example of Jesus. He went into an inner chamber, and we should go into a room by ourselves separate entirely from unbelievers, and then the atmosphere would not be polluted by them. By faith we



could take hold on God and draw down the blessing. I saw that God's cause was dishonored and reproached in W. New York at the general conference by praying for the sick in the midst of unbelievers. *1LtMs, Ms 14, 1850, par. 4*

I also saw that Bro. Bates erred in attending the washing of saints' feet and the communion among unbelievers. It only caused reproach to come on the cause of God. I saw that the example of Jesus should be followed. He took His disciples away alone, separate from the wicked, and first washed their feet, and then gave them to eat of the broken bread to represent His broken body and gave them to drink of the juice of the vine to represent His spilled blood. *1LtMs, Ms 14, 1850, par. 5*

I saw that Bro. Bates and all the shepherds should be careful in these things, and move understandingly, and follow the example of Jesus in these things. I saw that a Judas might be among us from time to time, that would appear to be with us, but they would eat and drink to their own damnation, but God would make them manifest quickly, and they would be purged out from among Israel. *1LtMs, Ms 14, 1850, par. 6*

I saw that the above named errors of Bro. Bates, and others more dangerous, brought confusion and had destroyed James' confidence in Bro. Bates; I saw that James at first had godly jealousy for the truth, then other jealousy crept in until he was jealous of most every move Bro. Bates would make. These wrongs I saw must be taken out of the way. *1LtMs, Ms 14, 1850, par. 7*

Then I saw Bro. Bates. Said the angel, Be not quick to receive error, nor too slow to receive the truth. I saw that the women of (*Revelation 14:4*) meant the churches and that we were bid to "come out of her" [*Revelation 18:4*] that we be not defiled, partake of her sins, and receive of her plagues. I saw that Bro. Bates had not applied (*Revelation 14:4*) correctly, and his error had caused confusion. Then I saw that after Jesus leaves the sanctuary the plagues will be poured out. Said the angel, It is the wrath of God and the Lamb that causes the destruction or death of the wicked. *1LtMs, Ms 14, 1850, par. 8*

I saw that at the voice of God the saints will be mighty and terrible

as an army with banners, but they will not then execute the judgment written. But after they are changed in a moment, in the twinkling of an eye, and are caught up with the sleeping saints, and receive their harps, crowns, &c, and enter the city, Jesus and the saints sit in judgment, the books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the statute book—the Bible—and according to that they were judged. The saints in unison with Jesus passed their judgment upon the wicked dead. Behold ye, said the angel, the saints sit in unison with Jesus and mete out to each of the wicked according to the deeds done in the body, and it is set off against their names what they must receive at the execution of the judgment. This I saw was the work of the saints with Jesus through the 1000 years. *1LtMs, Ms 14, 1850, par. 9*

At the end of the 1000 [years] Jesus, with the holy angels and all the saints, leave the city, and while He is descending with them the wicked dead are raised, and then the very men that pierced Him, will see Him afar off in all His glory, and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory. *1LtMs, Ms 14, 1850, par. 10*

Then it is that Jesus stands upon the Mount of Olives and the Mount parts asunder and becomes a plain, and the city comes down from God out of heaven and settles on the plain. Then Satan imbues the wicked that have been raised, with his spirit, and he flatters them that the army in the city is small and that his army is large and that they can overcome them and take the city. *1LtMs, Ms 14, 1850, par. 11*

While Satan is rallying his army the saints are in the city beholding the beauty and glory of the paradise of God. Jesus was at their head leading them. All at once the lovely Jesus was gone from our company, but soon we heard His lovely voice saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *1LtMs, Ms 14, 1850, par. 12*

We gathered about Jesus and just as He closed the gates of the city the curse from God was pronounced upon the wicked. The gates are shut. Then the saints use their wings and fly to the top of the wall of the city. Jesus is also with them. His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the purest gold, and were decked with stars, and shone like the sun, as they moved all together to the top of the city. Their faces shone with glory, for they were in the express image of Jesus. *1LtMs, Ms 14, 1850, par. 13*

Then the wicked saw what they had lost. And fire was breathed from God upon them and consumed them. Then was the execution of the judgment. The wicked received according as the saints in unison with Jesus had meted out to them through the 1000 years. The same fire from God that consumed the wicked purified the whole earth. The mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance opened before us glorious and beautiful. Then we inherited the whole earth made new. We shouted with a loud voice, Glory Alleluia. *1LtMs, Ms 14, 1850, par. 14*

Then I saw that God had not given to Bro. Bates the gift of discernment; but his gift was to talk the Word. None had a gift like his. He could talk to a small company when there was not more than two present, as well as to a large company. This gift is greatly needed in the church. I saw that he had prepared the way in many places for the Lord to speak through visions. The angel then pointed to Bro. Bates and said, Be careful how thou treadest, lest the flock be torn. Draw near to God. Thou hast been in danger. Can ye not see it? That must be healed every whit. This people must be humble. *1LtMs, Ms 14, 1850, par. 15*

I begged of Jesus to forbid that there should be any discord among the shepherds, for then the flock would be scattered as sheep without a shepherd. I prayed Jesus to encircle them now in His lovely arms. I saw that the disunion between the shepherds had affected the flock. Then I saw that in the scattering time when paper after paper was dying, Bro. Bates wrote for them until the last, and now in the gathering time when precious souls that have been hid beneath the rubbish and have not had the privilege of hearing the

truth, need light from different ones, his testimony has been withheld. I saw that if ever the saints could be benefited by comforting words and the truth made clear in the paper, it is now in the gathering. God wants the papers to cease in the scattering time, but now the truth should be sung, preached, prayed, and published. Then I saw we must drink deep, deep from the water of the fountain. Said the angel, Ye must reflect the lovely image of Jesus more and more. I saw that we were almost home, to rest in the city 1000 years. Said the angel, Ye must love one another as Jesus hath loved you. *1LtMs, Ms 14, 1850, par. 16*

I saw that Bro. Bates' heart must be open, ready to yield up a dear point when the clear light shines. I saw that we must be more like Jesus. Everything in heaven is in perfect order, and the events of the judgment will come in perfect order. Then I saw James and Bro. Bates. Said the angel, Press together, press together, press together, press together, ye shepherds, lest the sheep be scattered. Love one another as I have loved you. Swim, swim, swim, plunge deep, deep, deep in the ocean of God's love. Come into a nearness with God. I saw that we must overcome perfectly and get the victory over the powers of darkness. *1LtMs, Ms 14, 1850, par. 17*

I saw that Bro. Bates with the other shepherds should consult those in whom they have reason to have confidence, and who have been in all the messages, and are firm in all the present truth, and have not wavered upon it, before they receive and advocate any new point of importance which they think the Bible sustains. Then I saw that all the shepherds would be perfectly united, and that union the church would feel and the shepherds would be strong, and each one would know just what work the other was doing, and thereby they could hold up each other's hands, and the church would be benefited, and then there would be but little danger of any of the shepherds receiving dangerous error with which to divide the precious flock. *1LtMs, Ms 14, 1850, par. 18*

## Ms 15, 1850

A Vision Given on October 23, 1850

Dorchester, Massachusetts

October 23, 1850

Portions of this manuscript are published in *6MR* 249. Compares with *Present Truth, November 1850, pp. 86, 87*. See also *Annotations*.

A vision the Lord gave me October 23, 1850, at the house of Bro. Nichols in Dorchester, Mass. I saw that we must redouble our efforts now in this gathering time. I saw it was a shame for us to refer to the scattering time for examples to govern us now in the gathering time, for if God does no more for us now than He did then, we never shall be gathered. In the scattering Israel were torn and smitten, but now God will heal and bind them up. *1LtMs, Ms 15, 1850, par. 1*

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are those who have been covered up beneath the rubbish since 1844. I saw that efforts to spread the truth should now be made, such as were put forth in 1843 and '44. In the scattering efforts made to spread the truth had but little effect—accomplished little or nothing—but now in the gathering time when God has set His hand to gather His people, efforts to spread the truth will have their designed effect, and all should be zealous and united in the work. *1LtMs, Ms 15, 1850, par. 2*

I saw that a paper was needed and that all should be interested in it. I saw that the burden of the paper was laid on James, and that it is as important to publish the truth as to preach it. I saw that James should not be discouraged if all did not feel the interest in the paper that he did. I saw that Bro. Bates had not the interest in the paper that he should have, and that his lack of interest had discouraged James. I saw that James should set his face as a flint, and go forward. I saw the flock looking for the paper, and were ready like hungry children to eat the truth published in it. *1LtMs, Ms 15, 1850,*

*par. 3*

I saw that the truth should be made plain on tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the angels' messages made plain, would have effect. I saw that the old chart was directed by the Lord, and that not a peg of it should be altered without inspiration. I saw that the figures on the chart were as God wanted them, and that His hand was over and hid a mistake in some of the figures so that none could see it until His hand was removed. *1LtMs, Ms 15, 1850, par. 4*

I saw that the two-horned beast had a dragon mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the mother of harlots, that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, Protestant sects, were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power the daughters have been growing, and soon they will exercise the power once manifested by the mother. *1LtMs, Ms 15, 1850, par. 5*

I saw that the nominal churches and nominal Adventists, like Judas, would betray us to the Catholics, to obtain their influence to come against the saints. The saints will be an obscure people, but little known to the Catholics, but the church and nominal Adventists will know of our faith and customs, and will betray the saints and report them to the Catholics, as those who disregard the institution of the pope, that is they keep the Sabbath and disregard Sunday. *1LtMs, Ms 15, 1850, par. 6*

Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain, and the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast and then Protestants will work as their mother worked before them to destroy the saints. But before their decrees bring forth or bear fruit, the saints will be delivered by the voice of God. *1LtMs, Ms 15, 1850, par. 7*

Then I saw that Jesus' work in the sanctuary was almost finished, almost finished, and after His work there is finished He will come to the door of the tabernacle, or door of the first apartment, and confess the sins of Israel upon the head of the scape goat. Then He will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on the garments of vengeance and takes His seat upon the great white cloud. Then while the plagues are falling the scape goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that bears him away. If he should effect his escape Israel would be destroyed (or slain). I saw that it would take time to bear him away into the land of forgetfulness after the sins were put upon his head. *1LtMs, Ms 15, 1850, par. 8*

Jesus clothes Himself with the garments of vengeance and takes His place upon the great white cloud before the plagues are poured out. The great white cloud, I saw, was not in the holy place but entirely separate from the holy and most holy, entirely separate from the sanctuary. *1LtMs, Ms 15, 1850, par. 9*

As Jesus passed through the holy place or first apartment, to the door to confess the sins of Israel on the scape goat, an angel said, This apartment is called the sanctuary. Then the angel repeated these words and said this is the time spoken of, and he saw that there was no man and wondered that there was no intercessor; we had no mediator between God and man and the plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of Almighty God and lived in His sight, and those who were not covered felt the plagues, for they had nothing to shelter them. *1LtMs, Ms 15, 1850, par. 10*

I saw that there was a cherub sitting on either end of the mercy seat with their wings spread over the ark. There also stood two angels, one by either end of the ark, with their wings spread out on high and touching each other, while their other wings reached to each side of the apartment. I saw that the wings of the angels did not reach above the Father, for that would bring Him too low. I saw that the Father was in the midst above the cherubims, and His glory is shed down upon the ark, and the train of His glory fills the temple. *1LtMs, Ms 15, 1850, par. 11*

Then I saw the daily, that the Lord gave the correct view of it to those who gave the first angel's message. When union existed before 1844, nearly all were united on the correct view of the daily, but since, in the confusion other views have been embraced and darkness has followed. I saw that God had not made a test of time since 1844, and that time never again will be a test. *1LtMs, Ms 15, 1850, par. 12*

Then I had a view of Sister Minor and others with her, that their visions were not true, that God had not spoken by them. I saw that if we are to go to Jerusalem, then the truth should not be made plain upon tables, for our minds should be turned towards Jerusalem and our means should be reserved to get the saints to Jerusalem. I saw that the faults and errors of Sister Minor and those with her in past time had not been confessed. This is the reason why they have been left to run into great errors. I saw that Bro. Bates must be careful and be willing to receive light that comes in other ways besides through visions. I saw that he was too slow to receive light from his brethren. *1LtMs, Ms 15, 1850, par. 13*



**Ms 16, 1850**

Vision at Oswego, N.Y.

Refiled as *Ms 5, 1850*.

# 1851

## Letters

### Lt 1, 1851

Preston, Brother and Sister

Saratoga Springs, New York

October 19, 1851

Portions of this letter are published in *5MR* 226-227; *8MR* 223-224. See also *Annotations*.

Dear Brother and Sister Preston:

We received a letter a few days since from Brethren [Ira] Abbey and [Wm.] Hyatt. *1LtMs, Lt 1, 1851, par. 1*

The letter stated that the little band in your vicinity were rising, it also stated that Brother William Wakefield wanted the paper. We have sent the papers to him, all the while James has never erased his name from our list. If he has not received the papers it must be in the office now, [for] he has sent his paper regularly ever since last winter to McConnellsville, [near] Vienna, N. Y. Brn. should not be so heedless whom we send the papers to as to let them lie in the office. *1LtMs, Lt 1, 1851, par. 2*

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. We are doing up 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. *1LtMs, Lt 1, 1851, par. 3*

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.*1LtMs, Lt 1, 1851, par. 4*

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 their might to keep the victory over self and over every besetment, every wrong word and action.*1LtMs, Lt 1, 1851, par. 5*

We do not think that we shall be able to attend the conference at Camden, or I might say, it is impossible for us to attend it unless we give up the paper entirely. We shall start next Thursday for the east to be gone three weeks and the paper must be delayed. The flock of God need the paper and must have it.*1LtMs, Lt 1, 1851, par. 6*

Aunt Rachel [Cushing] sends her love to you both and Jennetta and Gilbert and Sister [Nelson] Curtis. Tell Sister Curtis for me to keep up good courage to hope in God. He will not leave nor forsake her. Sister Clarissa [Bonfoey] is better than she has been for months. Aunt Rachel's health is good; the spring water does her good. Sarah and Stephen [Belden] enjoy health. The spring water agrees with us all but Clarissa. Edson is smart and well; he talks very plain. James' health is quite good for him. We are striving for eternal life and we know that Heaven will be cheap enough if we have to go through suffering and afflictions to get there.*1LtMs, Lt 1, 1851, par. 7*

Much love to Sister Almiry Preston and Bro. and Sister Prior, Brother and Sister [Elmer] Waters, Brother Alonzo [Abby] and wife and Brother Ira and wife and Brother Hyatt and accept much yourselves. Love to your children. Tell them to be faithful and of good courage.*1LtMs, Lt 1, 1851, par. 8*

In love.*1LtMs, Lt 1, 1851, par. 9*

We have some good times, we love to have Aunt Rachel with us. She is of our company and we could not part with her

anyway. *1LtMs, Lt 1, 1851, par. 10*

Much love to Lucinda [Abbey] and all the children. *1LtMs, Lt 1, 1851, par. 11*

**Lt 2, 1851**

Pierce, Br.

Refiled as *Lt 15, 1857*.

### Lt 3, 1851

Hastings, Harriet

Saratoga Springs, New York

August 11, 1851

Portions of this letter are published in *3SM 260-261*; *LDE 286-287*. See also *Annotations*.

Dear Sister Harriet:

I sit down by candle light to address you a few lines. We are all quite well and smart today. We have just been moving and are not settled yet. Last Tuesday we moved to Saratoga Springs, and the same day that we moved No. 1, Volume 2 of the paper came off and we folded and wrapt them. Not having a table to wrap and fold on, we took a fireboard and put it on an old sink and made that answer; and by sitting up very late we got the papers into the mail next morn. *1LtMs, Lt 3, 1851, par. 1*

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 were made to rejoice and glorify God for His exceeding goodness unto us. I had a deep plunge in the ocean of God's love. It seemed that the angels of God were hovering all around. The love of God was shed abroad in my heart, my whole being was ravished with the glory of God and I was taken off in vision. I saw the exceeding loveliness and glory of Jesus. His countenance was brighter than the sun at noonday. His robe was whiter than the whitest white. *1LtMs, Lt 3, 1851, par. 2*

How can I, dear Sister, describe to you the glories of heaven, and the lovely angels singing and playing upon their harps of ten strings? Dear Sister, is not heaven cheap enough? *1LtMs, Lt 3, 1851, par. 3*

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 to enter, 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.*1LtMs, Lt 3, 1851, par. 4*

Dear Sister, after I came out of vision this world looked desolate to me, the views that God has given me have spoiled this world for me. Nothing here looks lovely. I rejoice with you that you have turned your back upon the world and are laying up for yourself a treasure in heaven, an enduring substance. Praise the Lord.*1LtMs, Lt 3, 1851, par. 5*

Monday morn. You speak about going to Paris and about our coming there again, and you meeting us in Boston. The Lord showed me about four or five weeks ago that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris. I saw that they had not heeded the visions that God has given them, and unless they did heed them they would pass through awful trials and judgments.*1LtMs, Lt 3, 1851, par. 6*

I saw that Brother Stevens' and Andrews' families would have to die a greater death to this world than they ever yet have died. It is impossible for me to describe to you their present state. Their letters that they write you may appear to be spiritual and interesting, but they are in a dark place. They think a great deal too much of their appearance and are proud, and are much more devoted to themselves than they are to God.*1LtMs, Lt 3, 1851, par. 7*

Do not go to Paris. If you go anywhere go to Topsham, Maine, to

Brother Howland's, the one that has the charge of my little boy Henry. You would meet a hearty reception from them, and Frances and Rebekah you could but love. Frances is 23, Rebekah is 16. It would not cost so much to go from Boston to Topsham as it would to go from Boston to Paris. You would be disappointed greatly if you should go to Paris. You had much better remain where you are. I write this to you in confidence, that you may know just how things stand in Paris. *1LtMs, Lt 3, 1851, par. 8*

You ask respecting the ages of Brother Thompson's family. Betsey the eldest is 24, Sally, the next is 22, Nancy is 20, Mary is 12. They are very interesting girls and believe that we have the truth, and are willing to do all they can to help the cause. *1LtMs, Lt 3, 1851, par. 9*

Brother Cushman has four daughters. Two have been married and have children, but are now at home, their husbands being so opposed that they could not live with them, and they brought both of their wives to Brother Cushman's, and their children. They are very interesting women. The two youngest are 20 and 17. Margaret is 20, Anna is 17, I believe. Then he has another daughter married in the faith, and one son married and one unmarried. They are good children. *1LtMs, Lt 3, 1851, par. 10*

Sister Thompson reminds me of your mother, she looks much like her. Much love to Sister Gorham. Tell her to trust wholly in God. He will take care of her. We received the two dollars she sent but are afraid she sent too much for her limited means. We received the four dollars that your father sent. One dollar was to go for the visions. I believe three for the paper. If this is not correct please inform us. *1LtMs, Lt 3, 1851, par. 11*

Much love to all the children and your father. Write us soon. *1LtMs, Lt 3, 1851, par. 12*

In love. *1LtMs, Lt 3, 1851, par. 13*



## Lt 4, 1851

Dodge, Brother and Sister

Ballston Spa, New York

July 21, 1851

This letter is published in entirety in *5MR 99-101*. See also *Annotations*.

Dear Brother and Sister Dodge:

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. *1LtMs, Lt 4, 1851, par. 1*

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. *1LtMs, Lt 4, 1851, par. 2*

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. *1LtMs, Lt 4, 1851, par. 3*

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. *1LtMs, Lt 4, 1851, par. 4*

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' 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. *1LtMs, Lt 4, 1851, par. 5*

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. *1LtMs, Lt 4, 1851, par. 6*

Your sister in much love and great haste. *1LtMs, Lt 4, 1851, par. 7*

**Lt 5, 1851**

Barnes, Brother

Saratoga Springs, New York

December 14, 1851

Portions of this letter are published in *1Bio 224; 8MR 225*. See also *Annotations*.

Dear Brother Barnes:

I received a few lines from Bro. Hewett. He wishes me to write whether I have seen in vision it is wrong to use tobacco. *1LtMs, Lt 5, 1851, par. 1*

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." There is a "balm in Gilead"; there is a "physician there." [*Jeremiah 8:22.*] "Be ye clean that bear the vessels of the Lord." "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] *1LtMs, Lt 5, 1851, par. 2*

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. Glory be to God; that will be a great salvation, purchased for us by our lovely Saviour. If we are followers of the lovely Jesus, our pattern, we are safe. He denied Himself. He was a man of sorrow and acquainted with grief. If we are made partakers with Him of His glory we must be partakers with Him of His sufferings. And after Jesus has done so much for us, will anyone be undecided whether to deny himself of the filthy weed for His sake? *1LtMs, Lt 5, 1851, par. 3*

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. *1LtMs, Lt 5, 1851, par. 4*

Those who have been in the habit of using tobacco will have a struggle to leave it off, but they must not be discouraged. If they cannot overcome by praying to God themselves, let them be as humble as Brother Rhodes was. When he was leaving off using tobacco he called for the brethren to pray for him and we did. He was cured and has desired none since. Go to God dear brother, wrestle with Him and you can overcome, pray in faith, nothing doubting. Jesus will be touched with the brother's infirmities. *1LtMs, Lt 5, 1851, par. 5*

We are all as well as usual here. Be of good courage, Brother Barnes. "Be humble, be little, be meek, and be low, for Jesus our Saviour was abundantly so." Much love to Brother and Sister Flanders. I hope they will be overcomers and push the battle to the gate. Love to your wife, and all that love God. *1LtMs, Lt 5, 1851, par. 6*

James is very busy writing for the paper. Night before last the papers came off about eight o'clock at night. We sat up and wrapped and folded them, all about three bushels, so as to get them in the office the next morn. We did not retire to rest until past one o'clock A.M. I must close. *1LtMs, Lt 5, 1851, par. 7*

In love. *1LtMs, Lt 5, 1851, par. 8*

**Lt 6, 1851**

Loveland, Brother and Sister

Paris, Maine

April 1, 1851

Portions of this letter are published in *3SM 63*; *6MR 252*. See also *Annotations*.

Dear Bro. and Sister Loveland:

We have just returned from a visit to Topsham and Gorham. On our return we found a number of letters and among them was one from you. Many things in your letter I do not understand. You speak of your telling me concerning Brother Hollis. I cannot remember that you told me anything about [it]. I know that if you told me anything it affected me not or I could now remember it. But dear sister, what if you had said ever so much. Would that affect the visions that God gives me? If so, then the visions are nothing. *1LtMs, Lt 6, 1851, par.*

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God has shown me the true state of Brother Hollis. I know from the vision that his influence has been bad and against us. How could Brother Hollis say that he had not said anything about it anywhere else when he told Brother Bates, Brother Rhodes and Andrews, and they did not know but [what] we were wrong from what he said, and came to the conference with that feeling? Since I have had the vision, I have seen Brother Bates and he told us that he reprov'd Brother Hollis for his feelings towards James. He told Brother Bates the same that he told Brother Heath. This looks dark in Brother Hollis. How could he say he came on purpose to the Conference to confess, when Brother Rhodes asked him on his way to Waterbury if he did not think that he had wrong feelings toward James? He said, No, that he could meet him, and not feel condemned or as though he had done wrong. I cannot repeat it word for word, but that was the amount of it, and more that I cannot repeat, that makes things look very crooked in him. *1LtMs, Lt 6, 1851, par. 2*

Brother Rhodes was astonished when he read the same in a letter

from Brother Barrows, and you write the same that he went on purpose to confess. Brother Rhodes says it is the darkest thing he has seen in Brother Hollis. Poor soul, he is entirely deceived by the devil. *1LtMs, Lt 6, 1851, par. 3*

Our spirits were completely crushed after the conference. James was about to return home in that state of things. I was taken very sick. The burden seemed as though it would crush me. God in answer to prayer, healed me and showed me Brother Hollis was wrong and also showed me just what he had been about and that James must stop a while longer in Vermont. *1LtMs, Lt 6, 1851, par. 4*

What you or any one else has said is nothing at all. God has taken the matter in hand and Brother Hollis knows not what manner of spirit he is of. God has shown Brother Hollis' case in vision and unless he soon becomes as a little child and breaks in pieces before God, he will be left to himself. *1LtMs, Lt 6, 1851, par. 5*

What you have said, Sister Loveland, influenced me not at all. My opinion has nothing to do with what God has shown me in vision. But enough of this. *1LtMs, Lt 6, 1851, par. 6*

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 onward. We had consecrated ourselves anew to God, soul, bodies 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. *1LtMs, Lt 6, 1851, par. 7*

I am satisfied that we have lived too far from God. We must take hold upon His strength and then He will bless us. We have lived beneath our privilege. There is a fulness in Jesus. I feel my own unworthiness and I know that I deserve not the mercy and blessings of God. I have had severe trials of late. Pray for us. *1LtMs, Lt 6, 1851, par. 8*

Much love to your husband, yourself and children and all who love God in deed and in truth. *1LtMs, Lt 6, 1851, par. 9*

In haste. *1LtMs, Lt 6, 1851, par. 10*

## Lt 7, 1851

Hastings, Brother and Sister

Ballston Spa, Saratoga County, New York

July 27, 1851

Portions of this letter are published in *6MR 253*; *8MR 339-340*. See also *Annotations*.

Dear Brother Hastings and Sister Harriet:

We received a letter a few days ago from you which you sent to Paris and they sent it here. You speak of Sister Gorham and want advice. We cannot see how there can be any wrong in her boarding that man providing that she will not have to work so hard and will not have to cook for him on the Sabbath. I have conversed with James about it and with some others. They see it just as I do. We do not think that God will condemn Sister Gorham in the least. *1LtMs, Lt 7, 1851, par. 1*

We should love to see you all but do not expect to have the privilege. Here we are in the state of New York. 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 good-hearted 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 plead the promises of God for them, and could not give it up, and finally their voices were raised in prayer to God. It was a sweet season. God has commenced to work for this family and our prayer is that it may be carried on to His own glory. *1LtMs, Lt 7, 1851, par. 2*

Brother Thompson used to be a Christian minister. He preached twenty years before he embraced the second advent doctrine. He is quite powerful when the Spirit of God rests upon him. James is busily engaged writing for the paper. *1LtMs, Lt 7, 1851, par. 3*



We get our publishing done about nine miles from here, to Saratoga Springs. We have been trying to get a house at the Springs but so many are flocking there from quarters of the world to drink the Spring water that rent is very high, and after we should pay a great amount of rent, we should have to take up with just what we could get. As soon as cold weather comes the fat and lazy will go from the Springs and we can get cheaper and better rent.*1LtMs, Lt 7, 1851, par. 4*

There is quite a company in this vicinity who are out in all the truth; and then there are others who are not fully established. T. M. Preble has been around here and has injured some but our prayer to God is that He would palsy the influence that he has had, and that He would let the clear light upon His truth shine out, so as to establish the wavering.*1LtMs, Lt 7, 1851, par. 5*

My health had been quite poor for a few days but I am now better. 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. Were it not for this, I would write the visions to you, had I time. I suppose you have got the last paper by this time. The next paper will contain many good letters I trust.*1LtMs, Lt 7, 1851, par. 6*

James enjoys quite good health for him. Our friends from Maine have not yet arrived. We expect them every day. We need their help. We should love to see you all very much. Will you not write to us, and tell us all how you get along? We feel interested for you. We have not forgotten you although we have been silent so long. May the Lord bless and strengthen you. We love you and will never cease to pray for you. Remember me to Sister Gorham. Tell her not to be bound and oppressed by the enemy but keep up good courage. Our warfare is almost over.*1LtMs, Lt 7, 1851, par. 7*

Much love to all your children. Tell them to be watchful and press their way to the kingdom. They must be sufferers with Jesus if they would be partakers with Him of His glory. Gaze upon the lovely Jesus until you reflect His lovely image. Pray for us, all of you that love God, and do not neglect to write to us. James sends love to you both and all the children and Sister Gorham.*1LtMs, Lt 7, 1851,*

*par. 8*

In love and great haste.<sup>1</sup>*LtMs, Lt 7, 1851, par. 9*

## Lt 8, 1851

Howland, Brother and Sister

Waterbury, Vermont

November 12, 1851

Portions of this letter are published in *3MR 242-245, 401-403; 5MR 239-240; 6MR 118, 253; 8MR 225-227; 1Bio 219-222*. See also *Annotations*.

Dear Brother and Sister Howland:

Here we are at Brother [E. P.] Butler's. O how changed everything is here. God has 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 75 present, all in the faith. Brother Stephen Smith was filled with a wrong spirit. He and J. Hart 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 was an accursed thing in the camp, and by the assistance of God we were trying to get it out of the camp. *1LtMs, Lt 8, 1851, par. 1*

Brother Butler was dark. The time 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. *1LtMs, Lt 8, 1851, par. 2*

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. *1LtMs, Lt 8, 1851, par. 3*

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. 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. *1LtMs, Lt 8, 1851, par. 4*

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. *1LtMs, Lt 8, 1851, par. 5*

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 to 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. Then the two Brother Meades rowed us back again in the night, and the next day we went to Claremont and took the cars for Royalton. *1LtMs, Lt 8, 1851, par. 6*

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 had 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. *1LtMs, Lt 8, 1851, par. 7*

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. Brother Hart began to give way a little and break down, but still he did not confess much. Brother Butler came almost out there at Bethel. *1LtMs, Lt 8, 1851, par. 8*

I had some straight messages to bear to different individuals, which had their effect. When we parted, we parted in love, and union prevailed among nearly all. *1LtMs, Lt 8, 1851, par. 9*

Thursday afternoon 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 2 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 meeting. *1LtMs, Lt 8, 1851, par. 10*

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 50 or 60 miles to reach home and then prepare to come 25 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 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. *1LtMs, Lt 8, 1851, par. 11*

The meeting that eve was deeply interesting. There were about 73 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, 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. *1LtMs, Lt 8, 1851, par. 12*

I got up and told them what God had 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. 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 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. *1LtMs, Lt 8, 1851, par. 13*

Sabbath day 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. *1LtMs, Lt 8, 1851, par. 14*

Sunday 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. *1LtMs, Lt 8, 1851, par. 15*

Then I got up and told my vision about Brethren Baker and Hart and others. I never had it in a more clear manner. I told Brother Baker [that] 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 examined 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. *1LtMs, Lt 8, 1851, par. 16*

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 half way work about this business; the visions are all of God or there are 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 angels' messages, I give up the Word of God, my Christian experience, and am an infidel at once." *1LtMs, Lt 8, 1851, par. 17*

I never witnessed such a melting, weeping time before. Bro. 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. *1LtMs, Lt 8, 1851, par. 18*

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. Brother Baker was comforted and made strong. *1LtMs, Lt 8, 1851, par. 19*

We parted with the brethren and sisters while sweet love and union prevailed among all. Sister Butler, who came to the meeting so sick, went home quite well and much strengthened. Six wagon loads 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. *1LtMs, Lt 8, 1851, par. 20*

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. 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. *1LtMs, Lt 8, 1851, par. 21*

One thing I have not mentioned. Brother Baker has come into the salutation and washing the saints' feet which he never believed in before. *1LtMs, Lt 8, 1851, par. 22*



We stopped (Brethren Holt, Wheeler, James and self) a few days and wrote. Wednesday Brethren Holt and Wheeler went to Vergennes, Vt. to inform them that we should be there Sabbath and Sunday. Brother Butler carried us to Vergennes Thursday, 44 miles. Sabbath day it was very stormy but we went three miles to Brother Everts; there were but few [who] could attend that meeting on account of the storm. Brother Everts 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. *1LtMs, Lt 8, 1851, par. 23*

Henry Allen lived about one mile from Brother Everts. He held such a strong mixture of views that if followed out would lead to spiritualism [of] the worst kind, such as spiritual wifery. *1LtMs, Lt 8, 1851, par. 24*

Sabbath eve I had a great burden such as I have borne before. I saw that Brother Everts 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 Everts, being sick. *1LtMs, Lt 8, 1851, par. 25*

After I had the vision and told it, Brother Everts 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. *1LtMs, Lt 8, 1851, par. 26*

The next day we went to Henry Allen’s and God gave me a cutting message for him and I dared not daub with untempered mortar. Never did I have such a cutting message for any one 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. I must close. *1LtMs, Lt 8, 1851, par. 27*

Edson is well and smart. Clarissa is well. I have not seen Sarah yet. She is seven miles from here visiting the brethren and sisters. Stephen has just gone to see her. James is well and Aunt Rachel; I

also. Anna 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. Henry, Edson says thank you for his Bible and box of candy. He is much pleased with them. James, Clarissa, Annie, Aunt Rachel and self send love to you all, especially my little Henry. Hope he will be good. In love, *1LtMs, Lt 8, 1851, par. 28*

E. G. White

I would here say our healths failed a number of times on our journey. It seemed as though we could not go through the meeting. But we would go away alone with a few brethren and sisters and pray together, and God heard and answered and when we returned home we were better than when we left home. E. W. *1LtMs, Lt 8, 1851, par. 29*

Eliza Willard has come out strong in all the truth. Deborah Dunham has also come into the truth. Her sister has been so troubled, and Brother Day's girl, that they have broken down before God, given their hearts to Him and have been baptized. The work of God is going on, praise His name, we will rejoice in Him. E. G. W. *1LtMs, Lt 8, 1851, par. 30*

Give our love to all of the church. You see I have written you a long letter. You must do the same to me. After you read this please to copy it off for Mother in plain hand writing. It will save my writing another letter. Do write it to her as soon as you can, and answer this after you copy it off for her. I want to hear from you very much. Do write. Tell Henry to be very good and love the Lord. In great haste and much love. *1LtMs, Lt 8, 1851, par. 31*

**Lt 9, 1851**

Dodge, Brother and Sister

Saratoga Springs, New York

December 21, 1851

Portions of this letter are published in *RC 350*; *2MR 248*; *6MR 253*; *8MR 228*. See also *Annotations*.

Dear Brother and Sister Dodge:

I have a few moments leisure and will spend them in writing to you. My health has been quite poor for a short time back, but am much better today. At times James and self feel almost worn out. It is seldom we retire before eleven or twelve o'clock at night; we have no idle moments. Were it not for the strength we daily receive from God, we should sink. *1LtMs, Lt 9, 1851, par. 1*

Praise the Lord, that we have a compassionate, tender High Priest that can be touched with the feelings of our infirmities. 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. He was a man of sorrows and acquainted with grief. He for our sakes became poor that we through His poverty might be made rich. We will rejoice in tribulation and keep in mind the recompense of reward, the far more the exceeding and eternal weight of glory. *1LtMs, Lt 9, 1851, par. 2*

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.<sup>1</sup>*LtMs, Lt 9, 1851, par. 3*

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. O, for to reflect His lovely image perfectly! O for to be wholly consecrated to Him! O how hard it is for dear self to die. 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." [*Galatians 2:20; Philippians 2:13.*] Glory be to God. I know that my life is hid with Christ in God.<sup>1</sup>*LtMs, Lt 9, 1851, par. 4*

The curtain has been lifted, I have seen the rich reward laid up for the saints. I have had a taste of the joys of the world to come, and it has spoiled this world for me. My affections, my interests, hopes, my all is in Heaven. I long to see the King in His beauty, Him whom my soul loveth. Heaven, sweet Heaven. "I long to be there; and the thought that it is near, makes me almost impatient for Christ to appear." Praise the Lord for a good hope through Jesus Christ of immortality and eternal life.<sup>1</sup>*LtMs, Lt 9, 1851, par. 5*

Let us have faith, living faith in God, and love one another as God has loved us. We are very apt to see faults in others, and are not so quick to discover our own faults. If it were the daily study of each of us to show ourselves approved unto God, and should [we] seek earnestly to glorify God, and not have our own will and not please ourselves, I know we should be strong and flourish in the vine. 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.<sup>1</sup>*LtMs, Lt 9, 1851, par. 6*

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.<sup>1</sup>*LtMs, Lt 9, 1851, par. 7*

Christ will have a church to present to His Father without spot or wrinkle or any such thing, and as He leads us through the pearly gates of the golden city, He will look upon the purchase of His blood, His redeemed children and see the travail of His soul and be satisfied. I long to see the lovely Jesus whose countenance lights

up the glorious city; Him whom angels adore, and as they bow, cast their glittering crowns before Him, and then touch their golden harps and fill Heaven with their rich music, of songs to the Lamb.*1LtMs, Lt 9, 1851, par. 8*

The language of my soul is, "Though dark are the waters, and rough is the wave, if Jesus permits the wild surges, I'll brave. For that heavenly music hath ravished me so, I'll join in the chorus, I'll go, let me go." My soul is on wing for glory.*1LtMs, Lt 9, 1851, par. 9*

Dear Brother and Sister, I have not forgotten the seasons we had together at Milton Conference. May the Lord strengthen and bring you through every trial that you may come off victorious. We are to overcome by the blood of the Lamb and the word of our testimony. Let us walk carefully before the Lord and press to the mark of the prize.*1LtMs, Lt 9, 1851, par. 10*

Next Tuesday or Wednesday we start on our way for the Camden Conference. If Jesus only comes up to the feast (and I believe He will) we shall have a glorious meeting. I know if we are as humble as we ought to be, and realize from whence our strength cometh, and have faith, living faith, God will work mightily for us, and His stately steppings will be seen among us.*1LtMs, Lt 9, 1851, par. 11*

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 candle light, 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. Much love to all the brethren and sisters in Michigan, especially those that I have seen and am acquainted with. Tell them to be of good cheer. "To be little, be humble, be meek, and be low; for Jesus our Saviour was abundantly so." Oh, let us be meek followers of the Lamb.*1LtMs, Lt 9, 1851, par. 12*

Dear Brother and Sister, do write us; we should love to hear from you and the brethren and sisters in Jackson. James and self send love to you and all that love Jesus.*1LtMs, Lt 9, 1851, par. 13*

In haste and love.*1LtMs, Lt 9, 1851, par. 14*

**Lt 10, 1851**

Rhodes, Brother

Paris, Maine

May 18-19, 1851

Previously unpublished. See also *Annotations*.

Dear Brother Rhodes,

I have written this vision to you so if you see any one in danger through any wrong that God has shown me in others or generally, that you may read them what I have seen. John will go from here in a few days. *1LtMs, Lt 10, 1851, par. 1*

We have good victory in our prayer seasons. God often meets with us, and blesses us, and we feel to triumph in the God of our salvation. Satan has been making mighty efforts to overthrow us, but God has been holding us up, praise His dear name. We are determined to hold the victory, and come off conquerors. *1LtMs, Lt 10, 1851, par. 2*

One week ago last Sabbath we went up to Bro. Davises,—Brother John, James, and self. They were glad to see us, and they are strong in all the present truth. He feels very thankful that God has brought him out; he says that he has enjoyed perfect love since the conference at Brother Stevens when you were here. She is good. May the Lord uphold them. *1LtMs, Lt 10, 1851, par. 3*

I must close, for I have many letters to write today. Much love to all who love God. *1LtMs, Lt 10, 1851, par. 4*

In much love, in haste. *1LtMs, Lt 10, 1851, par. 5*

E. G. White

Monday morning

We were called up last night by Sister Andrews. Bro. A. was very, very sick. He was in excruciating pain all through his body, so that

he groaned, wrung, and twisted. We anointed him with oil, when he had confessed of his own accord that he had encouraged the company of the wicked too much, and mingled with them too much. She confessed the same. We had quite a powerful time, the pain was removed from Bro. A. and he praised God aloud.<sup>1</sup>*LtMs, Lt 10, 1851, par. 6*

## Manuscripts

### Ms 1, 1851

Time Setting

Camden, New York

June 21, 1851

This manuscript compares to what is published in RH 07/21/1851. See also *Annotations*.

The Lord showed me that the message must go, and that it must never 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 can stand on its own foundation, and that it 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. *1LtMs, Ms 1, 1851, par. 1*

I saw that some were making everything bend to the time of this next fall, that is, making their calculations and disposing of their property in reference to that time. I saw that this was wrong, for this reason: instead of their going to God daily, and earnestly desiring to know their present duty, they looked ahead and made their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. *1LtMs, Ms 1, 1851, par. 2*

E. G. White

[As later edited by E. G. White. Date of editing unknown.]

Copy of a Vision the Lord Gave Sister White, June 21, 1851, at Camden, N. Y.

The Lord <has instructed> me that the Message must go, and that it must not hang on time, for time never will be a test again. I saw that some were getting <up> a false excitement from preaching time; the Third Angel's message can stand on its own foundation, and it 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. *1LtMs, Ms 1, 1851, par. 3*

I saw that <the First Day Adventists are setting the time and some of our own people> were making everything bend to this next fall—that is—making their calculations and disposing of their property in reference to that time <and some of our people are in error here.> I saw that this was wrong for this reason: instead of their going to God daily and earnestly, desiring to know their present duty, they looked ahead and made their calculations as though they knew the work would end this fall without inquiring their duty of God daily. *1LtMs, Ms 1, 1851, par. 4*

E. G. White

**Ms 1a, 1851**

Camden Vision

Unauthenticated.

## Ms 2, 1851

Testimony Regarding the Company at Camden, N. Y.

Camden, New York

June 23, 1851

See variant *Ms 2a, 1851*. Previously unpublished. See also *Annotations*.

The Lord shewed me the company in Camden. I saw that Sister Almira Preston was a child of God and that the band had been very wrong and had not stood in the light of God's countenance. I saw that the destiny of a soul should never hang on dreams or impressions, that these two things have governed the band much. *1LtMs, Ms 2, 1851, par. 1*

I saw that Sister A. Preston was in the midst of perfect darkness, none to help or encourage her. Her being in the midst of wicked influences had weakened and discouraged her. When she came among the brethren, then was the time for [them] to strengthen her, and pray for her, and call down the blessings of God upon her, and to try in every [way] that they could to encourage her. But instead of that, they had pushed her off into the jaws of the lion because she did not appear to be as strong as others. I saw that God loved her and frowned upon the course of the band; that if God bore no more with them than they had borne of some of their numbers He would long since have withdrawn His mercy from them and left them wholly to themselves. *1LtMs, Ms 2, 1851, par. 2*

I saw that if Sister A. Preston would be humble and hold this faith before God, that would keep her and among all her trials bring her off victorious. *1LtMs, Ms 2, 1851, par. 3*

## Ms 2a, 1851

Testimony Regarding the Company at Camden, N.Y.

Camden, N. Y.

June 23, 1851

Variant of *Ms 2, 1851*. Previously unpublished. See also *Annotations*.

The Lord showed me the company in Camden. I saw that Sister Elmira Preston was a child of God, and that the band had been very wrong and had not stood in the light of God's countenance. I saw that the destiny of a soul should never hang on dreams or impressions, [and] that these two things have governed the band much. *1LtMs, Ms 2a, 1851, par. 1*

I saw that Sister E. Preston was in the midst of perfect darkness [with] none to help or encourage her, and [that] her being in the midst of wicked influences had weakened and discouraged her. When she came among them, then was the time for the brethren to strengthen and pray for her and to call down the blessings of God upon her, and to try in every way that they could to encourage her. But instead of that they had pushed her off into the jaws of the lion because she did not appear to be as strong as others. *1LtMs, Ms 2a, 1851, par. 2*

I saw that God loved her and frowned upon the course of the band. [I saw] that if God bore no more with them than they had borne of some of their number, He would long since have withdrawn His mercy from them and left them wholly to themselves. I saw that if Sister E. Preston would be humble and hold fast her faith before God, that would keep her, and among all her trials bring her off victorious. *1LtMs, Ms 2a, 1851, par. 3*

I then saw Brother and Sister Prior, that God had not left them. Their brethren cutting them off had driven them to distraction and despair, and they had yielded the Sabbath on this ground [and felt] that it would be of no value for them to keep it, for all their endeavors to get into the kingdom would be useless. *1LtMs, Ms 2a,*

*1851, par. 4*

I was pointed back and saw that Brother and Sister Prior had been wrong, that bitter words had often passed between them, and that they must get the victory over every wrong word and action and be united with each other, bear with each other, and try to help each other along to the kingdom; then they could have strength. I saw that they must be very humble before the Lord and pray much to Him for grace. When they felt wrong they must not talk but go to God and pray for strength and grace to overcome.<sup>1</sup>*LtMs, Ms 2a, 1851, par. 5*

I saw that they had suffered much bodily and mentally since the band cut them off. I saw [that] unless the band were more careful and strengthened the weak among them, God would give them to feel, as they have caused others to feel, what it is to be lost or left of God, without a hope. I saw [that] if the band had done wrong willfully, God would have withdrawn His Spirit from them. I saw that they had erred greatly in judgment and had not stood in the light of God. If they had, they would not have moved so wrongly, for it was an awful thing to reject one of God's children.<sup>1</sup>*LtMs, Ms 2a, 1851, par. 6*

In love.<sup>1</sup>*LtMs, Ms 2a, 1851, par. 7*

**Ms 3, 1851**

Exclamations while in Vision

Paris, Maine

April 27, 1851

Unauthenticated.

## Ms 5, 1851

Opposition to the Sabbath

Paris, Maine

May 18, 1851

Portions of this manuscript are published in *6MR 168-172*. See also *Annotations*.

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. Then I saw a light coming from the excellent glory that encircled the Father. It approached nearer and nearer unto 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. *1LtMs, Ms 5, 1851, par. 1*

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. *1LtMs, Ms 5, 1851, par. 2*

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. 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. *1LtMs, Ms 5, 1851, par. 3*

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. *1LtMs, Ms 5, 1851, par. 4*

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, and they do not agree among themselves, but are blind and dishonest and are standing out against the Sabbath commandment. 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. *1LtMs, Ms 5, 1851, par. 5*

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. Then I saw that Bro. John 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. 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. *1LtMs, Ms 5,*



1851, par. 6

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. I saw that it must be a time of peace in order for the servants of God to do their work for souls. *1LtMs, Ms 5, 1851, par. 7*

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. *1LtMs, Ms 5, 1851, par. 8*

Then I saw that we must work fast while the days last. 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. *1LtMs, Ms 5, 1851, par. 9*

Then again I saw the godness of God to us in giving us a baptism of His Spirit, before we had waded through the deep waters. I saw how busy Satan had been. He saw that the nominals 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 down James so as to stop his work on the paper. *1LtMs, Ms 5, 1851, par. 10*

I saw that each one of us must labor for the salvation of souls, that we all can do something. 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. *1LtMs, Ms 5, 1851, par. 11*

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. *1LtMs, Ms 5, 1851, par. 12*

I also saw something concerning you, that you had no wrong intentions in your heart when you said what you did at Bro. N's, but that you were under a wrong influence, and that Satan was striving with all his power to get you to give up in discouragement now, and get you looking to yourself. I saw that you must not give way to him one moment, but look to your compassionate, tender High Priest, for He loves you. We love you, Bro. Rhodes. Do not sink down. Press against the temptations of Satan. *1LtMs, Ms 5, 1851, par. 13*

E. G. White

**Ms 7, 1851**

Time Setting

Duplicate of *Ms 1, 1851*.

## Ms 9, 1851

Testimony to Believers at Paris, Maine

Paris, Maine

1851

This manuscript is published in entirety in *PH016 31-32*. See also *Annotations*.

I was shown that there had been but little carefulness to follow the pattern. I was shown that there was a link between Brethren Andrews' and Stevens' families that would have to be broken. This link did not tend to make them strengthen each other in the most holy faith, or to cause one another to grow in grace, but it did tend, if they were wrong, to make them build one another up in that wrong and hide each other's faults that needed to be brought out and got rid of in order to have the approbation of God and His free, strengthening Spirit among them. This attachment that bound one to the other was not formed because each family was so holy and reflected the image of Jesus so fully. *1LtMs, Ms 9, 1851, par. 1*

If you stood more separate and had an eye single to the glory of God, you would be much stronger and God would be honored much more. I saw that you did not love Jesus as well as you loved each other, and you were more zealous to please each other than you were to please Jesus who died for you. I saw that if you studied more daily to glorify God and to have the abiding witness that your ways please Him, you would be strong and valiant in the truth and would carry a holy influence with you. *1LtMs, Ms 9, 1851, par. 2*

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 that our keeping house has discovered 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.*1LtMs, Ms 9, 1851, par. 3*

# 1852

## Letters

### Lt 2, 1852

Brethren and Sisters in Jackson

Rochester, New York

June 2, 1852

This letter is published in entirety in *17MR 341-343*. See also *Annotations*.

To the Brethren and Sisters in Jackson:

A few nights since the Lord gave me a vision and showed me the state of things in the West. I saw it was dark, dark, dark and that laborers were needed there. I saw that Brother Bowles had got out of his place and thought he had a great work to do when he had not. I also saw that he thought his work was of a great deal more importance than it really was. I saw that some fanciful views had been pressed by Brother Bowles that were of no special importance until some who would have received the truth have been pushed off. *1LtMs, Lt 2, 1852, par. 1*

I was pointed back and saw when the trouble arose in Jackson, much of it was caused by not following the Bible rule. There was too much talking over a brother's or a sister's faults among the band or church, and the brother that was thought to be wrong kept in ignorance that any trial was existing in the minds of others concerning him, until his (considered) faults had been talked over and over by nearly all the church, and he felt the coldness of his brothers and sisters and knew not the cause until it broke out all of a sudden, and he [was] made aware of what has been going on. Then the confidence that he has previously had in his brethren is shaken, his love for them has begun to be weakened, and a breach is made at once in the band that was previously united. *1LtMs, Lt 2, 1852, par. 2*

All this trouble can be saved if each one of the brethren and sisters are frank and open-hearted, and when they feel any brother errs, go to him and tell him your trials and fears; tell him in love, and perhaps he can make things that you have not understood plain, so that you will be relieved. *1LtMs, Lt 2, 1852, par. 3*

I saw there had been too much noticing little things in Jackson, that did not accord with your minds on such and such things. If Satan can get your minds off of the important work in the last days, upon little things that gender strife, his object is accomplished. All he wants is to weaken and overthrow you. I saw in the trial you had at Jackson [that] Brother Bowles saw many things in their true light, but he moved unadvisedly. He had no intention of moving wrong, but he did not look at things on every side and consider sufficiently what was the wisest course to take, but moved too much on the impulse of the moment, and then I saw all things in confusion. I saw that Brother Bowles had not that meek and childlike spirit that he ought to have. He is too much lifted up and exalted, and he must humble himself or God will humble him. *1LtMs, Lt 2, 1852, par. 4*

I saw that Brother Case had been doing what he could, but he had not moved judiciously at all times, and had given the enemies of the truth some cause to reproach him and those who believed the truth. It was impossible for him to reach some. His testimony would do them no good. But I saw that God had worked for Brother Case because he had received the admonitions and advice of his brethren and had acted upon it, and if he was humble, God would work for him still. But he must be very careful before unbelievers how he speaks, lest he gives the enemies of the truth cause to reproach Israel. *1LtMs, Lt 2, 1852, par. 5*

Dear brethren and sisters, keep self humble and in all things follow the Bible rule. Satan knows he can not make us doubt the truth. The arguments of our enemies are powerless and effect nothing against the truth. Satan knows that his only way now is to try to separate very near friends and thereby weaken the children of God. United you'll stand. Divided you'll fall. Oh, press together; grieve not the angels of God who are watching over you. Let them not bear the tidings upward that you are disunited, each one pulling apart. Remember now is the time that God is gathering His people into the

unity of the faith. Will you not be co-workers with God, and press together?*1LtMs, Lt 2, 1852, par. 6*

I beg of you to each one of you humble yourselves before God. Let your brother's faults alone, go to God and beg of Him not to show you your brother's heart but your own heart and your own wrongs, and when each one of you humble yourself before God, let self die. There will be no trouble. You can but love one another and be united by strong cords of love and fellowship. Finally, be at peace among yourselves, and may the God of peace sanctify you wholly, and preserve you blameless unto His appearing and kingdom. I would say I have written this to the church because it is public affairs.*1LtMs, Lt 2, 1852, par. 7*

Brother Bates is with us. He is coming to see you West. His duty is there for present. I never saw him as free as now. God is with him. James sends much love to all the church. Accept the same from me. Please write as soon as possible.*1LtMs, Lt 2, 1852, par. 8*



## Lt 4, 1852

Friends

Rochester, New York

October 25, 1852

Portions of this letter are published in *6MR 253-254*. See also *Annotations*.

Dear Friends:

The Lord gave me a vision while in Dorchester concerning things in Boston and vicinity. I saw concerning the commencement of the distraction in Boston and vicinity, that if God's order had been observed by the church and each had understood his place and kept in it, the trouble would not have occurred, and the church would now be in a healthy state. But some have run before they have been sent, and confusion has followed. *1LtMs, Lt 4, 1852, par. 1*

I saw the conference at Fairhaven last March, that it was an important one and in an important time. Souls were getting waked up to the truth, their expectations were raised and were not realized, and it was worse than if they had had no meeting, for they were farther from the truth when the meeting closed than when it began. *1LtMs, Lt 4, 1852, par. 2*

I saw that Brother Chamberlain was not in the way of his duty when he went to Fairhaven, Portland, Topsham, Paris, etc. I saw that he encouraged others to attend the meeting at Fairhaven whose duty it was to remain at home, and if these individuals had not gone, God would have sent sufficient laborers that were humble, and that He would have worked through them, the cause would have progressed, and souls would have embraced the truth. But the cause was wounded by the reason of some moving out of their place, and taking a work on them that God had never laid on them. *1LtMs, Lt 4, 1852, par. 3*

I saw that individuals when they returned from Fairhaven, did not

return right, and Bro. Chamberlain encouraged the church meeting that was held in Boston, encouraged Brother Chase to bring his troubles before the church, when neither Brother Chamberlain or the church had anything to do with it, until the Bible rule had been strictly followed by Brother Chase, and instead of bringing out Sister Temple's faults before the church, it ought to have been brought to her, and have given her [a] chance to have answered for herself, and to have cleared herself if she could. *1LtMs, Lt 4, 1852, par. 4*

I saw that Brother and Sister Chase did very wrong in listening to the reports of that wicked girl of Sister Gorham's, that God hated her cruel disobedience to her mother and her rebellion to Him. I saw that it was the work of Satan to bring trouble into the camp by wicked children, and their stories never should be listened to and encouraged, and confidence put in them. When they talk against a child of God, they must be silenced at once, and their testimony should never be received or preferred before the testimony of one who has professed the truth of God, and has been united with the body. I saw that when Brother Chase brought these things out in meeting, he did not profess the meek spirit of Jesus, but was agitated by a wrong spirit. I saw that it was the same with Sister Chase. I saw that Brother Chamberlain possessed a flattering spirit, and by flattering Brother and Sister Chase he has injured them much, and he has also injured others in the same way, by praising them up and making a great deal of them. *1LtMs, Lt 4, 1852, par. 5*

I saw that God's messengers did not go with smooth words, but they always bear a plain testimony, even if they are as meek as the beloved disciple; yet they should deal plainly and not flatter even their best friends. I saw if Brother Chamberlain had denied himself in times past when he has been out, and had encouraged his wife and helped her to meetings nearby where she could have got strength, it would have been much more pleasing to God. But he thought too much of his own self-gratification. *1LtMs, Lt 4, 1852, par. 6*

I saw that Brother Chamberlain has been sinking, and the Spirit of God would be entirely taken from him unless he moves more to the glory of God, and less to please himself. I saw that he had too good an opinion of himself, was not as humble before God as he ought to

be, when he has made so many crooked moves. I saw that it had weighed too much with him what others said. Brother Day has not had the right judgment and has encouraged Brother Chamberlain and others to travel, and, if they should go [it] would only be a curse to the cause, and would ruin their own souls. *1LtMs, Lt 4, 1852, par. 7*

I saw that if Brother Chamberlain had more of a single eye to the glory of God, and cared less for the good opinion of his brethren, he would not make so many crooked moves. I saw in the case of trial in Boston, he should not have made up his mind so readily, not gone to the unexperienced to consult with them, but he should have gone to those who had taken a straightforward course. He should have consulted Brother Nichols before giving his opinion that the trouble must be settled, and that there must be a church meeting to settle it. There has been too much moving at random without the counsel and strength of God. *1LtMs, Lt 4, 1852, par. 8*

I saw that Brother Day had too much confidence in himself, and did not lean upon the strong arm of God enough. I saw that he has been mistaken and thought that God had a greater work for him to do than He had ever laid upon him, and that there was more importance attached to his labors than there really was. I saw that he had used too much means and traveled too extensively. I saw that Brother Day went to Conn. when God did not send him, and he did not have right judgment, for two dead bodies that had nearly corrupted the whole church before they were separated from it he had tried to unite again with the living. I saw that God was not in the move at all, and that Conn. was in an awful dark place on account of the crooked moves and errors of some there. *1LtMs, Lt 4, 1852, par. 9*

I saw that Brother and Sister Chase had looked on Sister Temple as an ungodly woman, and had not given up that idea or those wrong feelings yet. They had accused her falsely and had used deception in her case. I saw that Brother and Sister Chase had a proud heart that had not yet been fully subdued by grace. *1LtMs, Lt 4, 1852, par. 10*

I saw Brother Lothrop, that he also had traveled too extensively and

was too self-sufficient. I saw that souls who wanted the truth would come into meeting to hear, and repeatedly Brother Lothrop would get up and talk until he would talk the Spirit all away from the meeting. These souls would leave disgusted with the truth, when, if the right course had been taken and Brother Lothrop had not moved in his own strength, the unbelievers would have been convinced that power and strength were with Israel, and they would have decided to have gone with the humble few. *1LtMs, Lt 4, 1852, par. 11*

I saw that Brother Lothrop would have to be more humble before God where he can receive the admonitions of his brethren, and would have to give up his impressions and feelings. He has been led by them altogether too much, and he [The remainder is missing.] *1LtMs, Lt 4, 1852, par. 12*

## Manuscripts

### Ms 1, 1852

The Nations. Remarks in Vision

NP

March 18, 1852

This manuscript is published in entirety in *SpM 2a-3*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate. See also *Annotations*.

Thou wouldest not want him to step out if thou knewest thy situation. That desire was to disenthroned these kings, but that could not be, for kings must reign till Christ begins to reign.<sup>1</sup>*LtMs, Ms 1, 1852, par. 1*

I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up once or twice, thus the hearts of the wicked world would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendancy.<sup>1</sup>*LtMs, Ms 1, 1852, par. 2*

I saw that all minds were intensely looking and stretching their thoughts on the impending crisis before them.<sup>1</sup>*LtMs, Ms 1, 1852, par. 3*

The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God! my God! why hast Thou forsaken me?<sup>1</sup>*LtMs, Ms 1, 1852, par. 4*

The latter rain is coming on those that are pure—all then will receive it as formerly.<sup>1</sup>*LtMs, Ms 1, 1852, par. 5*

When the four angels let go, Christ will set up His kingdom.*1LtMs, Ms 1, 1852, par. 6*

(None receive the latter rain but those who do all they can <to water others with truth, eternal truth.>) Christ would help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested.*1LtMs, Ms 1, 1852, par. 7*

Think ye that He will bring His hand to Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics.*1LtMs, Ms 1, 1852, par. 8*

Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold! where is their strength? Is it in the truth? A mere knowledge of the truth will never save.*1LtMs, Ms 1, 1852, par. 9*

How long then, angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they would despise Him. They advocate their errors for a while, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold of them. Can ye not see it? Live unto God. He has gotten them safe in the snare. The honest are getting disgusted. Satan works at the very ones that do him the most harm. God can make them a host against their enemies.*1LtMs, Ms 1, 1852, par. 10*

Ye give up too quick. Ye let go too soon, that Arm! The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory, we must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order.*1LtMs, Ms 1, 1852, par. 11*

<These words were spoken in vision.>*1LtMs, Ms 1, 1852, par. 12*

## Ms 2, 1852

Extracts from Sister White's Vision at the General Conference in Ballston, New York

Ballston, New York

March 14, 1852

See *Ms 1, 1852*. Previously unpublished. See also *Annotations*.

"If the sins do not go beforehand to judgment they will never go. Thy people (repeated four times) not ready (three times). In that time one sin uncovered will crush the soul. Heaven will give no answer. That time will try men's souls. Confusion will take place and their desire will not be accomplished. Can ye not see?—subjects of grace in that time of trouble one, or once sealed, sealed for heaven. Get ready! Get ready! Get ready! Get ready, almost finished.<sup>1</sup>*LtMs, Ms 2, 1852, par. 1*

"Look ye! Light all the way that is given, must be acted upon. If that light is rejected, then stupidity will increase. Look ye! The ark of God can abide. The Most Holy is above the ark. Why cannot that ark abide there? The heart is not right with God. Ye I behold (repeated). Those that have that excellent reward sacrifice to obtain it. How afraid to die that they may live. Die to self, it is the hardest thing. Can ye not see that the people of God will be one when that unity prevails? Then will ye see His stately steppings even among you. The angels of God will behold it.<sup>1</sup>*LtMs, Ms 2, 1852, par. 2*

"The sword cannot touch them. Can ye not see that prayers are going up from that company? His ear is heavy. That fountain is open for Judah and Jerusalem to wash in. Think ye that they can cover up the least sin and yet get in where the angels are? That sanctuary a great High Priest. Israel is not right. Why? O why are ye not in love to plunge-bring them up, get ready (four times). He is coming. Unless you get ready, others will go in before you. Suffer them not to blind their eyes to their own destruction. Help the children to get ready, the four angels holding for Israel to get ready. Will the angels wait? No, look ye! Can ye not see? Not ready, something to be done. Self! Self! O Jesus, pity and forgive thine

erring children.” *1LtMs, Ms 2, 1852, par. 3*

After she came out of vision some things were more fully explained. Respecting that time will try men’s souls, confusion will take place and their desire will not be accomplished. *1LtMs, Ms 2, 1852, par. 4*

That desire was with the people to dethrone their kings, but it would not be accomplished, for kings would reign until Christ begins to reign. Said she, I saw away off there in Europe just as things were moving to accomplish their desires there would appear to be a slacking up once or twice. This would serve to harden the hearts of the wicked, but the work would not settle down, only appear to; for the minds of the rulers were as intent in sustaining themselves, as were the minds of the people to get the ascendancy. I saw that each party ruled and rulers were stretching their thoughts intensely on this work before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary. Then the work will move, it must be done now (“Now” probably referred to some present). The remnant in the time of trouble will cry, “My God, my God, why has Thou forsaken me?” [*Psalm 22:1.*] *1LtMs, Ms 2, 1852, par. 5*



**Ms 4, 1852**

Extract Regarding the Latter Rain

Washington, New Hampshire

September 1852

This manuscript is published in entirety in *SpM 4*. See also *Annotations*.

You are getting the coming of the Lord too far off. I saw the latter rain was coming as suddenly as the midnight cry, and with ten times the power. *1LtMs, Ms 4, 1852, par. 1*

**1853**

**Letters**

**Lt 1, 1853**

Vision at Jackson

Refiled as *Ms 1, 1853*.

## Lt 2, 1853

White, Anna

Plymouth, Michigan

May 26, 1853

Portions of this letter are published in *1Bio 274*. See also *Annotations*.

Dear Sister Anna:

I now sit down to fulfill my promise to you and write a few lines, knowing you will feel anxious to hear how we bear our journey. *1LtMs, Lt 2, 1853, par. 1*

At Mill Grove James and self were in a very poor state of health. Tuesday we were undecided whether to return to Rochester or continue our journey. James was hardly able to sit up, his throat troubled him much, and his food distressed him. I was afraid some, how it would turn with him, but we prayed for him and the Lord gave us to feel that we must start and trust in Him. *1LtMs, Lt 2, 1853, par. 2*

We took the cars about four o'clock P.M. for Buffalo. The boat did not start until half past nine in the evening from Buffalo. We waited in the boat from five till half past nine. It was a very nice boat, the air was sweet and there was every convenience on the boat. We took a stateroom where instead of finding narrow berths we found a nice large bed for both of us, made up clean, and a neat looking glass in the room, a large Testament like Sarah's with the Psalms in the back. There was a washbowl, soap, towel, and by turning a faucet we could bring water in the bowl. We felt almost at home. We prayed together before retiring and committed ourselves to the watchful care of Him who never slumbers or sleeps, and we felt assured that He would keep us from all accident and harm. *1LtMs, Lt 2, 1853, par. 3*

Some through fear sat up through the night. We paid nothing extra for our meals which we took on board the boat, or for our

stateroom. *1LtMs, Lt 2, 1853, par. 4*

We slept sweetly through the night. James felt much better than he expected to. He began to feel better directly after leaving Mill Grove, and he has been growing better ever since. *1LtMs, Lt 2, 1853, par. 5*

Wednesday morn it was pleasant but the wind blew and the boat rocked considerable; some were seasick but we went into our room and lay down. We slept sweetly for one hour and a half; we did not get up until about noon. *1LtMs, Lt 2, 1853, par. 6*

They had plenty on the table that we could eat and not hurt us, which was quite fortunate for us; we thanked the Lord in our heart for the food although we did not do it vocally. There were a great number of crying children on the boat; they were cross and ill-tempered. I thought of my little Edson and felt thankful he was not like them. *1LtMs, Lt 2, 1853, par. 7*

We tried to keep our hearts uplifted to God for strength, especially that James might be strengthened. *1LtMs, Lt 2, 1853, par. 8*

The boat landed us at Detroit about half past three o'clock P.M. There were six hundred on board. We were obliged to wait in Detroit until six P.M. We then took the cars for Wayne—distance 18 miles. We arrived at Wayne about seven, and found Brother Lyon waiting for us at the depot with a good team. We had been some troubled about the distance we were to ride in the night air, but Brother Lyon came prepared with nice buffalo robes and we did not feel chilly at all. We rode 12 miles and arrived at Brother Lyon's about ten o'clock. Brother and Sister Cornell are here, they are solid and good. *1LtMs, Lt 2, 1853, par. 9*

This is a most beautiful place surrounded with fruit trees. I should love to have you here today, but should not know what to do with you tomorrow. We shall have to ride thirty miles and part of the way it is a very rough road. *1LtMs, Lt 2, 1853, par. 10*

I am of good courage but not very well in body. We believe the Lord will give us strength. The enemy made a powerful effort to keep us from Michigan, but he has not succeeded as yet. O that God would

give us strength from the sanctuary. We shall plead for it until it comes, it must come, we cannot labor without it. It will come from God, we believe, and [we] mean to walk out by faith. The promise will not fail us, it will be verified. *1LtMs, Lt 2, 1853, par. 11*

You must pray for us. I never saw the necessity of living near to God as now. We must keep our mind stayed upon Him and feel our entire dependence, and watch and pray lest we enter into temptation. We must exercise faith continually and act it out. We can have full and free salvation. You know what it is, dear Anna; don't settle down short of this. The storehouse is full and free, don't let us go hungry here, when there is enough and to spare. *1LtMs, Lt 2, 1853, par. 12*

Anna have faith, have faith in God. It seems to me that the faith of the family is rather weak; they must come up. Remember us to each member of the family. I shall write them before long. How are Sarah and Clara? Is their health good for them? We want to hear from you all. James sends much love to Anna and the rest of the family. *1LtMs, Lt 2, 1853, par. 13*

In much love. *1LtMs, Lt 2, 1853, par. 14*

**Lt 3, 1853**

Church in Jackson

Rochester, New York

June 29, 1853

Portions of this letter are published in *1Bio 281*. See also *Annotations*.

To the church in Jackson

Dear Brethren and Sisters:

My mind has been exercised about writing this evening something to Jackson. *1LtMs, Lt 3, 1853, par. 1*

We arrived here at home safe last Tuesday and found our family as well as usual, and what was best of all, enjoying the sweet presence and blessing of God. We had a sweet, melting time at our meeting Tuesday eve. *1LtMs, Lt 3, 1853, par. 2*

Dear Brethren and Sisters, I know that you have trials to pass through, and after what has recently occurred you may have a scene of trial to go through. But you must be decided dear brethren, and God will help you. I tried to write out the vision to the church in a careful manner, and get it before the brethren in its true light. I hope none of the church will stop short of a thorough work. *1LtMs, Lt 3, 1853, par. 3*

God has taken hold of the work in Jackson and designs to let the brethren have a sight of themselves, that they may seek meekness, seek righteousness, that they may be hid when the fierce anger of the Lord shall come. In the fear of God I would say search, brethren, search, dig deep get all the pestilent matter stirred up, and have it purged away that God may smile upon you in love and compassion again. *1LtMs, Lt 3, 1853, par. 4*

God has wrought for you in Jackson, and after what God has done to set the church right, any [who] doubt His work, or do not receive

the teachings of God, who has “plead with you face to face” through the weak clay, I fear for them. God can do no more for them than He has done, and you must not have communion with them, but separate them from your company. It is the only way you can live, and the only course you can take to wipe away the stain and reproach that has been brought upon the church in Jackson. Do not daub with untempered mortar or heal the hurt of the daughter of My people slightly crying peace, peace when there is no peace. *1LtMs, Lt 3, 1853, par. 5*

Some have been in an awful state in Jackson and would have remained in that dreadful state had not the Lord taken hold of the work and shown them it was not peace, that they did not understand themselves and must die, die to self, and be Christians (Christlike) in every sense of the word, in malice children but in understanding men. *1LtMs, Lt 3, 1853, par. 6*

Do not let the enemy take advantage of you in Jackson, as some in other places have let him do. I went into Conn. found them in a sad state. Their wrongs were shown in vision. Some received it, others rose up in rebellion and said they did not believe the vision. Their children were in a sad state but were much affected by the visions and would have got right, but their parents stood in their way. The Lord took His Spirit from these parents and they went their own ways and were filled with their own doings. Weeks and months passed by, judgment after judgment followed them, until they repented, and deeply repented, their slighting [of] God’s teachings, and confessed heartily their wrongs and errors. *1LtMs, Lt 3, 1853, par. 7*

We believe that the Lord forgave them, but their children, their poor children, never could be reached afterwards. They cared nothing for God or His truth. Their parents had taught them the lesson of rebellion and how sure and true [they] had followed their example. Most of these children went on in sin and wickedness and now, some of them of more than two families, have gone on in the depths of iniquity until some are excluded even from the family circle. *1LtMs, Lt 3, 1853, par. 8*

Now, Brethren, look at these parents who heeded not the

admonition of God for themselves and children. God wanted to save them and their children; they rejected the teachings of God, and while they were rejecting light from Heaven their children became hardened and lost, without God and without hope in the world. What kind of an account will those parents have to render to God for children committed to their trust? How will they feel in the time of trouble as they see their children withering beneath the plagues of God unmixed with mercy?*1LtMs, Lt 3, 1853, par. 9*

Now I beg of you in Jackson to act like Christians; take hold of the work of your children in earnest. What kind of an example has been set [for] the children in the late trials in Jackson? A tattling, faultfinding spirit has been encouraged in the children; also a hard, bitter spirit. Parents beware. You must render a strict account to God for the children committed to your trust. O, encourage in your children a kind courteous spirit. If they complain of a brother or sister, listen not to them but check it at once.*1LtMs, Lt 3, 1853, par. 10*

Again, I would say to our brethren, make straight work, be decided, have no fellowship with the unfruitful works of darkness. I hope thorough confessions will be made, and the church must not receive anything but thorough, heartfelt confessions. Those who think so much of dear self that they cannot see their faults and confess them fully, God wants you to separate from them.*1LtMs, Lt 3, 1853, par. 11*

The Lord showed me in vision He was at work for the last time to settle things in Jackson, and those who rejected the light from Heaven and the means God had taken to set them right, He would leave to themselves; He had called upon them for the last time. They have been crooked, crooked, crooked, and yet exalted in their own eyes, thinking they were almost without fault, when they were wrong, in darkness and unbelief.*1LtMs, Lt 3, 1853, par. 12*

May God pity you in Jackson, for I fear for some they are so shut up in themselves and in darkness and the deception of the devil, that they will continue until Jesus leaves the sanctuary and they are weighed in the balance and found wanting.*1LtMs, Lt 3, 1853, par. 13*



Brethren, if ever you moved decidedly in Jackson, move now, for the sake of the cause of God, for the sake of your precious children, move; have a thorough reformation in Jackson. All of you get as low as you possibly can, confess and confess until all the reproach is wiped away and you are a sweet, united band of brethren. I love you. I love you all, but I must clear my garments from the blood of souls. I shall meet in the judgment what I have told you that God has shown me, and then if I have daubed with untempered mortar, if I have clipped the truth, where will be my excuse?*1LtMs, Lt 3, 1853, par. 14*

Oh, brethren, if you all turn in less than a week to be my enemies, I still will lift up my voice and declare to you faithfully what God has shown me. I cannot, I dare not, hold my peace. The curse of God will rest upon me if I do.*1LtMs, Lt 3, 1853, par. 15*

Dear Brother Case, make thorough work. Dig deep and confess from the bottom and then the bars will be put up behind you and you will not be so likely to go astray again. What shall I say more dear friends? Make straight paths for your feet lest that which is lame be turned out of the way. Do be humble, be watchful, prayerful, in understanding, men, but in malice children.*1LtMs, Lt 3, 1853, par. 16*

Look at the troubled, confused state you have been in and then acknowledge the teaching of God, which He has given to set you right. I have written this in great haste by lamp light, excuse all mistakes.*1LtMs, Lt 3, 1853, par. 17*

In love from your sister.*1LtMs, Lt 3, 1853, par. 18*

## Lt 4, 1853

Pearsall, Brother and Sister

Rochester, New York

June 30, 1853

Previously unpublished. See also *Annotations*.

Dear Brother and Sister Pearsall:

We received your letter yesterday. I hardly know how to answer it. Parents have a sacred duty to perform to their children, which many neglect, but they will yet mourn their sad neglect. Great care should be taken by parents to study the disposition of their children and it is also necessary to be very kind and affectionate to their children, and thereby gain their affections, and make them love you. It is not the wisest course to be very severe but it is always best to be decided and unyielding, and when we tell a child anything, never let them tease you out of it. Be very careful of this. *1LtMs, Lt 4, 1853, par. 1*

July 5, 1853

You see I commenced your letter some days ago but have not had time to finish it. Last Sabbath I was taken off in vision and was shown many things, some of which I have not [time] to write. *1LtMs, Lt 4, 1853, par. 2*

I saw something about the government of children, that parents were standing in the place of God to their children and that parents must be united in their efforts to save their children, and must take hold of the Word in good earnest and while they may be corrected for their faults, ever encourage their well-doing and pray with them and for them. *1LtMs, Lt 4, 1853, par. 3*

## Lt 5, 1853

Dodge, Brother and Sister

Rochester, New York

July 5, 1853

Portions of this letter are published in *1Bio 282*. See also *Annotations*.

Dear Brother and Sister Dodge:

I have but a few moments to write, so must be brief. We are prospering in the Lord and are of good courage. For a time after we arrived here James' health was very poor, his lungs were much affected, but we had some powerful seasons of prayer for him and the Lord in mercy has drawn near and condescended to answer our petitions. He is much better than he has been, and is of good courage. *1LtMs, Lt 5, 1853, par. 1*

Last Sabbath the power of God settled upon me. I was taken off in vision and saw many things of great interest to us. I have scribbled off the vision. It covers 24 pages, many things were explained to us which we did not understand and which were necessary for us to know. I saw that we must have the truth got out oftener—that the only paper in the land owned and approved of God should come out oftener than once in two weeks, while papers that are full of error come out weekly and some oftener than that. I saw that the way was opening for us to extend our labors. I saw something about things west. *1LtMs, Lt 5, 1853, par. 2*

I saw that there has been a cruel denying of the power of God by some in Jackson. The course of Brother Russell and a few connected with him is very dark, and if he pursues such a course still he must be cut off from the fellowship of the saints. He has had such a good opinion of himself that it looks impossible that God should show that he was wrong; and he has been closing his eyes to himself and doubting what God has shown concerning him. He is deceived and is suffering himself to be deceived and I greatly fear will be given up to his own ways to be filled with his own

doings. *1LtMs, Lt 5, 1853, par. 3*

Dear Brn. you must move united and shoulder to shoulder if you would have the error and mismoves, which have eaten in the church like the canker, removed and a healthy influence exerted in the church. I saw that God had taken hold to assist you in Jackson and now you must take hold and help yourselves in the fear of God and work diligently to wipe away the reproach that has been brought upon the cause by the unwise moves of some. Those who are on the Lord's side will be with you and those on the side of Baal and confusion will be against you. God is sifting you with a sieve and if there is any among you that rebel, God will separate him from you that you may move on. *1LtMs, Lt 5, 1853, par. 4*

I saw that things in Jackson had not been held up in their wrong light. O, no, but if Brn. in Jackson could see these things as God sees them and could see how His frown has been upon Jackson for these wrongs, they would ever feel a grateful thankfulness to God that He had not taken His Spirit utterly from them and left them in darkness and error. I mean those who have been in the wrong who have brought sorrow and mental anguish on all the church. I saw that it had been the work of the enemy through false teaching to cause the Brn. to be in haste to dispose of their means, and not leaving them free to act, leaving them for God to teach, to direct, and guide by the operation of the Spirit upon the heart when they shall sell, and how much, and when to give and how much. *1LtMs, Lt 5, 1853, par. 5*

The messengers, some of them, have taken this burden upon themselves when they had no authority for so doing. Instead of those who have means looking to their Brn. for direction, they must look to God, for they are His stewards and God knows just how much means will be wanted and when. But men know not and Satan has worked to help the means away from the true object, and when the time has come when publishments must come out more frequently, there are means that have been wasted which will be needed, and the lack is felt. God's ways are not as our ways, nor His thoughts as our thoughts. Those who have means often have been made to feel that they were stewards of men instead of stewards of God, and have looked to men for light and teaching

instead of God. These evils I saw must be remedied.*1LtMs, Lt 5, 1853, par. 6*

But I must be in haste. We have not forgotten your kindness to us. We remember the kindness of Bro. Smith's family with gratitude; thank them for me. Brother Dodge, I remember your kind attentions and the interest you manifested for us. You all seem very near to me. Give my love to each member of the family and to the Brn. and sisters. Tell them to be faithful, and have no communion with the unfaithful works of darkness.*1LtMs, Lt 5, 1853, par. 7*

Bro. Dodge look up, be of good cheer, the Lord is our God. We shall be overcomers in a little while.*1LtMs, Lt 5, 1853, par. 8*

E. G. White

[Variant copy of vision:]

I saw that it had been the work of the enemy through false teachings to cause brethren to be in haste to dispose of their means, and not leaving them free to act, not leaving them for God to teach, direct, and guide by the operations of His Spirit upon the heart, when they shall sell, and how much, and when to give and how much.*1LtMs, Lt 5, 1853, par. 9*

The messengers, some of them, have taken this upon themselves when they had no authority for so doing. Instead of those having means looking to their brethren for direction, they must look to God, for they are His stewards and God knows just how much means will be wanted, when and where; but men know not, and the enemy has worked to keep the means away from the true object. And when the time has come that the work of God is to be more extensive, when publications, tracts, and papers must come out more frequently, means that have been wasted and carelessly disposed of will be needed, and the lack will be felt. God could rain down money from heaven, but it is not His plan. Everything is arranged here on earth so as to move like clockwork in the cause of God, and when this is thrown out of order the cause must suffer in consequence. And the one who has caused the jargon must suffer loss, if he enters the kingdom of God. I saw that God's ways are not our ways, nor His thoughts as our thoughts. Those who have means often have been

made to feel that they were stewards of men instead of stewards of God, and have looked to men for light and teaching instead of God. These evils I saw must be remedied. *1LtMs, Lt 5, 1853, par. 10*

**Lt 6, 1853**

Dodge, Brother and Sister

Rochester, New York

August 3, 1853

Portions of this letter are published in *7MR 351*. See also *Annotations*.

Dear Brother and Sister Dodge:

We received your kind letter and were glad you wrote to us so particular as you did. I should have answered it before but have not had time. I have now written 26 pages since Sabbath. It is now Wednesday morning. I have quite a number of letters yet to write this week. *1LtMs, Lt 6, 1853, par. 1*

We are all quite well in body, and free in mind. James' health has been poor but we are holding on to the arm of God for him. Will you not make him a special subject of prayer? God will hear you pray. I believe He has answered our prayers in a measure; but James must realize more of the divine blessing or he will not stay with us long to carry forward the work of God. Don't forget his case. My health is quite good. We have some most blessed seasons around the family altar. God does manifest Himself unto us. Praise His blessed name. *1LtMs, Lt 6, 1853, par. 2*

I had a vision a few weeks ago which I will try to send to you if I can possibly get time to write it before I go East. I will send it to Brother Palmer if I do. *1LtMs, Lt 6, 1853, par. 3*

I am sorry to hear some have to be disfellowshipped for not moving with the church. I am sorry for them, and sincerely pity them. May the Lord save them from ruin. Poor Brother Case, and poor Brother Drew. I hardly know who to sympathize with the most. You must watch over Brother Drew; don't let him be deceived as to Brother Case's true state. But be careful of one thing: do not be cast down yourselves. Remember you must not sink down if you would have any influence over others. You must keep free, believe in God, and

act out your faith. Pray much to God and He will strengthen you. *1LtMs, Lt 6, 1853, par. 4*

I have scarcely any hopes of Brother Russell. He has stood out against light and has had such an unbounded good opinion of himself. I fear he will never get a look into his own heart; he is completely blinded as to his situation. But I would say to the church, be free, move carefully, trusting wholly in God. We have not forgotten you, but often think of you and your kindness to us. We should be very glad to see you again. *1LtMs, Lt 6, 1853, par. 5*

Much love to Brother and Sister Palmer; hope they will go forward with courage and energy. Tell them to be faithful. I meant to have written them before now; but this is as busy a house as you ever saw. We have meetings here on the Sabbath, and there is so much folding to do, and stitching, sewing, &c. It keeps us every moment employed. But we are pleasantly situated away from the bustle and confusion in the midst of the city; a yard around the house for Edson to run in, and some fruit trees. But our fruit is almost an entire failure. We shall not have over 20 peaches, and apples but very few, no apricots; a few quinces and grapes we shall have; but we are disappointed as to fruit. But we thank the Lord for what He has blessed us with; we will not complain. If faithful we shall soon eat of the fruit of the tree of life and drink of its healing waters. *1LtMs, Lt 6, 1853, par. 6*

I love you all; my heart is united with yours. Be of good courage and endure toil and trial a little longer and we shall see the King in His beauty. Much love to Brother Smith's family. We love them and want to see them; tell them to write us, we want to hear from them often. We have been expecting a letter from Brother Rhodes for some time, have received none as yet since the conference. How it will turn with him I cannot tell. Perhaps he will receive it, and it may be he will sink down beneath it. *1LtMs, Lt 6, 1853, par. 7*

Pray for us. In love. *1LtMs, Lt 6, 1853, par. 8*



**Lt 7, 1853**

Smith, Brother and Sister

Rochester, New York

August 24, 1853

Portions of this letter are published in *1Bio 282*. See also *Annotations*.

Dear Brother and Sister Smith:

We received the box of things Monday; it came all safe. Thank you for your kindness and generosity. The carpet is very nice, almost too nice to lay down upon the floor of a chamber. Thank you for the labor you have bestowed upon the carpet, skirt, and gloves. Accept our united thanks for your remembrance of us. Tell little Sis, Eddy likes his walnuts very much. *1LtMs, Lt 7, 1853, par. 1*

Thank Sister Palmer and Sister Dickinson for their remembrance of me. *1LtMs, Lt 7, 1853, par. 2*

We felt very sorry to hear of Brother Palmer's illness. I hope he is much better. May the Lord spare him to help on His cause and glorify His name. *1LtMs, Lt 7, 1853, par. 3*

James has had some discouraged feelings of late, is much better now body and soul. Luman is coughing again, his lungs are affected, but the Lord is our physician, we shall hold on to His almighty arm. His labors are much needed in the office. He has overdone often. Stephen Belden and Fletcher Byington do not return from the office until 10, 12, 2 or 3 o'clock. They have labored uncommonly hard of late, and God has strengthened them, or they must have broken down. The Lord blessed us abundantly last Tuesday eve, our hearts were made glad and to rejoice in God. Praise His holy name. *1LtMs, Lt 7, 1853, par. 4*

We start on our journey East in one week from today. I can write but little, as I have much to do. The paper comes off today. My little Edson's health is much better than it has been. We feel determined

to have unshaken confidence in God. Our hearts cry out after the living God. My soul is not satisfied. I long to see the King in His beauty and be made like Him. *1LtMs, Lt 7, 1853, par. 5*

Dear friends, how thankful we should be that we have a hope in God, that our treasure is on high. We will praise Him, we will honor Him, for He is high and lifted up and greatly to be praised. *1LtMs, Lt 7, 1853, par. 6*

Please to remember me to all that I am acquainted with. I love them in Jackson. Much love to your dear family. Thank Sister Caroline for writing and Sister Dickinson. James thanks you for what you have sent. May the Lord reward you is our prayer. *1LtMs, Lt 7, 1853, par. 7*

I am not quite as well as usual; am filling with water; have bloated more or less since I returned from Michigan. My trust is in God. He will strengthen me, and rebuke disease. *1LtMs, Lt 7, 1853, par. 8*

I have written some of my vision and directed it to Brother Palmer. You will have seen it, I think, before this reaches you. The gloves and skirt fit well. *1LtMs, Lt 7, 1853, par. 9*

From your unworthy sister. *1LtMs, Lt 7, 1853, par. 10*

**Lt 8, 1853**

Loughborough, Br-Sr.

Refiled as *Lt 7, 1854*.

**Lt 9, 1853**

Kellogg, Sister

Rochester, New York

December 5, 1853

Portions of this letter are published in *EW 115-117*; *5MR 205, 240-241*; *6MR 22-23*. See also *Annotations*.

Dear Sister Kellogg:

We received your very kind letter in due time, and designed answering it before, but have been quite sick. Took cold in my face and head, and suffered much with the teethache, and ague in my face. I tried to continue my writing which weakened my nerves, and it seemed at times I should be distracted. I suffered for about one week, nothing seemed to give me relief. Last Thursday eve, the family bore my case to the great Physician and I tried to have faith for myself and was immediately healed. The glory of the Lord shone about us, and we all rejoiced and triumphed in God for His unbounded goodness to us. All in the room were blest and shouted the praise of God. *1LtMs, Lt 9, 1853, par. 1*

Dear Sister, I have much that I might write you, but have so much to write to different individuals. But I will give you a sketch of the vision I had at our last conference. *1LtMs, Lt 9, 1853, par. 2*

At our last conference I was shown in vision the backwardness of some in our meetings. Some held back because they had nothing new to say and must repeat the same story. I saw that pride was at the bottom of this. That God and angels witnessed the testimonies that were borne and God was well pleased and glorified by the testimonies of all His humble children. I saw that God and His angels admired simplicity and humility. *1LtMs, Lt 9, 1853, par. 3*

I saw that God had been displeased and angels grieved that heirs of God and joint heirs with Jesus, should suffer precious time to run to waste while the saints sit still, saying nothing in favor of God and the truth. I saw that if the brethren and sisters were in the place they

had ought to be in, they would not be at a loss to find something to say in honor of Jesus who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to magnify and extol Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power, and blessings from God would rest upon them for so doing. Even if the same story was repeated, God was glorified by it. The Angel of God showed me those who rest not day nor night crying Holy, holy Lord God Almighty. Continual repetition, said the angel, yet God is glorified by it. And although we tell the same story over and over it honors God, and shows that we are [not] unmindful of Him, or His goodness and mercies to us. *1LtMs, Lt 9, 1853, par. 4*

I saw the nominal churches had fallen, coldness and death reigned in their midst. God gave them His word to humble them, if they had followed His teachings. But they got above the work, it was too humbling for them to repeat the same simple story, when they met together. They tried to get something new and great, and studied how they could please men, and have their words exact to their ear, and God's Spirit left them, for instead of praying and talking to God, they prayed and talked to man. *1LtMs, Lt 9, 1853, par. 5*

I saw that when we followed in the humble way, we should have the movings of the Spirit of God, and there would be no jargon. All would be in sweet harmony and we should not be in danger, if we followed the humble channel of truth depending wholly upon God, of the evil angels taking possession of us and affecting us at all. It is when we get above the Spirit of God, moving in our own strength, that the angels of God cease watching over us, and we are left to the buffetings of Satan. *1LtMs, Lt 9, 1853, par. 6*

I saw that duties were laid upon us in God's Word to be performed to keep us humble, and separate from the world, and from backsliding like the nominal churches. Washing feet and the Lord's supper should be more frequently practiced by us. Jesus set us the example and told us to do as He had done to us. I saw that the

example of Christ should be as exactly followed as possible. Yet brethren and sisters have not always moved as judiciously as they should in washing feet, and confusion has been caused. I saw that the messengers of God must be careful how they introduce this duty. I saw that no example was given us in God's Word for the brethren to wash the sisters' feet, but there was an example of the sisters washing their brethren's feet. Mary washed the Saviour's feet with her tears and wiped them with the hairs of her head. Also the widow who is mentioned. If she have lodged strangers, if she have washed the saints' feet. I saw that God had moved upon the sisters to wash the brethren's feet and it was according to the gospel order and would glorify God when He laid this cross upon them and it would humble the one that performed it. All, I saw, should move in this thing understandingly and not make the washing of feet a tedious ceremony. *1LtMs, Lt 9, 1853, par. 7*

Dear Sister, it is almost dark [and] I can write but a few words more. Hope you and your dear children are prospering in the Lord. Tell them to live humble, close to the bleeding side of Jesus; tell them to pray much and subdue all pride and selfishness and live wholly for God. Much love to them and your husband and self. We received your donation, thank you for it. Will try to use it to the glory of God. Husband did not know but that the money might be credited to the paper; did not know but some like Brother Case might say that money had been sent in that had been made no account of. I did not know as all understood that any present sent to me was not credited in the paper. How do you understand it? Tell Sister C. Smith I thank her for her present. Much love to her and all that family; also all the brethren and sisters. Pray for us. We are quite well except Luman. We are believing for him. *1LtMs, Lt 9, 1853, par. 8*

E. G. White

Tell the brethren and sisters to write us and for the *Instructor*. That little paper will come out soon if the friends send in matter. Tell all to be interested and write for the *Instructor* if they want it. Write us often. *1LtMs, Lt 9, 1853, par. 9*

In love. *1LtMs, Lt 9, 1853, par. 10*

## Lt 10, 1853

Chase, Mary

NP

May 1853

Portions of this letter are published in *2SG 174-178*. See also *Annotations*.

### Nathaniel's Last Days

"I know I love God and He loves me," said he. "There is much more I wish to say but have not strength." *1LtMs, Lt 10, 1853, par. 1*

It was with a strong effort he said as much as he did. Before he commenced talking James assisted him to rise from the bed, according to his wish, and sit in the rocking chair. He was so much exhausted it was some minutes before he could speak. James told him not to be in a hurry, but take all the time he wanted. The windows in his room had to be lowered at the top and raised at the bottom, for him to have air in order to speak more freely. *1LtMs, Lt 10, 1853, par. 2*

After he had said what he wished to, we united in prayer with him. It was a sweet season. He manifested great interest while we were praying, responding to our prayer, saying, "Amen," and "Praise the Lord; glory to God. I will praise Him, for He is worthy to be praised. His name is Jesus, and He will save us from our sins." *1LtMs, Lt 10, 1853, par. 3*

He prayed with us, but was unable to sit up. James told him he could lie on the bed just as well. So he prayed lying upon the bed. He prayed earnestly and in faith. He did not ask to get well, but for a full consecration to God's will, to be baptized with His Spirit, and purified by His blood. Said he, "Thou hast forgiven me all my sins, and blotted them out from Thy remembrance. Thou hast sanctified me to Thyself. And I will honor Thee as long as I have breath." *1LtMs, Lt 10, 1853, par. 4*

His eyes were very bright. His face shone, and he looked very happy. He said the room seemed light and he loved us all. After we arose from our knees, he said, “Anna, I love you. Come here.” She went to his bedside and he embraced her. He seemed to be very joyful and said, “I am happy. The Lord has blessed me.” James and Anna participated in his joy and happiness. It was a weeping, rejoicing time for us all. *1LtMs, Lt 10, 1853, par. 5*

Nathaniel was triumphant in God through the day, although he was very sick. He said he wished someone to be with him to lift him that day. He said he wanted them with him every moment. His wish was granted. I did not attend to anything else that day, but sat in his room and entertained him by reading the Bible and conversing with him. And then Stephen Belden, my brother-in-law, who loved Nathaniel dearly, and Nathaniel loved him for his piety and devotion, was at home and did not go to the office but stood ready to move and lift Nathaniel at any moment. And although he was so weak, yet he seemed happy. As I read the Bible to him, he would say, “How appropriate that is, how beautiful. I must remember that.” *1LtMs, Lt 10, 1853, par. 6*

At one time that day Anna and I were sitting with him. He spoke out and said, “I don’t think my lungs are affected any, it is my stomach.” And just before he had told us his right lung did not afford him any breath and his left was clogging with phlegm. He ever seemed anxious to conceal his true situation from us and to make us think he was in a better situation than he was. When he said nothing was the matter with his lungs, I looked at Anna, and she at me, in astonishment. Neither of us spoke. Anna soon left the room. I then said, “Nathaniel, you are very sick. You may die in two hours, and unless God interposes, you cannot live two days.” *1LtMs, Lt 10, 1853, par. 7*

He said very calmly, “Oh, not so soon as that, I guess.” He immediately arose from the bed, sat in the rocking chair and commenced talking. He went back to the time when he was converted, told how much he enjoyed his experience, how afraid he was of sinning, and then when he began to forget God and lose the blessing, and then how high his hopes were raised; he meant to be a man in the world, to get an education and fill some high



station. *1LtMs, Lt 10, 1853, par. 8*

And then he told how his hopes had died as affliction's hand pressed heavily upon him, how hard it was for him to give up his expectations. He was unreconciled to this sickness. He said he felt that he could not have it so. He would be well, he would not yield to it, he would shake it off. *1LtMs, Lt 10, 1853, par. 9*

Then he spoke of the time when he was at Boston, how feeble he was, how hard he tried to bear up, and sometimes he suffered so in mind he was afraid he would be crazy. And often when his labor was finished and he went to his boarding place and to his room, which was up three flights of stairs, his limbs would become so weak and his head so dizzy he would be obliged to hold on to the railing of the stairs to keep from falling backward. And his heart would beat so violently he would have to sit down and rest before he could go any farther. After he rested a little, he would go on again. Often he was obliged to lie upon the bed with his clothes on until he was rested. He said his feelings at such times were almost desperate. He would almost speak aloud, "I will not give up to it, I will shake this off. I will be a man. I will be well. I will be somebody and let my friends know I am somebody." *1LtMs, Lt 10, 1853, par. 10*

He said he murmured against God and thought it was cruel that he could not have strength. *1LtMs, Lt 10, 1853, par. 11*

Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and how galling was the idea that he was dependent. He said, "It seemed to me that the kindness, the brotherly kindness of you all was more than I could bear. It seemed as though it would kill me, and I have thought I wanted to get well to pay you for all this." *1LtMs, Lt 10, 1853, par. 12*

He then spoke of his embracing the Sabbath. Said he, "At first I was not willing to acknowledge the light I saw. I wished to conceal it, but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence toward God." Said he, "I love the Sabbath now, it is precious to me." *1LtMs, Lt 10, 1853, par. 13*

Said he, "I now feel reconciled to my sickness. I know that it is the

only thing that will save me. I praise the Lord if He can save me through affliction. I know, yes, I know, it is the only thing that will save me and bring me right." Said he, "I have been impatient sometimes through my sickness, but for some weeks I have been getting the victory. I know, Ellen, that I am the Lord's and He is mine. I love Him and He loves me. For three weeks I have enjoyed sweet communion with God in secret prayer. I have often felt His sweet Spirit, and felt as though I could shout at the top of my voice and praise God." *1LtMs, Lt 10, 1853, par. 14*

Said he, "My trust is in God today, and I will trust in Him if my breath stops today." His face lighted up as he praised the Lord for His goodness. *1LtMs, Lt 10, 1853, par. 15*

He said much that I cannot now write. He seemed to be tired after he had ceased talking, and wished to lie down. I called Stephen, who assisted him on the bed. He rested awhile until his dinner was brought in and he was helped up. [He] sat in the rocking chair and ate his dinner as though it tasted good. He ate unusually heartily, and then wished to ride out. *1LtMs, Lt 10, 1853, par. 16*

We felt afraid to have him go, and tried to persuade him not to, but he was set about it. He felt that he must go. Said he, "I will lie down and rest me while Stephen is getting ready." We told him we were fearful the wind was too strong, and the day before he had raised much blood. But he insisted upon going. Said he, "Stephen can lift me from the bed, and hold me up in his arms while you put on my coat and cap, and then he can put me in the carriage, and it need not tire me at all." *1LtMs, Lt 10, 1853, par. 17*

Anna was afraid to ride out with him that day. So I put on my bonnet and shawl and got his coat and hat. The horse was harnessed at the door. Stephen lifted him from the bed, and while he sat upon the side of the bed we put on his rubbers and were putting on his coat, got one arm into one sleeve and about to put in the other arm when we noticed a flush come over his face from his forehead to his chin. He looked up, while a painful smile came over his face, and said, "I shall have to give it up, I guess. I find I shall have to trust in God a little longer. But I hate dreadfully to give it up. Now, if I had been sitting in the chair, I could have gone, but it makes me weak to lie

on the bed.”*1LtMs, Lt 10, 1853, par. 18*

He sat a few minutes and said, “I have a good mind to get up and run and give one leap and go into that carriage and ride.”*1LtMs, Lt 10, 1853, par. 19*

I sat with him through the afternoon. He talked perfectly calm about different things. Said he, “I have been wondering what made my feet so hot. I have my rubbers on.” I came to look, and asked him if I should take them off. He said, “Yes.” I sat upon the floor and took one foot in my lap and took off one of his rubbers and then the other. This I did so that I should not wrench his body any. He looked at me and smiled. That was the last little act I did for dear Nathaniel.*1LtMs, Lt 10, 1853, par. 20*

In the course of the afternoon he would speak often of his disappointment because he could not ride out. About five o’clock p. m. he sent for me, as I had just stepped out of his room. He said he wished us to pray with him, for he was some pressed for breath. A number of us went into his room and prayed for him and he prayed for himself. We were half an hour upon our knees. When we arose, he said he was some better.*1LtMs, Lt 10, 1853, par. 21*

At our usual supper time we prepared poor Nathaniel’s supper, and Anna carried it in to him and wanted to sit with him. But he wished her to go out and eat with the rest of the family. I said, “I will sit with Nathaniel.” Brother Stephen Belden was in the room, and he said he would like to have Stephen sit with him. Stephen lifted him from the bed and sat him in the rocking chair. Said Stephen, “Will you eat now?” “Well,” said Nathaniel, “It is hardly my supper time.” But he cast his eyes upon the watch that hung up before him, and said, “Yes, it is, but I am not hungry. I ate a hearty dinner.”*1LtMs, Lt 10, 1853, par. 22*

In a few minutes he said he felt faint and did not know but [what] he was going to die. Stephen said, “Oh, I guess not.” He sent for us, and we all went into his room. I had not had time to taste anything before I was called. As soon as I entered the room, I knew that he was dying. For a moment he seemed to be troubled. I said, “Nathaniel, dear, trust in God; He loves you, and you love Him. Trust right in Him as a child trusts in its parents. Don’t be troubled.

The Lord will not leave you.” Said he, “Yes, yes.” *1LtMs, Lt 10, 1853, par. 23*

We prayed, and he responded, “Amen, praise the Lord.” As I saw he was going, I put my hand upon his forehead and commended him to God and prayed that he might have an easy passage, and that the light of God would shine around him. He turned his large bright eyes upon us and smiled. He did not seem to suffer pain, but breathed shorter and shorter, rocking in his chair, until about three minutes before he died. He did not groan once or struggle or move a muscle of his face or limbs, but breathed shorter and shorter until he fell asleep. *1LtMs, Lt 10, 1853, par. 24*

This was a house of mourning indeed. Sabbath and first-day I was in a high fever. I could not shed a tear. I felt as though my heart would burst. I was not able to shed a tear until the funeral. When they were about to screw on the coffin lid and we were taking our last look at him before he was carried out of the house, then I found relief in tears. *1LtMs, Lt 10, 1853, par. 25*

As soon as we came from the place of his burial, or the vault we laid him in, I fainted quite away. Poor Anna felt his death as keenly as one could feel it, but we begged of her to be calm or she would sink beneath it. She heeded what we had to say as much as she could and tried to restrain her feelings and govern them for our sake and the sake of her health. *1LtMs, Lt 10, 1853, par. 26*

Dear Sister Mary, I did not think of writing only three pages when I commenced, but I knew not where to stop. You must excuse all mistakes, for I have written in great haste. We love dear Anna very much. I know of no difference of feeling between her and my own natural sisters. Our hearts are knit together. Anna is a sweet, good girl. *1LtMs, Lt 10, 1853, par. 27*

After you read this please send it to your parents for them and Sister Elizabeth to read, and then if you wish it I will see that you have it again. We shall come to Palmyra when we go East, and I then hope to have the privilege of seeing you. And we can tell you more about dear Nathaniel than I can write. *1LtMs, Lt 10, 1853, par. 28*

My husband's health is improving some. Please write to me. I should be much pleased to hear from you. James sends his love. Receive the same from your unworthy sister.<sup>1</sup>*LtMs, Lt 10, 1853, par. 29*

E. G. White

Please remember me to your parents and Lizzie. I have not forgotten them, but often think of our short visit to Palmyra with pleasure.<sup>1</sup>*LtMs, Lt 10, 1853, par. 30*

## Lt 11, 1853

Pierce, Brother

NP

December 3, 1853

Portions of this letter are published in *1Bio 404*. See also *Annotations*.

Dear Brother Pierce:

I have tried to write the vision that I had at Stowe, but have been very feeble and after I wrote the vision found my nerves were so weak I could not answer your questions. By writing too steadily and getting very weary, and then taking cold, I have been suffering for nearly a week with nervous toothache and ague in the face. My pain increased every day until I was unable to do anything. My sufferings were great. Last night at family prayer we took hold of the arm of God and carried my case to the great Physician and pleaded and wrestled with Him until He applied the balm and my aching head was relieved and my tired nerves were quieted, and we had a rejoicing time. All were abundantly blessed and triumphed in God. *1LtMs, Lt 11, 1853, par. 1*

But this is not answering your letter. First you inquire, "What so dreadful is among Sabbathkeepers?" Will not the vision answer this question? I think it will. God's people coming right up to the judgment not ready, unprepared, and not setting a good example but standing in the way of sinners; and God showed me that there was something dreadful in this as well as other things that the vision points out. *1LtMs, Lt 11, 1853, par. 2*

About some being too fast and some too slow, I saw that some have run into the field to labor before they were sent, and traveled extensively. I might mention individual cases. Brother Lothrop is one that was shown me. His influence has been bad in many places. He has thought too much of himself, when he had but little judgment. Towle and Eastman were others whom God had never sent, and who were only a curse to the cause. Others were shown

me who felt in a hurry to go out and talk the truth to others who had not yet learned it themselves. *1LtMs, Lt 11, 1853, par. 3*

Every individual case I saw is not now clear to my mind. But I saw that Brethren Baker, Everts, and Butler were too cautious, moved too slowly. There was not that kind, courteous feeling cherished by some of the brethren that there ought to be. There is too much severity used when it is not timely or when the mind is not prepared for it. Some reprove unwisely and others are too backward, and let things go on that God is displeased with, and not rebuke or reprove them. *1LtMs, Lt 11, 1853, par. 4*

I did see that Brother Hart had pressed the abstinence of herbs in case of sickness too far. I saw that it was right to use herbs that are beneficial for the use of man, but the poisonous herbs—tobacco, etc.—it was not right to use, because it was injuring and breaking down the constitution, weakening the system, ruining the nerves, and clogging and destroying the mind and reasoning powers which God has given us to serve Him with, that with the mind we may serve the law of God and adore and honor our Creator. I saw that others had erred in the same way, but the particular individuals I did not see or cannot recollect of seeing. *1LtMs, Lt 11, 1853, par. 5*

Again you inquire what the faith of Jesus is. I have seen that the brethren and sisters have not understood the faith of Jesus in its true light. They have taught that it is healing the sick, etc. It is not healing the sick, merely, but it is all the teachings of Jesus in the New Testament. “The commandments of God and the faith of Jesus.” [*Revelation 14:12.*] I saw that it was the whole New Testament which relates to Jesus. *1LtMs, Lt 11, 1853, par. 6*

It is impossible for me to write out all that I have seen about the elders of the church in reference to visions. I know not that I have anything special about it. *1LtMs, Lt 11, 1853, par. 7*

You inquire if we should pray for none that are sick except those in the third angel’s message, or pray for all that shall make application, etc. (*James 5:14, 15*) is our rule to follow. “Is any sick among you? Let them call,” etc. It is those that are among us. God has shown me those who keep God’s commandments [are] to have nothing to do in praying for the sick of those who are daily trampling

them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept up.<sup>1</sup>*LtMs, Lt 11, 1853, par. 8*

Your next question: The elders referred to in (*James 5:14*) are not merely those who have been ordained, but aged persons, those also who have experience and judgment in the things of God—those whose lives are circumspect and ... [last lines are missing.]<sup>1</sup>*LtMs, Lt 11, 1853, par. 9*



## Manuscripts

### Ms 1, 1853

A Vision given at Jackson, Michigan, June 2, 1853

Jackson, Michigan

June 2, 1853

Portions of this manuscript are published in *13MR 359-360*. See also *Annotations*.

I was first shown that when Brother Rhodes first came to Michigan many things he did not see in their true light, and he would have been a much more effective laborer if he had possessed more of a calm, meek, forbearing spirit. But his hasty, overbearing spirit was much against him. Many more would have embraced the truth if he had not possessed such a spirit of severity. Some that witnessed his labors would say: "Well, it is just as we have been told, Those that teach the Sabbath have a bad spirit." And they decided that the message was not of the Lord. *1LtMs, Ms 1, 1853, par. 1*

I also saw that Brother Rhodes had a hurried, excitable spirit, and that it had a great effect on the brethren at Jackson. From what God had shown through vision in favor of Brother Rhodes, the brethren put the utmost confidence in him, as though he would not err. The wrong impressions were given concerning the brethren's property, as though it was a burden to them, and they must get it off their hands as soon as possible or it would crush them, and they must lay up their treasure in heaven, &c. Brethren Bowles and Case thought they must do as Brother Rhodes did, and carry out the hasty, harsh, severe spirit; for he was in union with the brethren, and he must be right, and it was safe to do as he did. *1LtMs, Ms 1, 1853, par. 2*

I saw that the brethren that had property had the greatest confidence in Brother Rhodes, and they commenced to sacrifice their property, and handed it out without having the true object set before them, (the suffering cause,) and they handed out freely, too

much and too often. I saw that the teachers should have stood in a place to correct these errors, and exerted a good influence in the church. Money was made to be of little or no consequence, the sooner disposed of the better, and Brethren Holt and Rhodes set a bad example to those who had property (and those who had not, also,) by accepting large donations, and not giving the least caution to those who had means, to not use it too freely and carelessly. And by accepting such a large amount of means without questioning whether God had given them light to bestow so largely, [they] sanctioned the brethren giving too freely and bountifully—those who gave not being particular to enquire into the necessity of the case whether there was actual need or not, and finding out how it was bestowed or disposed of. *1LtMs, Ms 1, 1853, par. 3*

Those who had means were thrown into great darkness and perplexity, and Brother Case was hurt by too much means being put into his hands. He did not study economy but lived extravagantly, in his travels laid out money here and there, to no effect, spread a wrong influence by his being so flush with the Lord's money, and would say, to others and in his own heart, to himself, there is means enough in Jackson, more than can be used up before Jesus comes. And some were very much hurt by such a course, and came into the truth wrong, and not realizing that it was God's money that they were using, and not feeling the worth of that means. *1LtMs, Ms 1, 1853, par. 4*

And I saw that these poor souls who have just embraced the third angel's message, and have had such an example set before them, will have much to learn, to deny self and suffer for Christ's sake. They will have to learn to give up their ease and cease studying their convenience and comfort, but bear in mind the worth of souls, and if they feel the "woe" upon them, they will not be for making great preparations and fixings outwardly to travel in ease and comfort. And those who have no calling have been encouraged into the field. And those who do not travel at all have been affected by these things, to not feel the need of economizing, denying themselves and putting into the treasury of God. They would feel and say there are enough others who have means enough, they will give for the paper—I need not do anything—the paper will be supported without my help. *1LtMs, Ms 1, 1853, par. 5*

I saw that Brother Case knew not what trials and sufferings and privations were, and he has not heeded the vision given concerning following the desires of the eyes as he should, and has erred many times since in the same way. I saw that there had been a careless, profligate use of the Lord's money, by Brother Case, and he has not got rid of this error yet, nor seen it in its true light—has much to learn yet, and others have been affected by these things somewhat, by some of the messengers not setting the right example, or casting the right influence. I saw that these things must be understood in their true light, and these evils which have grown out of false teachings must be corrected, and right impressions be cast. *1LtMs, Ms 1, 1853, par. 6*

I saw an oppressive spirit exercised by some of the brethren toward others. Brother Bowles has partaken largely of this oppressive exalted spirit. So, also, has Brethren Case and Russell, drunk deeply of it. Some others have been affected with it. The little leaven has almost leavened the whole lump, and in order for sweet union and harmony to be in the church this unholy leaven must be entirely purged from it. I saw that it was impossible for the church to love one another as Christ has loved them, until they give up that their opinion is better than their brethren's. They must have a spirit of humility, and be more ready to see their own faults, than their brethren's, and say less about their brethren's faults. *1LtMs, Ms 1, 1853, par. 7*

I saw that there had been no trusting in God by Brother Case; for if he was at any time a little perplexed or brought into a strait, instead of crying to God, and trusting in Him, he had murmured against those who had the means, and then when the brethren did help it was not prized. There was an ungrateful, unthankful feeling like this: it was no more than they ought to do—the means was the Lord's &c. This feeling, I saw, was all wrong and hid God's face from those who had it, and this spirit and feeling which is so cruel must be seen and confessed, and put entirely aside or it could not be blotted out, and the same evils will again occur, and the ark of God be stayed as it has been for many months. *1LtMs, Ms 1, 1853, par. 8*

I saw that the dreams of Brother Miller, in Oswego, were a device of the enemy, and Brother Rhodes was captivated with them, listened

to them, followed them, for a time, and made much of them. I then saw that his hasty visit to Michigan, and right back in a few days, spending so much means, cast a wrong influence as though means was very plenty, at his command, and was all wrong. If it had been right God would not have suffered him to come to Michigan in darkness, but would have enlightened his mind as to the true situation of the church. Wisdom would have been given him to have moved right, and checked wrong influences and upheld the right. But I saw almost every move made by Brother Rhodes while in Michigan the second time from the East, was all wrong. The church was not benefited, and the frown of God was not removed from the church but remained there still. Some were thrown into great trial, others were exalted, and Brother Rhodes had something of a spirit of lording it over God's heritage. Rebukes were given by Brother Rhodes which came not from God, but which were in himself, and God had nothing to do with it. Brother Bowles and Case had the same spirit and they followed Brother Rhodes, and lorded it over God's heritage. *1LtMs, Ms 1, 1853, par. 9*

And those who had means were thrown into a great darkness and perplexity, not daring to question into any move of Brother Rhodes, or inquire into anything on account of being rebuked or repulsed by Brother Rhodes' severity, and they were thrown into a state of fear, afraid to speak out things that they had seen and known. And these things must be confessed and taken out of the way before Brother Rhodes can be free, and move in the wisdom of God. He will fall into the snare of the enemy, and be left to make wrong moves. He cannot make straight paths for his feet until he takes up the wrongs behind him. I saw that Brother Rhodes had exercised this severe spirit in other places, and others have been influenced in the same manner, partaking of the same spirit. *1LtMs, Ms 1, 1853, par. 10*

I saw that this feeling that the messenger's course must not be questioned, and that their judgment and understanding is correct in almost everything, and that they must be exalted above the brethren, is all wrong. There has been a lording it over God's heritage. I saw that those who profess to be teachers, should be patterns of piety, meekness and great humility, possessing a loving, kind spirit, winning souls to Jesus and the truth of the Bible. *1LtMs, Ms 1, 1853, par. 11*

I saw sensitive feelings of the messengers fearing lest others will think they are wrong. I saw that there was great backwardness in some of confessing their faults, fearing lest the confidence of the brethren in them will be destroyed. All these feelings, I saw, must be overcome and given up before the church can be in a healthy state. I saw that those who profess to be servants of the living God, to lead souls to Christ, must be willing to be servants of all, instead of being exalted above the brethren, and they must possess a kind courteous spirit. *1LtMs, Ms 1, 1853, par. 12*

I saw that Brother Rhodes must break in pieces before God, and confess many things that he has done wrong. I saw an evading confession by Brother Rhodes, and excusing over all misdeeds instead of coming out frankly and honestly and with childlike simplicity take all wrongs out of the way. I saw that Brother Rhodes had labored and labored to show that he was not wrong. I saw that if Brother Rhodes has moved ever so honestly yet if he has been wrong or done wrong, and afterwards evidence comes that he has done wrong, he must cease to confer with flesh and blood, and must confess his errors with meekness and humility. *1LtMs, Ms 1, 1853, par. 13*

Errors and wrongs must be confessed thoroughly, and honesty cannot stand as an excuse for not confessing, and by confessing it would not lessen the confidence of the church in the messenger that has erred, but would set a sweet, childlike example to the church, and a spirit of confession would be encouraged in the church, and sweet union would be the result. Humility, I saw, was lacking in Brother Rhodes. *1LtMs, Ms 1, 1853, par. 14*

I saw that Brother Bowles going West was all wrong and grew out of the wrong action and influence in the church by Brother Rhodes. I saw that death, death, followed Brother Bowles. He was lifted up and exalted by the devil, thinking he was something when he was nothing. I saw that he had not seen his misdeeds and his exalted feelings, and his being so puffed up by the enemy, thinking that he was doing a great work when some souls were pushed off where it seemed as though there was no possibility of reaching them. *1LtMs, Ms 1, 1853, par. 15*

I saw that Brother Rhodes would yet have to see and feel that he has exercised an oppressive, over-bearing spirit towards his brethren and sisters, and had felt a kind of a spirit of lording it over God's heritage. All these things, I saw, must be confessed and taken out of the way. I saw that they must strive to quicken their memory and not be too willing to forget.*1LtMs, Ms 1, 1853, par. 16*

I saw that the wrongs of the church and messengers must be seen and confessed before the grievous wound could be healed. Troubles have been in Jackson, and they would seem at times to be healed but it has been slightly. The pestilent matter has been left deep and unobserved, to burst out again and make it almost incurable. The wound has been healed slightly, and has not been probed to the bottom yet.*1LtMs, Ms 1, 1853, par. 17*

I saw that Brethren Case and Rhodes have nominally admitted and acknowledged the visions but have not followed them out, but have resisted the conclusion that the visions would bring them to if they fully believed, and the effect that the Lord meant that it should have upon them, and His design in giving the vision had many times failed by these brethren closing the eyes, evading the point &c. I saw that Brother Case had followed the desires of his eyes of late.*1LtMs, Ms 1, 1853, par. 18*

I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means have been spent in making charts and forming uncouth, disgusting images to represent angels, and the glorious Jesus. Such things, I saw, were displeasing to God. I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all needed it just as much.*1LtMs, Ms 1, 1853, par. 19*

I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.*1LtMs, Ms 1, 1853, par. 20*

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgusted the mind, and caused the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.*1LtMs, Ms 1, 1853, par. 21*

I saw that if the means that have been wasted in getting out charts had been spent in getting out the truth clearly before the brethren, in publishing tracts &c., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.*1LtMs, Ms 1, 1853, par. 22*

I saw that Sr. Palmer had been proud and exalted, and had been worldly-minded, that she had not possessed right feelings and a right spirit towards unbelievers. There was a feeling of hatred in her heart toward them, and words were spoken concerning them which should never have been said, and God had been grieved and Jesus wounded by these things. I saw that the Christian should have noble feelings, and all the scorn and derision of unbelievers should not move them, and cause a disturbed feeling to arise in their hearts, and anything like retaliation should never be felt or resorted to by Christians. I saw that Sr. Palmer must get very humble and low before God, and humble herself greatly before Him, and make haste to get right before God, lest His sweet Spirit be entirely grieved away.*1LtMs, Ms 1, 1853, par. 23*

I then was pointed again to Sr. Palmer. Said the Angel, it does not belong there. Words were spoken but not the ones that were said that she spake. I saw words spoken that were wrong, that should not have been spoken, and which in no way could glorify God; but which were the fruits of the risings of self. But the words which were considered the most sinful she did not speak.*1LtMs, Ms 1, 1853, par. 24*

I also saw that the testimony of a child should never be received against the testimony of a child of God, unless other persons of experience in the things of God, and to be relied on, should hear and witness the same. Great carefulness should be used on this point. I saw trouble between the two families before this circumstance happened, or was brought up, which caused the one to be willing, yes, too willing, to see the faults of the other, and Bro. Case's daughter had indulged in very wrong feelings toward Sr. Palmer, and she was willing to make it appear worse than it was. I saw that it was a great lack of judgment crediting her testimony and pressing it upon others to do so. I saw that there has been a thrusting with side and shoulder by Brethren Case [and] Russell. Brother Bowles has possessed the same spirit, and has formerly done it much, and oppressed the children of God, and hard, harsh, bitter, cutting words have proceeded from his mouth. He must search after these things, and take them all away, confess them, lest they appear before him when there is no mediator to stand between an offended God and guilty man—when there is no atoning blood to wash away the stain of sin. *1LtMs, Ms 1, 1853, par. 25*

I saw that the weakness of [the] Jackson Band was known all through Jackson; also, in other places, many had been weakened and burdened by Brother Case spreading or introducing the trials of [the] Jackson Band to almost every place he went. This, I saw, was all wrong and God was displeased with such a course. I then saw that we should never intimate our trials in any way to the wicked. I saw that Satan had laughed as he saw those who professed to have wisdom from God, and believing they were having the last message of mercy to the world, should make the wicked acquainted with their troubles and trials, and let them in to see the weakness of the Band. I was pointed back to the time when Hezekiah led the enemies into the house of God, and shewed them the sacred, secret things there, the vessels of gold &c., of the temple, which was a heinous sin in the sight of God, and He pronounced a heavy curse upon them. *1LtMs, Ms 1, 1853, par. 26*

I saw that it was a shame to those who are teachers to set such an example to the flock. I saw that great dishonor was brought upon the cause of God by letting the wicked (who are abhorred of God



and who had such a wicked, ungodly spirit that there was nothing that was too hard for them to say or any suffering too severe for them to inflict upon the saints if it was in their power) know their weakness even so much as to come to them for testimony. If they had been left to do this, decide the case of the church on such testimony, God would leave forever those who did it, in perfect darkness, unfit to have to do with the holy cause of God. I saw that we had nothing to do with the wicked, that the affairs of the church should be kept in the church. That we have no confessions to make to the wicked, unless we have done them a personal injury. I saw that Brother Case's course had most effectually destroyed the confidence of the church in his judgment, also, his influence in Jackson was gone. My feelings were intense as I saw these things. I saw that Brethren Case, Russell and Bowles had all erred in their feelings toward the wicked; they have felt a spirit of hatred in their hearts towards them which was displeasing to a holy God. *1LtMs, Ms 1, 1853, par. 27*

I saw that Brother Case has not known yet what wants and trials are in regard to means since he embraced the third angel's message; therefore he has not, neither his wife or daughter, felt thankful and grateful to God for opening the hearts of His children to bestow donations upon them. I was pointed back to the time where and how the third angel's message found Brother Case. Said the angel: Look back and remember what God and the truth have done for thee, do not forget it. I saw that the brethren had done for and treated Brother Case as parents would treat their children, and there was but little thankfulness or gratitude in return. I saw that they had not prized the help and assistance of their brethren. There has been a lack of humility in the family. *1LtMs, Ms 1, 1853, par. 28*

I saw that Brother Case's daughter did not mean to lie about Sr. Palmer, but she thought she heard her say something much as she told, and she was willing to have it look worse than it was, and as bad as possible. I saw that she must get rid of her pride and get humble before God, with her father and mother, and confess heartily to God and the church. *1LtMs, Ms 1, 1853, par. 29*

I saw that Brother Russell had been exalted in his own eyes. He has been humble in times past, and enjoyed pure religion; but he

has got to have a great work done for him before he will again understand the movings of the Spirit of God and flourish in the Lord. *1LtMs, Ms 1, 1853, par. 30*

I saw Brother Case has indulged in wrong feelings, and talked it over and over, at home and abroad, and all the family partook of a jealous, wrong spirit, when even if others had been wrong, it was no excuse for them to sin. I saw that Brother Case loved his ease too well, and indulged himself altogether too much. He knew not what it was to suffer for the truth's sake. He has not learnt yet half that he will have to learn. *1LtMs, Ms 1, 1853, par. 31*

I saw that Brother Russell has had a hard, oppressive spirit and Brother Case's daughter has indulged in very wrong feelings and her parents have not checked it by example or reproof, but encouraged it by example. I saw that a great work must be done for Brother Case or he would be laid aside as unfit to carry the truth of God to others, and unfit to be an example to the flock; for if he remains as he is, his influence will be as it has been, death, death, death. *1LtMs, Ms 1, 1853, par. 32*

I saw that the Lord had been displeased with some of the brethren for following the desires of their eyes, and getting costly Bibles when a cheaper Bible contained all the words of God, and answers the same purpose. I saw money had been wasted in this thing to gratify a selfish feeling. I saw that the messengers must be examples to the flock, and every cent and dollar that has been misspent would have to be rendered an account for in the day of judgment. *1LtMs, Ms 1, 1853, par. 33*

I saw that the understanding that Brother Bowles got of the trial some time back was nearly right; but it was not a revelation he had but his understanding was convinced, and then it was he moved all wrong, and threw everything into confusion. *1LtMs, Ms 1, 1853, par. 34*

## Ms 2, 1853

### The Character God Requires in His Ministers

NP

March 1, 1853

Previously unpublished. See *EW 103*. See also *Annotations*.

I saw how holy a minister of Christ should be, how pure in conversation and actions. He should ever bear in mind that he is handling words of inspiration, words of a holy God. He must bear in mind that the flock is entrusted to his care, and he is to bear their cases to Jesus and plead for them as Jesus pleads for us to the Father. *1LtMs, Ms 2, 1853, par. 1*

I was pointed back to the children of Israel anciently, and saw how pure and holy ministers of the sanctuary had to be because they were brought by their work into a close connection with God. They that minister must be holy, pure, and without blemish, or God would destroy them. *1LtMs, Ms 2, 1853, par. 2*

I saw that God had not changed. He was just as holy and pure, just as particular as ever He was. He changeth not. Those who profess to be the ministers of Jesus should be men of experience and deep piety, and then at all times and in all places they can shed a holy influence and be a blessing to the cause, and not a curse. *1LtMs, Ms 2, 1853, par. 3*

I saw the brethren using tobacco, tea, etc., [and that it] was a needless expense, and had a bad effect upon the cause; that tobacco defiled the children of God, and they must lay it aside, never to touch it again; that God did not require His servants to help to sustain anyone that used this filthy weed. *1LtMs, Ms 2, 1853, par. 4*

I saw that God wanted His children to be clean and holy. I was pointed back to the children of Israel, and saw the commands of God to wash their clothes and in all things to be clean and neat, lest the Lord should pass by and see their uncleanness. I saw that if

ever there was a people that should be clean and tidy it is those who are believing that they are soon to be made immortal and are to dwell with holy angels and with a holy God.*1LtMs, Ms 2, 1853, par. 5*

I saw that God had not changed in this thing, but wanted His children now to be as particular and careful as the children of Israel were; and if there were persons among us that were not clean and tidy, after giving admonition after admonition and they did not mend their ways, the church must disfellowship them because His frown would be upon the camp.*1LtMs, Ms 2, 1853, par. 6*

## Ms 3, 1853

Vision for Commandment Keepers

Rochester, New York

July 2, 1853

This manuscript is published in entirety in *5MR* 424-426. See also *Annotations*.

I saw that there was a great necessity of more energy being manifested by the commandment keepers in their meetings, and out of their meetings. I saw that all should have something to say for God, and by so doing they would be blest, for a book of remembrance is kept of those who do not forsake the assembling of themselves together. The remnant are to overcome by the blood of the Lamb and the word of their testimony. *1LtMs, Ms 3, 1853, par. 1*

I saw that some expected to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God had been merciful in giving us the power of speech. He has given us tongue and utterance; and we are accountable to Him for it, and we should glorify God with our mouths, speaking in favor of Him and His truth. We should overcome by the word of our testimony through the blood of the Lamb. *1LtMs, Ms 3, 1853, par. 2*

I saw that they did not come together to sit still, and look at each other. But those were remembered of God who came together to honor and glorify Him, to speak of His glory and talk of His power. Such ones would be remembered, and blessings from God would rest upon them and they would be refreshed. If all moved as I saw they should, no precious time would run to waste. No reproofs would be needed, or called for, about long prayers and testimonies, for all the time would be occupied by short, sweet, testimonies and prayers that were to the point. *1LtMs, Ms 3, 1853, par. 3*

Ask, believe, and receive. There is too much mocking God, too much praying that is no praying and that wearies angels and that displeases God. Too many vain, unmeaning petitions. *1LtMs, Ms 3, 1853, par. 4*

First I saw that we were to feel needy, then ask God for the very things we need, and believe that He gives them to us, even while we ask. I then saw if we took this course our faith would grow, all would be edified, the weak would be made strong and encouraged, the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him. *1LtMs, Ms 3, 1853, par. 5*

I saw that the strong hand of the enemy is set against the work of God, and the help and strength of every one who loves the cause of truth should be enlisted and great interest manifested by them to uphold the hands of those who advocate the truth and to take a course to shut out the enemy and weaken his power. All should stand as one united in this work, every energy of the soul should be awake, for what is done should be done quickly. *1LtMs, Ms 3, 1853, par. 6*

I then saw the third angel. Said my accompanying angel, "Fearful is his word, awful is his mission. He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner." These things should engage the whole mind, the whole attention. *1LtMs, Ms 3, 1853, par. 7*

Again I was shown the necessity of those who believe we are having the last message of mercy being separate from those who are daily receiving or imbibing new error. I saw that neither young or old should attend the assemblies of those who are in error and darkness. Said the angel, "Let the mind cease to dwell on things of no profit." *1LtMs, Ms 3, 1853, par. 8*

I saw that Satan and those who published error are very busy and energetic to get their views before the minds of others, and that it was not as it should be, that the only paper owned and approved of God should come out so seldom. I saw that the last day signs should be brought out and shown clear for the spiritual manifestations of the devil were on the increase. *1LtMs, Ms 3, 1853, par. 9*

I saw that all must be united and have their sympathies with the paper, and with those who have the burden and labor upon them. I saw the Lord would not have or suffer any one to have charge of

the paper unless He qualified them for the work and fitted them for the station. ... [Ellipses in original.]<sup>1</sup>*LtMs, Ms 3, 1853, par. 10*

I saw that many who enjoyed the truth of the first and second angels' messages and felt the power and glory of the messages, have since rejected the light that came from heaven, called it of the devil, and there was more hope of sinners than of such. Many who know nothing of the first two messages, saw not their effects and their glory, that have not hardened their hearts, will be brought to the light of truth. As they see one precious link of the chain, they could understand and see the whole chain and joyfully acknowledge the first and second messages. But those who have called the power of the Holy Ghost that attended these messages of the devil, and will not hear the third, are those who will be shut out.<sup>1</sup>*LtMs, Ms 3, 1853, par. 11*

**Ms 4, 1853**

Extract From a Vision Given at Rochester, July 2, 1853

Rochester, New York

July 2, 1853

Previously unpublished. See also *Annotations*.

I saw that it was now time for the brethren to move out wherever there was an opening and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered, it would be well to go two and two so as to hold up the hands of each other, whenever they can consistently and not neglect other places. I saw that the brethren must not go over and over through the same field of labor, but must be hunting out souls in new places, setting the truth before those who are not now enlightened as to our present position. *1LtMs, Ms 4, 1853, par. 1*



## Ms 5, 1853

Extract From a Vision Regarding James White

NP

July 1853

Previously unpublished. See also *Annotations*.

I saw that James has been sinking since he returned home. He looked on the dark side too much, looked at appearances too much, and did not trust so fully in God as he should. I saw that God's ways are not as our ways, that He works in a mysterious way His wonders to perform; that although James was worn from his journey, yet God had upheld him on the journey, and he was better when he returned than when he went to Michigan, and had he remained at home his health would have sunk beneath sickness, and now at the present time he would have been more feeble than he now is. I saw that he must have faith and look up. I saw that the Lord had raised him up help so that he could have a change of mental labor, and talk the truth. I saw that trials caused by some last \_\_\_\_\_ affected James' courage and health, and he had looked at it as though the Lord had dealt hard with him, when He was dealing in mercy and compassion. *1LtMs, Ms 5, 1853, par. 1*

# 1854

## Letters

### Lt 1, 1854

Stevens, Harriet

Rochester, New York

March 10, 1854

Portions of this letter are published in *5MR* 436. See also *Annotations*.

Dear Sister Harriet [Stevens]:

I have just received a letter from you. We were glad to hear from you, but my health is so very poor [I] can write but a few lines now. I have been almost entirely confined to my room since we returned [from] our last three weeks' journey in this state. Was unable to sit up but a few hours in the day most of the time on the journey, have done nothing like work for six weeks. Disease of the heart is making rapid progress upon me, and unless I soon regain some strength of body and soul to rise above my fearful and threatening disease, I cannot continue long. You may inquire, Has Sister White given up to die? I answer, No. I still hope because others wish me to, and my faith is increasing, that the enemy will not be permitted to triumph over me. But I have been sorely afflicted and have been brought very near death's door. *1LtMs, Lt 1, 1854, par. 1*

We had a special meeting appointed to devote to the special purpose of presenting Brother J. N. Andrews' case to the throne of grace, pleading with God to rebuke disease upon him and restore him to health, that Israel may not be led to mourn his loss. Sorrow upon sorrow will come upon us if he is removed from us. *1LtMs, Lt 1, 1854, par. 2*

We also have covenanted to pray three times a day and make Brother John's case a special subject of prayer; also to strive to

cultivate deep piety in our own hearts that we may grow strong in faith and be prepared for the events which are just before us, the time of trouble. *1LtMs, Lt 1, 1854, par. 3*

Thank you for your kind letter. Do not wait for me to write and answer every letter, for I am too feeble to write much. My sickness has been very discouraging and wearing. I will try to keep you apprized of my state of health. You need not think because we do not write often that we do not wish to hear from you. Our time is occupied and we are even pressed. But poor me—[I] am punished with sitting and lying, doing nothing. *1LtMs, Lt 1, 1854, par. 4*

You must excuse all bad writing for I am writing on a trunk in my lap. Anna was glad of the communication for the *Instructor*. Be of good cheer. Much love to each of the children. In much love. *1LtMs, Lt 1, 1854, par. 5*

**Lt 2, 1854**

Pierce, Brother and Sister

Rochester, New York

April 11, 1854

Previously unpublished. See also *Annotations*.

Dear Brother and Sister Pierce:

We received your letter in due time and as you make inquiry concerning my health, I would say it has been very poor all winter. For months [I] have been unable to do anything. The swelling upon my eye commenced to grow directly after we returned from visiting the East. It is upon my upper eye lid. It has increased in size and has troubled me so much [I] have been obliged to give up writing entirely for a time. My whole eye was very painful, especially the ball. *1LtMs, Lt 2, 1854, par. 1*

But this has not been all my difficulty. I have been troubled with disease of the heart for years but of late this disease has made rapid progress upon me. I have had constant pain in my heart for months. We have all been alarmed as we have been aware of the progress of disease. A few weeks since I had an alarming attack of paralysis. My left arm, tongue and head were numb and then extreme coldness followed. *1LtMs, Lt 2, 1854, par. 2*

I sent for my husband, not knowing but that in a short time I should be silent in death. We tried to look to the Lord. I grew weak very fast, was almost blind. That night we had a little meeting and I presented my case as a special subject of prayer. I told them I was satisfied that my work upon earth was done unless there was a speedy deliverance wrought for me. We prayed for the Spirit of God to indict our petitions. The sweet Spirit of God did rest upon me, the pain in my head was rebuked and my soul was abundantly blessed, and I could not refrain from weeping and praising God. My soul was filled with love and gratitude for His unbounded goodness to unworthy me. *1LtMs, Lt 2, 1854, par. 3*

The next day the pain in my heart continued, but I was free in the Lord; my peace was like a river. That night I again requested the prayers of those present, and for the first time in my life was anointed with oil. I felt less of the Spirit than before, when prayed for, but I believed in the sure promises of God, that they would be verified, that God would give me strength to still be of some use in His service. I felt no change that night but rested well and awoke with the praise of God upon my lips, and the pain gone from my heart. The Lord has done for me that, which no physician upon earth could do. It is about three weeks since I was healed and my heart remains free from pain. I believe that the Lord will remove the swelling from my eye, and give me strength to do His will.*1LtMs, Lt 2, 1854, par. 4*

We feel the necessity of drawing near to God, of having our every motive and action governed by His Spirit.*1LtMs, Lt 2, 1854, par. 5*

Dear Brother, as a spirit of irreverence is very common it should be reprov'd at all times. Those who are [as] ignorant as you speak of concerning this being a sin, should always be reprov'd before they are rebuked publicly. Those who are so thoughtless as to continue to get off their guard after being reprov'd, and knowing the mind of the body of the church concerning this irreverence, should be rebuked publicly, for this sin has brought the frown of God upon us.*1LtMs, Lt 2, 1854, par. 6*

Your donation [of] \$5 was gratefully received. Thank you for your interest [in] my welfare concerning being healed of disease of heart. Much love to all that love God. Pray for us that God would give husband and self health to labor for Him.*1LtMs, Lt 2, 1854, par. 7*

In much love.*1LtMs, Lt 2, 1854, par. 8*

### **Lt 3, 1854**

Pearsall, Brother and Sister

Rochester, New York

July 12, 1854

This letter is published in entirety in *7MR 208*. See also *Annotations*.

Dear Brother and Sister Pearsall:

In the vision at Grand Rapids I was shown something of your case. I saw that Brother Pearsall had not abstained from all appearance of evil, had been too familiar with the sisters, and had not always behaved with discretion and comeliness with his own wife in the presence of others. These things have brought a reproach upon the cause. Dear Brother Pearsall you have been indiscreet in practicing the salutation and have made but little difference as to the time and place, whether you were surrounded by unbelievers or not, and had been ready to practice it too frequently, and no good but evil has resulted from it. *1LtMs, Lt 3, 1854, par. 1*

I saw that you had dwelt too much upon little things, nonessentials; had entered too largely into others' business and affairs, and were too precise to bring them to your views and ideas, and the result has been bad. You have been too severe upon others, noticed their faults too much and dwelt upon them, have dwelt too much on articles of dress &c., &c. I saw that you had done very wrong, and been exceedingly unguarded in taking sisters upon your knees. God's Word does not allow it, and you have no right to do it, and you have sinned in so doing. I saw that you could not be too careful and reserved with the sisters. No married man has any right to sit another woman upon his knee, or allow it in a woman, but his own wife. You must be more judicious, more guarded, and watch your [The remainder is missing.] *1LtMs, Lt 3, 1854, par. 2*

**Lt 4, 1854**

Friends

Refiled as *Lt 30, 1859*.

**Lt 5, 1854**

Brethren and Sisters

Rochester, New York

December 16, 1854

Portions of this letter are published in *6MR 297*; *7MR 259-260*. See also *Annotations*.

Dear Brethren and Sisters:

I have been wanting to write you for some time but a multitude of cares has hindered me. I have not forgotten your kindness to us, No, no. But we have passed through trials and suffering.<sup>1</sup>*LtMs, Lt 5, 1854, par. 1*

Dear Anna sleeps in Jesus. For weeks before she died she was entirely helpless and had to be lifted from six to nine times a day, and for months she could not walk without help. O, it has been a fearful scene of suffering we have passed through. Anna died a hard death. O how my mind has suffered. My feelings have been intense. Nathaniel lies low in the grave. Anna sleeps in Jesus.<sup>1</sup>*LtMs, Lt 5, 1854, par. 2*

I have been very fearful, yes greatly alarmed, that the disease that has preyed upon Nathaniel and Anna is preying upon James. He has been afflicted in the same way and unless he is speedily relieved he will go in the same way. We have prayed and wrestled with God, and are still holding on to His promises. We have set apart noon in this family for a season of prayer especially for James. We believe God will work for him. Pray for him especially.<sup>1</sup>*LtMs, Lt 5, 1854, par. 3*

Henry's health is good. Edson is not very well. Baby seems to be in perfect health. He is a great fat boy. Is three months and a half old and he weighs 17 pounds. He is good natured, seldom cries, is very playful and active. He has but one fault; that is, he is afraid of singing. My health is quite good for me. But James, poor James, I think he must leave the work sometimes and have quiet rest. I fear



at times his life will fall a sacrifice to his incessant labors. I ask again your prayers. I do want to see you very much. I have about as much as I can do to take care of my three children. You have seen Henry, well Edson has more life and roughery than Henry, so you must know my hands are full. *1LtMs, Lt 5, 1854, par. 4*

January 9, 1855

You see the above has been written for some time before I finished it. I made a visit to Mill Grove, and have but just returned. We are as well as usual. Baby weighs 19 pounds, is a fat, healthy boy, perfectly good-natured, seldom cries. My health is quite good except a trouble of bloating which makes me feel unpleasant. I weigh 150 pounds. *1LtMs, Lt 5, 1854, par. 5*

I am very grateful to the friends for their donations to me. I will try to use it just right, knowing it is the Lord's money. You thought of sending a box of dried fruit; it would come very acceptably. Can you get some spikenard? [You] need not preserve it in sugar; send it dry. James ate a part of that you sent to poor Anna and thought it did him good. Many of our friends recommend a constant use of it to James as very healing and useful for the lungs. John Thomas and James need to use it freely. *1LtMs, Lt 5, 1854, par. 6*

I want to see you very much. O shall I have the privilege? *1LtMs, Lt 5, 1854, par. 7*

James says ask them if they can get some spikenard and send me. Much love to all the dear children of God. *1LtMs, Lt 5, 1854, par. 8*

From your unworthy sister. *1LtMs, Lt 5, 1854, par. 9*

## Lt 6, 1854

Loughborough, Sister

NP

1854 Winter

Portions of this letter are published in *10MR 20*. See also *Annotations*.

Dear Sister Loughborough:

The Lord shewed me that the field of your husband's labors was west, that his work was not east. I saw that the hungry sheep West must be fed and that Brother John would have trials to pass through and much to bear from opposers. When he shall have finished his errands that the Lord has sent him on and shall return home for rest and sympathy, you must be prepared to sympathize with him, and to comfort him and hold up his hands. He must not come home to be burdened and to hold up your hands, but you must be prepared to hold up his hands by kind, sympathizing words, and by your prayers. *1LtMs, Lt 6, 1854, par. 1*

I saw that his heart often suffered many pangs, that if you had been careful of your words and yielding, he would not have felt. I saw that you have not realized your duty to your husband. He has and does still fondly love you, but there has not been that tenderness on your part towards him and for him that there should be. Often things have been said which would barrow up the soul, and cause him deep sorrow; often you have talked for the sake of talking, which wounded your husband and caused him sorrow and distress. I saw that you had not loved as he has loved, your affections have been too much divided. *1LtMs, Lt 6, 1854, par. 2*

Your friends have taken too much of your sympathy. There has not been boldness enough on your part when you have been with them, there has been a shunning or shrinking from letting them know that the interest of your husband, and yourself, was in heaven, and not on the earth. *1LtMs, Lt 6, 1854, par. 3*

You have sought to please your friends altogether too much, and if you would have eternal life you must cut loose from relatives and acquaintances and not seek to please them but have your eye single to the glory of God, and serve Him with your whole heart. This will not wean you from your husband at all, but will draw you closer to him, and cause you to leave father, mother, sisters and brothers and friends and cleave to your husband, and love him better than anyone on earth, and make his wishes your wishes. And you can live in harmony and happiness. *1LtMs, Lt 6, 1854, par. 4*

I saw that you had often teased and fretted him until he would speak impatiently to you. This I saw on both sides was all wrong. God has given the man the preference; he is the head and the wife is to obey the husband, and the husband is not to be bitter against the wife, but love her as his own body. *1LtMs, Lt 6, 1854, par. 5*

Dear Sister, I saw that you were not half given up to God, not half consecrated to Him. Your will was not swallowed up in the will of God. And you must get ready, fitted and prepared for Christ's coming, or you will come short, be weighed in the balance and found wanting. You must be more devoted to God, more in earnest about your soul's salvation and your eternal interest. I saw that if you would labor with your husband for God, you would not lose your reward. That is, labor to have him free and not lay a feather in his way but cheer, encourage, and hold him up by your prayers. God will notice it and will reward you. *1LtMs, Lt 6, 1854, par. 6*

In love. *1LtMs, Lt 6, 1854, par. 7*

## Lt 7, 1854

Loughborough, Brother and Sister

NP

[July 1854]

Portions of this letter are published in *7MR* 259, 352. See also *Annotations*.

Dear Brother John and Sister Mary [Loughborough]:

I have written off the vision for you as soon as I could.<sup>1</sup>*LtMs, Lt 7, 1854, par. 1*

I came home from Michigan as you will know expecting to get rest, but we did not get home until Friday, the very day the conference commenced. That day our house was crowded and was so all through the conference. As soon as the conference closed Clarissa was taken sick with fever and ague, and when we returned from the West we found that Anna [White] had greatly changed. Consumption has marked her for his victim, and to all human appearance in a few months she will be laid by Nathaniel's side. We have had a serious time. I found Clarissa and Anna could not eat, had no appetite, and our family did not understand providing for the sick. The conference brought so much labor upon the family they had all they could do, and I was obliged to keep on my feet day after day to wait upon the sick until my feet at night would be blistered, and it was impossible for me to rest I was so exhausted.<sup>1</sup>*LtMs, Lt 7, 1854, par. 2*

Clarissa was very low and two or three times a day we labored in prayer to have the power of the enemy rebuked upon Clarissa. The anxiety of my mind was very great, it has been wrought up to the highest pitch.<sup>1</sup>*LtMs, Lt 7, 1854, par. 3*

Sister Seely lives the next house to us, and there was Brother Rhodes sick with fever and ague, and a few days since Brother John Andrews was taken down with the fever and ague. He had two or three days [of] chills here, but he has now gone to Brother

Ortons. *1LtMs, Lt 7, 1854, par. 4*

Anna and Clarissa have been very, very sick. The power of the enemy was broken upon Clarissa about two weeks since, yet her chills continued until yesterday. She and Anna have been unable to labor at all. My sewing has laid almost entirely still. I have been disheartened and nearly discouraged to have so many sick around. I have to have a care in this family that I ought not to have, yet I have felt thankful that my health is so good, but I am getting worn out. *1LtMs, Lt 7, 1854, par. 5*

This morning we anointed Anna and prayed for her, just before James left for Vt. Anna has neglected her own case, seemed to be rather stupid to her own condition, until we have feared much it was too late for her. Our trust now is in God, but Anna to all appearance is marked for the grave. We have had some faith that God will have compassion and save her to labor for Him. She has had no faith for herself, but now is aroused some to take hold of God. *1LtMs, Lt 7, 1854, par. 6*

The above is my excuse for not writing before. I am not going to get down or get discouraged, but do pray for me. I need your prayers. We are trying to hold on to faith. James has gone to Vt. to attend the tent meetings there. I felt that it was his duty to go. I would request the brethren and sisters to remember us in their prayers. Write us often. You must not expect an answer, this is the last letter I can write you for it wearies me much. I have written and sent the vision to Brother Fitch and one to Brother Pearsall, also one to Brother and Sister Brooks and the band in Bedford. I have attempted to write the vision to Brother Frisbie, but had no liberty to write. *1LtMs, Lt 7, 1854, par. 7*

Much love to all. *1LtMs, Lt 7, 1854, par. 8*

E. G. White

I meant to have written Brother Smith's family but am too tired. They must excuse me now. I will say that I was very sorry that I did not know when the box of books went to Jackson so that your things did not go, Mary, nor the manuscript. I meant to have sent about Luman, and the frame of the purse Brother Dodge spoke of. I

was sorry but James did not think to speak to me about it till it was mailed and in the wagon. *1LtMs, Lt 7, 1854, par. 9*

I would say I spoke of quilts when I was West but I hope none will trouble themselves or rob themselves to send [to] me. We have enough to reach around and if we have a smaller family next spring can do without any more. I spoke about having some strips of carpet woven. I have been thinking we might do without them very well, especially if we reduce our family. So don't trouble about them. *1LtMs, Lt 7, 1854, par. 10*

I received a letter from Sister Kellogg. Thank her for writing. It does not tire me too much. Will write her soon. *1LtMs, Lt 7, 1854, par. 11*

Much love to each member of Brother Smith's family, also to Bro. and Sister Dodge. Their great kindness will never be forgotten by me. *1LtMs, Lt 7, 1854, par. 12*

## Lt 8, 1854

Brethren and Sisters at Bedford

NP

July 1854

This letter is published in entirety in *21MR 364-366*. See also *Annotations*.

Dear Brethren and Sisters at Bedford:

While at Grand Rapids I saw that cases of some. *1LtMs, Lt 8, 1854, par. 1*

I was first shown the case of Brother Hungerford—that he was far from God. He realized but little what it was to be a true Christian, a follower of Christ. I saw that religion did not consist in making a noise, but that Brother Hungerford was in the habit of going into meeting and praying long and loud, and after the meeting closed his heat and excitement were gone, and then he was light and trifling; that he seemed to have no foundation, no heartwork—did not show the fruits of a Christian. His conduct out of meeting was such as God abhors. He was too familiar with the sisters, his life was not at all in accordance with his profession, and every day he gave his profession the lie. *1LtMs, Lt 8, 1854, par. 2*

He is a reproach to the cause, and it would be better if he had never embraced the third angel's message than to take the course he does—appear to be full of zeal in meeting and when you look for the fruits out of meeting they are not to be found. I saw that he was too dilatory. Much of his time that he should spend in laboring with his hands to support his family and to help the cause was idled away. I saw that he would have to give an account for his strength and time that he has idled away. He is just as accountable for his time and strength as those who have property are accountable for what God has given them. God has given strength to Brother H. and he has made a bad use of it. He has not spent it to the glory of God but has felt satisfied and easy if he could go a distance to meeting and idle away his time there when it were much better for

him if he was at home laboring with his hands, for he would be no benefit in meeting. *1LtMs, Lt 8, 1854, par. 3*

Brother H's heart is far from God. His imprudent conduct has brought a reproach upon the cause that will not be easily wiped away. To be a Christian is to be Christlike, and the habit Brother H has of shouting is no evidence that he is a Christian, for his shouting is regarded by God as no shouting. Half of the time he himself knows not what he is shouting at. *1LtMs, Lt 8, 1854, par. 4*

There is also a great lack of neatness and order. God wants His children in these last days to be neat and clean. His commands to the children of Israel were definite in regard to cleanliness. God has not changed or altered. He wants His children in these last days to be clean and holy and have no guile found in their mouth. God will not own a filthy person as a Christian. There is no place for such in heaven, for all is neatness and order there. *1LtMs, Lt 8, 1854, par. 5*

I saw that some in Bedford were at fault, did not realize how precious their time was, and that they must be diligent and faithful in the things of this world, or God would not trust them with the true riches. I saw that all did not realize that their time, their strength, was the Lord's, that it was not their own. If they did realize this they would be more diligent, not to add land to land and building to building, but to obtain all they could by using the strength God has given them for His precious cause, and then they will receive their reward hereafter. *1LtMs, Lt 8, 1854, par. 6*

I saw that there was not that spirit of sacrifice in Bedford that there should be; that some were not careful enough to study, when they decided to attend meetings, whether they were going to gratify themselves or to glorify God. Those who know the truth and are established in it should deprive themselves of privileges in order to assist other souls who are hungry and starving for present truth in other places. There is too much of a spirit and feeling like this: that those who are diligent in their affairs at home, and deprive themselves of the privileges of attending meeting abroad were worldly-minded, when the truth of the matter was they were making a sacrifice of their inclinations and desires, and with their hands were laboring to obtain something for the necessity of God's



servants. All these things were noticed of God.*1LtMs, Lt 8, 1854, par. 7*

It is not the will of God for His children to be engrossed in cares and get worldly-minded. No, no; and they will never do this if the suffering cause is ever before them. They must die to self. God is not displeased, but approbates His children getting together every Sabbath and listening to the testimonies of each other. Neither does He frown upon their going once a year, or perhaps oftener, to a distance to meeting. But when souls have had a feast—and a rich one—hearing from God’s Word of His precious truth, then is the time for them to improve upon what they have heard. Instead of going again and again to hear more, let them ponder over and over what they hear. Many will have to render an account for privileges they have had in attending meeting and hearing the truth they have made no improvement upon.*1LtMs, Lt 8, 1854, par. 8*

I saw that it was necessary that all should have the true object rest before them, and then they should be diligent in business, fervent in spirit, serving the Lord. They must remember what Jesus has suffered and sacrificed for them, and they must be watching for an opportunity that they may sacrifice something for God and His cause—watch and see how they can be the means of doing others good. There is too much of a feeling like this: My time is my own; but it is not so. It is not your own. You are bought with a price, and are soldiers, and you must be ever at your post, wherever it is, at home or abroad. Idleness and slothfulness God abhors. Ease and love of self-gratification must be overcome and all must have a spirit of sacrifice.*1LtMs, Lt 8, 1854, par. 9*

Those who are in the habit of indulging in passion and of being impatient will have to overcome it. They will, and must be, perfectly subdued by grace or they can never enter heaven. Jesus is the example that is set before us. He endured all the slight and indignity that could be heaped upon Him, yet He opened not His mouth. He that could have had a legion of angels to assist Him had He asked His Father, was the meek Lamb and was spit upon, crowned with a crown of thorns and stretched on Calvary’s cross, there to die an ignominious death for our sins. O, it behooved Christ to suffer all this to make a way of escape for lost man! He was the innocent

Sufferer, and shall we dare to complain of any sacrifice we have made or can make? Shall we murmur who shall suffer something for our own sins? O, no! Let us crave the suffering part.<sup>1</sup>*LtMs, Lt 8, 1854, par. 10*

Brethren and sisters in Bedford, learn to suffer more. Learn to deny yourselves more. There is need of it. Die to self. Do not love your ease too much. Have energy in your daily labors and energy in the cause of God. Your reward is not here. Jesus has purchased for us an immortal inheritance and for that we can endure anything. O what love, what wondrous love has been manifested us by the Beloved of the Father! O, do not, any of you, neglect the preparation necessary, and finally be weighed in the balances and found wanting!<sup>1</sup>*LtMs, Lt 8, 1854, par. 11*

## Manuscripts

### Ms 1, 1854

Reproof for Adultery and Neglect of Children

Brookfield, New York

February 12, 1854

Portions of this manuscript are published in *CG 540; 1MR 33-34; 6MR 217-219; 7MR 1; 1Bio 290-292*. See also *Ms 3, 1854; RH 09/19/1854; Annotations*.

I saw the situation of many in our meeting at Oswego. They were in the way of the work of God, especially at [Caughdenoy]. God's frown was upon them, and some at [Roosevelt]. The ax has not been laid at the root of the tree. Those who have indulged in the wicked passions of the heart have been fellowshipped. If God had made Brother [Ross] overseer of the flock, he would have seen the corruption of the people. The ax has not been laid at the root of the tree. God will not look upon sin now any sooner than He did anciently when Israel sinned. Sins have not been held forth in their sinful character, but have been made to appear as though sins have been lightly regarded by God. *1LtMs, Ms 1, 1854, par. 1*

I saw the seventh commandment had been broken by some who are now held in fellowship by the church; and in consequence God's frown is upon the church. This sin is awful in these last days and the church has brought God's frown and curse upon them by regarding this sin so lightly. I saw that it was an enormous sin, and that there have not been as vigilant efforts made as there should have been, to satisfy the displeasure of God and remove His frown, by taking a straight forward course with the offender. An awfully corrupting influence has been shed over the young. The young see how lightly this sin is regarded, and those committing this horrid sin, on confessing they have done wrong and are sorry, are restored to all the privileges of the house of God, and held in the embrace and full fellowship of the church, hence it has been thought a small sin to break the seventh commandment. *1LtMs, Ms 1, 1854, par. 2*

This course has removed the ark of God from the camp. If there were no other sin to remove the ark from the camp, this would be sufficient to do it. Those who commit this sin should be suspended from the church and not have the fellowship and privileges of the house of God. Said the angel, "This is not the sin of ignorance." It is a known sin, and will receive the awful visitation of God, whether committed by old or young. Never was this sin regarded by God to be so sinful as at present, because God is purifying to Himself a peculiar people zealous of good works. *1LtMs, Ms 1, 1854, par. 3*

Some professing the present truth can see and hear all the blazing truth for these last days calculated to arouse Israel, and with all this light, can sin with a high hand, give way to all the loose passion of the carnal heart, gratify their animal propensities, disgrace the cause of God, then confess they have sinned and are sorry. And the church receives them and says Amen to their prayers and exhortations which are a stink in the nostrils of God, and causes His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly plastering over these sins will be left to their own ways, to be filled with their own doings. Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and thought to be a small offence. *1LtMs, Ms 1, 1854, par. 4*

I saw another individual who was very wrong in the sight of God and had transgressed God's commandment and had dishonored his parents. Guile had been found in his mouth, he had taken the name of God in vain, and had desecrated the house where the saints had assembled to worship God, by giving way to passions of an unsubdued heart, and yet he has been held up and approbated by Brother \_\_\_\_\_ and daubed with untempered mortar. Also, his own relatives and M. have covered the sins of others. The ax has not been laid at the root of the tree. Wicked feelings that God abhors have been fostered, Satan has been well pleased, and laughed because grace was not sufficient to overcome the natural infirmities, but that evil passions and the rising of self would be indulged in by those who profess to be Christians—Christ-like. *1LtMs, Ms 1, 1854, par. 5*

They have indulged in all the passions of the carnal or natural heart, been far from God, far from the truth, have been impatient, fretful, faultfinding, and the church has called it a small thing, and he has been exalted in his own eyes. God's Spirit has been withdrawn from him, and he knew it not. He has not been willing to bear reproof, but has been ready to rise up in heart and justify self, was rich and increased in goods, had a whole spirit, would get angry, and all this has been nourished and fostered by some of the church. *1LtMs, Ms 1, 1854, par. 6*

If those who have been in the church for weeks and months have not learned the straightness of the way, and what it is to be Christians, and can not hear all the straight truths of the Word of God, it were better that they were cut off from Israel. It is too late in the day to feed with milk. If souls a month or two old in the truth, who are about to enter the time of trouble such as never was, can not hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle? Truths that we have been years learning must be learned in a few months by those who now embrace the Third Angel's Message. We had to search and wait the opening of truth, receiving a ray of light here, and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth, when it is presented as it should be, can be now seen and brought to bear upon the heart. There is no need of milk after souls are convinced of the truth. As soon as the conviction of truth is yielded to and the heart willing, the truth should have its effect, the truth will work like leaven, and purify and purge away the passions of the natural heart. It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth, upon milk. It shows they know little of the leadings of the Spirit of the Lord, and realize not the time we are living in. Those who embrace the truth now will have to step fast. There will have to be a breaking up of heart before the Lord, a rending of heart, and not the garment. *1LtMs, Ms 1, 1854, par. 7*

Those who have healed the hurt of the daughter of my people slightly must humble themselves greatly before God, and it may be His wrath will be turned away from Israel and He will march through their midst again in power. Said the angel, "Fearful is the work of

the third angel, and awful is his mission. He is to select the wheat from the tares, and bind or seal the wheat for the heavenly garner." *1LtMs, Ms 1, 1854, par. 8*

I was then pointed to [Brother Ross], of whom the angel said, "Ye have not been a co-worker with the Third Angel. Ye have not separated the vile from the precious." I then saw that death, death had reigned in your midst. I was then shown that Elizabeth did not die having her work all done. As life was held up before her, she failed of a triumphant victory. The hearts of many who prayed for her to be raised up were not right in the sight of God. Some who professed to lose their strength were not exercised by the Spirit of God. Many shouted when it was no shouting. A soul was going into the grave unapprised of it, but she will be saved. Others will have to bear the sin of her not being a triumphant overcomer. She was not accountable for the lack. All impatience or fretfulness should have been corrected by those who watched over her, that she might be reconciled to live or die. *1LtMs, Ms 1, 1854, par. 9*

The next thing shown me was the sins of parents in neglecting their children. I saw they would have an awful account to give. They have fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which was written in the Holy Word, "He that spareth the rod hateth his son" [*Proverbs 13:24*], and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand the meaning of a correction at the age of eight, nine, or ten months, and they begin to show stubbornness very young, and it is cherished and nourished by its parents till their evil passions grow with their growth and strengthen with their strength. *1LtMs, Ms 1, 1854, par. 10*

The house of God is desecrated, the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and worship Him in the beauty of holiness. The place that should be holy, and where a holy stillness reigns, and where perfect order, neatness, and humility should exist is made to be a perfect Babylon, and a place where confusion, disorder and untidiness reigns. These things shut out God from our

assemblies, and cause His wrath to be kindled that He will not be pleased to go out with the armies of Israel to battle against our enemies. He would not give the victory in Oswego meeting. The enemies of our faith triumphed. God was displeased. God's anger is kindled that His house should be made like Babylon.*1LtMs, Ms 1, 1854, par. 11*

Parents, I saw, stood in the place of God to their children, and they will have to render an awful account whether they have been faithful to the little few that have been committed to their trust. I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you that God can cover or hide iniquity in children and preserve them whom He hates? No, never. God hates unruly children who manifest passion and evil tempers, etc. He can not save them in the time of trouble. They will be eternally lost through parents' neglect. Their blood will be upon their parents. How can parents be saved with the blood of their children upon them, when they might have saved their children? God says, "I know Abraham, that he will command his household after him." [*Genesis 18:19.*]*1LtMs, Ms 1, 1854, par. 12*

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they should be made to know where they were, that they were not at home, but where God met with His people, and they should be kept quiet from all play and running about, and then God will deign to meet with His people.*1LtMs, Ms 1, 1854, par. 13*

The truth, I saw, had but little effect. When it was talked, there seemed to be no power in it to stir the depth of the soul. A death-like stupor has hung upon the people of God. The reason is, the ark is not with them, for the holy commandments have been broken, and God has taken it away in His anger.*1LtMs, Ms 1, 1854, par. 14*

Parents, correct your children; commence while young, while impressions can be easily made and their evil tempers subdued, before passions take deep root and are strengthened with their strength.*1LtMs, Ms 1, 1854, par. 15*

I then saw a lack of cleanliness among Sabbath-keepers. I saw that God would have a clean and holy people, a people [in whom] He can delight. I saw that the camp must be cleansed or the Lord would pass by and see the uncleanness of the children of Israel and would not go forth with their armies to battle, but would turn from them in displeasure and our enemies would triumph over us, and we left weak in shame and disgrace. I saw that God would not acknowledge an untidy and unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person and pure in heart, we can not be presented blameless to God. *1LtMs, Ms 1, 1854, par. 16*

I saw that the houses of the saints should be kept tidy and neat from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents, with their children, and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp. *1LtMs, Ms 1, 1854, par. 17*

I then saw the corruption of these last days. Some of those who profess the present truth are corrupt, and the same sins exist now that existed before the destruction of the old world. The world is almost ripe for destruction. Correct your children in love, not in passion. Do all your part, and God will do His. God despises our prayers for our children until we have done all on our part to save them. God corrects His children when they go astray from Him, and parents should correct their children when they disobey them. Correct their tempers. Above everything take care of them on the Sabbath. You may as well violate the Sabbath yourselves as to let your children do it. If you suffer your children to play upon the Sabbath, God looks upon you as Sabbath breakers, or commandment breakers. Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young, men, women, and little children. O do not be found wanting when weighed in the balance. *1LtMs, Ms 1, 1854, par. 18*



I saw then that they were eating and drinking, marrying and giving in marriage. I saw that the hearts of the young were now filled with the thoughts of getting married. Some of them became disobedient to their parents, got wanton, and many without consent of their parents or the church of God, and not having God in all their thoughts, and not inquiring whether it was His will or pleasure or not, do not marry to glorify God, but to glorify their loose passions and their depraved lusts. Such sins as this brought destruction upon the old world, and destroyed those who would not have God in all their thoughts. Awful sins of these last days are to bring the unmingled fury of God upon the world. *1LtMs, Ms 1, 1854, par. 19*

I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord. It would tell there, and those who denied themselves would lay up a reward in heaven. Pride and idols must be laid aside. I saw rich food destroyed the health of the bodies and was ruining the constitution, was destroying the mind, and was a great waste of means. *1LtMs, Ms 1, 1854, par. 20*

I saw some who were sickly among the saints, made themselves [so] by indulging the appetite. If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as is congenial with your natures. We must pray as did Solomon for food convenient for us, and act accordingly, and God will bless us. Some Sabbath-keepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God. *1LtMs, Ms 1, 1854, par. 21*

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**Ms 2, 1854**

Test. for Churches in New York State

Extract from *Ms 3, 1854.*

## Ms 3, 1854

Testimony for Churches in New York State

Brookfield, New York

February 12, 1854

Portions of this manuscript are published in *TSB* 247-249; *3SM* 257, 273-275; *5MR* 230-231; *7MR* 368-370; *9MR* 321-323. See also *Ms 1, 1854*; *RH 09/19/1854*; *Annotations*.

The Lord gave us labor of spirit last first day, and while we were engaged in earnest prayer, I was taken off in vision and saw the state of some of the professed Israel of God. I saw the situation of many at our meeting in Oswego. I saw that they were standing in the way of the work of God, especially those at Caughdenoy. I saw that God's frown was upon them, also upon some in Roosevelt. *1LtMs, Ms 3, 1854, par. 1*

Said the angel, "The axe has not been laid at the root of the tree." Those who have indulged in the wicked passions of the heart have been fellowshipped. If God had made Brother Ross an overseer of the flock, he would have seen the evil and corruption among the people. The axe has not been laid at the root of the tree. God has not altered nor changed. He is a jealous God, and will not look upon sin now with any more allowance than He did among ancient Israel. Sin is sin. Sins have not been held forth in their sinfulness, but it has been made to appear as though sins have been lightly regarded by God. *1LtMs, Ms 3, 1854, par. 2*

I saw that the seventh commandment has been violated by some who are now held in fellowship by the church. This has brought God's frown upon them. This sin is awful in these last days, but the church has brought God's frown and curse upon it by regarding the sin so lightly. I saw it was an enormous sin and there have not been as vigilant efforts made as there should have been to satisfy the displeasure of God and remove His frown by taking a strict, thorough course with the offender. It has had an awful, corrupting influence upon the young. They see how lightly the sin of breaking the seventh commandment is regarded, and the one who commits

this horrid sin thinks that all he has to do is to confess that he was wrong and is sorry, and he is then to have all the privileges of the house of God and be held in embrace or fellowship of the church. *1LtMs, Ms 3, 1854, par. 3*

They have thought it was not so great a sin, but have lightly esteemed the breaking [of] the seventh commandment. This has been sufficient to remove the ark of God from the camp, if there were no other sins to cause the ark to be taken away and weaken Israel. *1LtMs, Ms 3, 1854, par. 4*

Those who break the seventh commandment should be suspended from the church and not have its fellowship or the privileges of the house of God. *1LtMs, Ms 3, 1854, par. 5*

Said the angel, "This is not a sin of ignorance. It is a knowing sin and will receive the awful visitation of God, whether he who commits it be old or young." *1LtMs, Ms 3, 1854, par. 6*

Never was this sin regarded by God as being so exceedingly sinful as at the present time. Why? Because God is purifying unto Himself a peculiar people, zealous of good works. It is at the very time when God is purifying this peculiar people unto Himself that [unsanctified] individuals step in among us. Notwithstanding the straight truths they have heard, the terrors of the Word of God set before them, and all the blazing truth for these last days calculated to arouse Israel—they sin with a high hand, give way to all the loose passions of the carnal heart, gratify their animal propensities, disgrace the cause of God, and then confess they have sinned and are sorry! And the church receives them and says "Amen" to their prayers and exhortations, which are a stink in the nostrils of God and cause His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly, plastering over these sins, will be left to their own ways, to be filled with their own doings. *1LtMs, Ms 3, 1854, par. 7*

Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and is thought to be a small offense. *1LtMs, Ms 3, 1854, par. 8*

I saw three men. One of them was not a Sabbathkeeper, but was opposed to the law of God. I saw that he was one who had a false spirit and exercised spiritual magnetism and called it the Spirit of God. The other man seemed to me to be with him, or in his company, and somewhat united with him, and he partook of the same spirit, but he was a professed Sabbathkeeper. I saw that the truth of God had not purified his heart or he would not possess a false spirit and be using this false spirit, calling it the power of God. *1LtMs, Ms 3, 1854, par. 9*

The men above mentioned I have never seen except in vision, except the third man, who I saw was Brother Thompson. He was exercised with the same evil spirit or spiritual magnetism, and like the other two, would impart it to others or affect others with it. I saw that Brother Thompson had formerly been affected with spiritualism and never had had it eradicated from him. The third angel's message had not purified the man, and he would have to have a great work done for him, or he could never enter heaven. *1LtMs, Ms 3, 1854, par. 10*

I was then pointed to a company. It seemed to be a family, with others present. I saw them bowed. Two of these men were present. I was particularly pointed by the angel who accompanies me while in vision, to Brother Thompson. I saw him walking the room and then raising his arms and putting them down like a person making mesmeric passes, and the one he was near commenced to sink away beneath the power which he felt and which was called the power of God. I was pointed to others and saw them wilting beneath the same power. I saw that the family there had but just tasted of the third angel's message. A good work had just been wrought for them in bringing them to God and His truth, and although they felt the power of spiritual magnetism that night and its effects since, God would not lay the sin to their charge for they were innocent, being inexperienced. I saw that they had much to learn and if they were humble, God would lead them along and teach them His will and the present truth and what they must be in order to be saved and reign with Christ in glory. *1LtMs, Ms 3, 1854, par. 11*

I saw how this spirit or power will leave the individual, after the power has passed off. Instead of their having more strength from

God than they had before they felt this power, and more grace to overcome every wrong word or action, instead of being spiritually minded and having their minds fixed upon heaven and heavenly things, it was the reverse of this. Those who have been exercised by this false spirit have a depressed, sunken, empty, void, unsatisfied, stupid feeling. They will feel a lack of the grace of God, be in danger of speaking impatiently and from the impulse of the moment, feel that they have lost all their religion, though they hardly know how. *1LtMs, Ms 3, 1854, par. 12*

I saw that when the blessing of God rested upon any one, it will not cause him to lose the use of his arms so that he cannot control them, or cause the arms to shake, jerk, etc. *1LtMs, Ms 3, 1854, par. 13*

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Truths that we have been years learning, those who now embrace the third angel's message will have to learn in a few months. We had to search and wait the opening of truth and receive a ray of light here and a ray there, and labor and beg for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth can now be seen at once, and when it is presented as it should be it is brought to bear upon the heart at once. There is no need of milk for any soul, after he is convinced of truth. As soon as the conviction of truth is yielded to and the heart is willing to let the truth have its effect, it will begin to work like leaven. It will purify and purge away the passions of a natural heart. *1LtMs, Ms 3, 1854, par. 14*

It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth upon milk. It shows that they know but little of the leadings of the Spirit of God and realize not the time that we are living in. Those who embrace the truth now will have to step fast. And there will have to be a breaking of heart before the Lord, a rending of the heart and not the garments. A thorough work will have to go on in the hearts of those who have been thus at fault, and those who healed the hurt of the daughter of My people slightly will have to humble themselves greatly before God. It may be His wrath will be turned away from

Israel and He will march through their midst again in power. *1LtMs, Ms 3, 1854, par. 15*

Said the angel, "Fearful is the work of the third angel; awful is his mission. He is to select the wheat from the tares and bind or seal the wheat for the heavenly garner." *1LtMs, Ms 3, 1854, par. 16*

I was pointed to Brother Ross. Said the angel, "Ye have not been a co-worker with the third angel. Ye have not separated the vile from the precious." *1LtMs, Ms 3, 1854, par. 17*

Then I saw that death had reigned in your midst. I was shown the one that died, that she died without a perfect readiness. Life was held before her and she had not a triumphant victory. The hearts of many who prayed for her to be raised up were not right with God. Some appeared to lose their strength or be exercised. It was not the Spirit of God. Many shouted, but it was no time for shouting. A soul was going into the grave unapprised of it, but she will be saved. Others will have to bear the sin of her not being a triumphant overcomer. She was not accountable for it. Whenever an impatient word was spoken, or whenever there was any impatience or fretfulness manifested, it was the duty of those she was with to tell her her critical situation, and the danger of manifesting anything like unreconciliation, impatience, etc. It was their duty to show her that she must be reconciled to the will of God and prepare for her last change, and that if she was not reconciled to God's will, she was not prepared to be raised up or to die. *1LtMs, Ms 3, 1854, par. 18*

The next thing that was shown me was the great sin of parents neglecting their children. I saw that they would have an awful account to give in Caughdenoy. They had fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which is written in the Holy Word. "He that spareth his rod hateth his son" [*Proverbs 13:24*], and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand a correction at eight, nine, or ten months old. They begin to show stubbornness very young, and it is cherished and nourished by their parents until these evil passions grow with their growth, and strengthen with their strength. *1LtMs, Ms 3, 1854, par.*

The house of God is desecrated and the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and to worship Him in the beauty of holiness. The place that should be holy, where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon and a place where confusion, disorder, and untidiness reign. This is enough to shut out God from our assemblies and cause His wrath to be kindled, that He will not be pleased to go out with the armies of Israel to battle against our enemies. *1LtMs, Ms 3, 1854, par. 20*

God would not give the victory in the Oswego meeting. The enemies of our faith triumphed. God was displeased. His anger is kindled that His house should be made like Babylon. *1LtMs, Ms 3, 1854, par. 21*

Parents, I saw, stood in the place of God to their children and they will have to render an awful account whether they have been faithful to the little few that were committed to their trust. *1LtMs, Ms 3, 1854, par. 22*

I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you God can cover or hide iniquity and preserve children whom He hates? No, never. God hates unruly children who manifest passion, evil tempers, etc. He cannot save them in the time of trouble. They will be eternally lost. Parents, negligent, unfaithful parents, their blood will be upon you, and can you expect to be saved in the day of God's fierce anger with the blood of your children upon you,—children who might have been saved had you acted as faithful parents should? God said of Abraham, "I know him, that he will command his children and his household after him" [*Genesis 18:19*], and He gave him the name of being the father of the faithful. *1LtMs, Ms 3, 1854, par. 23*

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they

should be made to know where they are, that they are not at home, but where God meets with His people. They should be kept quiet, from all play and running about, then God will deign to meet with His people. *1LtMs, Ms 3, 1854, par. 24*

The truth, I saw, had had but little effect. When it was talked, there seemed to be no power to stir up the depth of the soul. A deathlike stupor has hung upon the professed people of God and the reason is that the ark is not with them, for its holy commandments have been violated, and God has taken it away in His anger. *1LtMs, Ms 3, 1854, par. 25*

Parents, correct your children. Commence while they are young, when impressions can be made early and their evil temper subdued before it takes deep root and is strengthened with their strength. Correct your children in love. Do not correct them in passion or let them have their way until even you yourself are angry and then punish them. Correct your children, and then after you have done your duty, carry them to God and ask God to help you. Tell Him you have done your part, and then plead with Him to do His part, that you cannot do. Beg of Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. God will hear you pray. He will love to answer your prayers. But He despises your prayers while you neglect your duty to your children and then pray Him to do the work for them. God corrects us when we go astray from Him, and you are bound to correct your children when they disobey you and show passion and an evil temper. *1LtMs, Ms 3, 1854, par. 26*

Above everything, take care of your children upon the Sabbath. Do not let them violate it, for you may just as well violate it yourself as to let your children do it. When you suffer your children to play upon the Sabbath, God looks upon you as a commandment breaker. You transgress His Sabbath. *1LtMs, Ms 3, 1854, par. 27*

Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young—men, women, and little children. He will spare only those upon whom is the mark. Oh, do not be weighed in the balances and found wanting! *1LtMs, Ms 3, 1854, par. 28*



I then saw a lack of cleanliness among Sabbathkeepers and some at Caughdenoy. I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people, a people in whom He can delight. I saw that the camp must be cleansed, or God would pass by and see the uncleanness of Israel and would not go forth with their armies to battle. He would turn from them in displeasure, and our enemies would triumph over us and we be left weak, in shame and disgrace. *1LtMs, Ms 3, 1854, par. 29*

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God. *1LtMs, Ms 3, 1854, par. 30*

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp. *1LtMs, Ms 3, 1854, par. 31*

I then saw the corruptions of these last days. Even some of those who profess the truth are corrupt and the same sins exist now that existed before the destruction of the old world by a flood. The world is almost ripe now for destruction, as it was then. I saw that when they were eating and drinking, marrying and being given in marriage, the flood came and took them all away. *1LtMs, Ms 3, 1854, par. 32*

I saw that the hearts of the young are now filled with the thought of getting married. Some of them become disobedient to their parents, become wanton, and marry without the counsel of their parents or the church of God. Not having God in all their thoughts, not inquiring whether it is according to His will or pleasure or not, they do not marry to glorify God but to gratify their loose passions and their depraved lusts. Such sins as these brought the flood upon the old world, and destroyed those sinners who would not bear God in their thoughts. Awful sins of these last days are to bring the

unmingled fury of God upon the world. *1LtMs, Ms 3, 1854, par. 33*

I then saw that the appetite must be denied, that rich food should not be prepared, and that which is spent upon the appetite should be put into the treasury of God. It would tell there and those that denied themselves would lay up a reward in heaven. I saw that God was purifying His people. *1LtMs, Ms 3, 1854, par. 34*

Pride and idols must be laid aside. I saw that rich food was destroying the health of bodies, was ruining constitutions, destroying minds, and was a great waste of means. *1LtMs, Ms 3, 1854, par. 35*

I saw that many were sickly among the remnant, who have made themselves so by indulging their appetites. If we wish good health, we must take special care of the health that God has given us, deny the unhealthy appetite, eat less fine food, eat coarse food free from grease. Then as you sit at the table to eat you can from the heart ask God's blessing upon the food and can derive strength from coarse, wholesome food. God will be pleased to graciously bless it and it will be a benefit to the receiver. *1LtMs, Ms 3, 1854, par. 36*

I saw that we should pray as Solomon did—"Feed me with food convenient for me," (*Proverbs 30:8*)—and as we make the prayer, act it out. Get food that is plain and that is essential to health, free from grease. Such food will be convenient for us. *1LtMs, Ms 3, 1854, par. 37*

There are some Sabbathkeepers who make a god of their bellies. They waste their means in obtaining rich food. Such, I saw, if saved at all, will know what pinching want is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God. How can those who have cake and pie crust filled with grease ask God's blessing upon it and then eat with an eye single to God's glory? We are commanded to do all to the glory of God. We must eat and drink to His glory. *1LtMs, Ms 3, 1854, par. 38*

I then saw that Brother Ross had not taken the right ground concerning the little affairs of his brethren. *1LtMs, Ms 3, 1854, par. 39*

## Ms 4, 1854

Testimony

Rochester, New York

April 1854

This manuscript is published in entirety in *PH016 32-33*. See also *Annotations*.

I saw that with some there has not been a receiving of what God has shown. It has been doubted. It has borne but with a feather's weight. I saw that straight testimonies must be borne, and they have not been received. I then saw that the church must be united, and if they could not endure straight testimonies when they were needed and we were bound, we must move the office and go where we could bear them. I saw that we neither of us had done our duty. There has been a holding back, a shunning to declare the whole counsel of God. I saw that God wanted us to be free, that if we did not follow the movings of His Spirit and bear the testimonies He gave us, He would leave us in bondage and then our health and strength would fail, and worse than all this, the bondage would be felt on the people, and if there is not freedom and liberty here, we must move where there would be freedom and where the testimonies given us of God would be received. I saw that some had doubted what God had taught, therefore it could not have weight with them or serve to move them. I saw this, and begged of God to use another instrument, to send by one whom they would receive, or to fit up the frail instrument that the church might be convinced. Said the angel, God has chosen His own way, that through the simple means He has ordained that light should be given, and if it is not received God will give them up to their own ways to be filled with their own doing. *1LtMs, Ms 4, 1854, par. 1*

## Ms 5, 1854

Gather the Children; Portion of Vision Given at Sylvan, Michigan, June 1854.

Sylvan, Michigan

June 1854

Portions of this manuscript are published in *5MR 205-206*. See also *Annotations*.

I saw the great responsibility of parents to their children and they must not neglect their solemn duty. Parents, you stand in the place of God to your children, and you must not suffer them to manifest cruel tempers or passions; their temper must be subdued, their will broken or parents will have to render an account of the neglect of their duties to their children. God can not cover sin and wickedness. Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing blood of Jesus. The evil angels can work through these children, and some parents are careless, and suffer them to work with but little restraint. Parents have much to do in this matter, and by subduing or correcting their children, can lessen the power of the evil angels upon them, and after they have done this duty, they can then bring their children to God, and in the name of Jesus claim His blessing upon them. But God is dishonored and insulted when parents bring their children to Him unsubdued and unconverted, with all their evil tempers and passions, and ask Him to work for them. Parents, you must first do your duty; then go to God and ask Him to do His part, and He will hear you. Correct your children and subdue them, then God will be entreated of you. *1LtMs, Ms 5, 1854, par. 1*

I was shown the children of Israel in Egypt when the destroying angel was to pass through the land, he was to destroy all the first born of man and beast. Israel was commanded to gather their children and families into their houses with them, and then mark their door posts with the blood that the destroying angel might pass by the dwellings of Israel; and if they failed to go through this process, there was no difference made between them and the Egyptians. *1LtMs, Ms 5, 1854, par. 2*

The destroying angel is soon to go forth again, not to destroy the firstborn only, but to slay utterly old and young, both men and women and little children who have not the mark. Parents, the Lord has shown me that if you wish to save your children, separate them from the world, keep them from other wicked children. Subdue their tempers and evil passions; teach them to obey you; then they can more easily obey the commandments of God. After you have done your duty, carry your children to God and plead His blessing upon them, and He that said, "Suffer little children to come unto Me and forbid them not" [*Luke 18:16*] will be ready to listen to your prayers for them, and the seal or mark of the believing parents will cover the children if they are brought up aright. If parents neglect their duty, and leave their children to indulge in wicked, evil passions, the destroying angel will cut them down, and you parents will have an awful account to give for the neglect of your children. You who have not done your duty, now awake and redeem the time. It is but short, but you can work faithfully and can do much for your children. God corrects us when we err and go astray from Him, and you should correct your children when they do wrong. It will be for their happiness here and hereafter. *1LtMs, Ms 5, 1854, par. 3*

## Ms 6, 1854

Courtesy and Kindness

Lincklaen, New York

February 19, 1854

Previously unpublished. See also *Annotations*.

The Lord showed me in vision last evening, the state of things in Lincklaen and vicinity. *1LtMs, Ms 6, 1854, par. 1*

I was shown the shortness of time, and the importance of all realizing it and feeling the worth of souls for whom Christ died. I was shown the low state of the brethren, the ark of God was gone out of the camp. I was shown that a right influence had not been exerted by Bro. Rhodes; a good example has not been set, and darkness and weakness has been the consequence. I saw that Bro. R. had possessed an overbearing spirit in this vicinity, and has often hurt the oil and wine, has misjudged individuals, and has laid burdens upon them that did not belong to them. I saw that this has been done in the case of Brother and Sister Poole. Brother R. has spoken from the impulse of the moment or from impatient, fitful feelings which has caused a deep, a deep, wound that has never been healed with suitable confessions and a free acknowledgment of wrongs without qualifications and justifying self. *1LtMs, Ms 6, 1854, par. 2*

I saw that the lecturing brethren should above all others possess a kind, courteous spirit. They must bear and forbear and lay by a hasty, fitful, uneasy spirit, and for the sake of precious souls must bear to be opposed with a bitter spirit, and not retaliate. But if the messenger of God lets self rise and bears down upon the opposer with an impatient spirit, it is just what the opposer wants. He goes away with all the natural, irritable feelings of his heart awake, saying as he goes, I am as well off as he is. He is no better off than I am. I know he has not the Spirit of God. He is not a Christian. *1LtMs, Ms 6, 1854, par. 3*

But if the servants of the Most High should possess a meek,

forbearing spirit, and for the sake of the souls of others if they have no hope of the opposer, suffer their abuse with patience, keep the heart uplifted to God, praying for strength, He would let angels of God strengthen them, and arrows of conviction would be fastened in the hearts of unbelievers. God would be glorified, and others would take knowledge of them that they have been with Jesus. I saw that Brother Rhodes should not cut so much with his words, but hold forth the truth and let that cut them, and even exercise wisdom in this. Do not bring the most denouncing truths from God's Word to bear upon the opposers, for it will only irritate and stir up their wrath. *1LtMs, Ms 6, 1854, par. 4*

I was pointed to Jesus. He knew what was in man's heart. He took upon Himself man's nature, yet He was the beloved of the Father, the Son of the Most High God. The hearts of all men, and the result and effect of every word He spoke He knew perfectly. And man, frail man, must not feel that he is authorized to speak with that authority, and rebuke in such a cutting manner and with that assurance, that the Son of man did. Weak, failing man knows not the effect of what he says. By being severe and rebuking in a sharp manner, [he may] drive souls from the truth and close their ears from ever listening to it, and they may be lost in consequence of some mismoves of the messengers, whose mission was to save souls. Who can tell the worth of a soul for whom Christ died? Christ pitied the fallen race of men and consented to give up the glory He had with the Father, and took upon Himself man's nature, that He might sympathize with them in their woes, and then to die an ignominious death upon the cross to redeem them to His Father. He suffered every indignity, slight, and scorn without a retaliating look or word, when He could have had legions of angels to assist Him had He asked His Father. *1LtMs, Ms 6, 1854, par. 5*

Said the angel, Follow His example in these things and ye will adorn your profession. Servants of God are ye, coworkers with Jesus and the third angel. Do ye possess a gathering spirit? I saw that Brother Rhodes has not possessed the meek spirit of Jesus as he should, and unbelievers even in this place have been borne down upon, and testimonies have been borne them which God did not dictate and which wounded the precious cause of God. I saw that Brother Rhodes' influence upon this band has not been good,

but has injured some, and this is one cause of the church being in so low a state. I saw that some have carried out the example set them by Brother Rhodes, especially two of the Brothers Swan and a sister connected with them. Others have been influenced, but the ones mentioned above have greatly erred; they have given way to excitable, fitful feelings, and have, like Brother Rhodes, possessed an overbearing spirit. *1LtMs, Ms 6, 1854, par. 6*

I saw that the course taken toward Mr. Crandall was not right. Wisdom was not used, and great injury it has done some that he was connected with. Satan has taken advantage of and separated them from the people of God through the mismoves of the brethren and through Brother Rhodes' lack of wisdom. The effect should have been studied, and the church must be willing to suffer something to save the souls of those he is connected with and over whom his influence extends. Although he may burden the meeting, bear it; call upon God for additional strength, and God will hear and will impart it. *1LtMs, Ms 6, 1854, par. 7*

I saw that every one that professes the truth, wherein they have manifested an overbearing spirit should take it away and leave the blood of his soul upon his own head. He may take advantage of the brethren's confessions. If he does, he will have that sin to bear, and the brethren will be clear. I saw that Mr. Crandall was not right, and that he never has been fully in the angel's message. He was living in open violation of the fourth commandment, "Remember the Sabbath day ... stranger that is within thy gates." [*Exodus 20:8-10.*] I saw that God could not approbate him while transgressing this commandment. I also saw he not only transgressed it opening by suffering labor to be done by his son, his manservant and maid servant. *1LtMs, Ms 6, 1854, par. 8*



## Ms 7, 1854

A Vision Concerning the Children of the Jackson Church

NP

June 1854

Previously unpublished. See also *Annotations*.

I saw that the destroying angel was to slay utterly old and young, men and women, and little children. I then saw that if the Advent parents would have their children saved in the time of trouble from the destroying sword they must take care of them now. They must subdue their passions and correct their wrongs faithfully and with vigilance, [and] suffer not a wrong in them for a moment. I saw that the parents, many of them who believe the present truth, will see their children cut down before their eyes because they have been so tender of their children. They have not used the rod as they should, and their evil propensities have been indulged, and God cannot save them because He cannot cover iniquity. I saw that the parents stood in the place of God to their children. God had intrusted them to the parents' care and they would have to render an account if they had been unfaithful of their trust. *1LtMs, Ms 7, 1854, par. 1*

I saw that every time the parents suffered their children to go unpunished, after they had manifested anger or given way to their evil tempers, the sin was set down to the parents' account and they would have to answer for it, for the parents are generally much more to blame than the children, who are wicked and wrong because the parents neglect their duty. *1LtMs, Ms 7, 1854, par. 2*

I saw that parents must arouse themselves on this point and do their duty. *1LtMs, Ms 7, 1854, par. 3*

I saw that parents trust to the Lord that which God has enjoined upon them. Often they ask God to bless their children, when they stand directly in their children's way. They must first do their duty to their children—correct their tempers, their disobedience and wrongs, and then pray with them and for them for God to do His

part and change the heart and bless the children, because they have done what they could do for them. *1LtMs, Ms 7, 1854, par. 4*

# 1855

## Letters

### Lt 1, 1855

Andrews, John

Topsham, Maine

August 26, 1855

Portions of this letter are published in *9MR 313-314*. See also *Annotations*.

Vision for J. N. A. Concerning His Marriage

Dear Brother John [Andrews]:

There were two things in the vision given me at Paris that I could not remember. Some things were perfectly lost to me while with you, or hid from me so that I could not speak them. While writing the other parts of the vision these things have unfolded to my mind. *1LtMs, Lt 1, 1855, par. 1*

I told you that I saw you could not glorify God by taking the step you have contemplated, as you have glorified Him in your past life. Instead of having less care while engaged in the great work, as you approach the time of trouble your care will be doubled, your anxiety increased. In no way are you bettering your situation. Instead of marrying one that can take care of, and nurse you, it is just the opposite. I saw that in this thing your eye has not been single to the glory of God and the advancement of His cause. Since your return home you have been losing spiritual strength and energy. You have not, while engaged in this matter, grown in grace. *1LtMs, Lt 1, 1855, par. 2*

I will now write the part hid from me while with you. I saw that you could do no better now than to marry Angeline; that after you have gone thus far it would be wronging Angeline to have it stop here.

The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life. I saw that you were injudicious in her case, and it all grew out of a mistaken view you had of James. You thought that he was harsh and impatient toward Paris friends, and you stepped right in between Annie and us; sympathized with her in everything. Your interest manifested for her was undue and uncalled for, and showed that you had a great lack of confidence in us.*1LtMs, Lt 1, 1855, par. 3*

I saw that the impression upon the minds of friends in Paris is now and has been, yourself not excepted, that we made too much of the trials there; that they were not so faulty as we thought. This is not so. The things there have been shown in vision in their true light, and have not been exaggerated at all. Nothing have we held and nothing do we hold towards friends in Paris. No, no. I only relate the vision which refers to things that trouble or difficulties grew out of.*1LtMs, Lt 1, 1855, par. 4*

I saw that now it would be better for you both to marry, but God had not designed it so. But the best course now, with the least evil results, is to go forward.*1LtMs, Lt 1, 1855, par. 5*

You shall have the rest of the vision about different things. Will write you when I have time.*1LtMs, Lt 1, 1855, par. 6*

E. G. White

Please read and return this to me at Rochester, and I will send the whole together.*1LtMs, Lt 1, 1855, par. 7*

**Lt 2, 1855**

Stevens, Harriet

Paris, Maine

August 1855

Previously unpublished. See also *Annotations*.

Dear Sister Harriet [Stevens]:

Here I am at your old home in the girls' chamber. I presume you have spent many hours here. Well it is a pleasant place, a pleasant house. Everything seems pleasant except the sickness of Angeline and Paulina, poor children are truly afflicted. *1LtMs, Lt 2, 1855, par. 1*

Since we wrote you last a few things may have transpired that will be interesting. Will write just as it has been. Left Palmyra Sabbath morn, sick and disheartened, for Hartland. Father seemed too much worried and troubled about his work to be hardly at all interested in the things of God. This grieved us much. He had given up almost his anxiety and concern upon the Sabbath question and concluded Sunday would do for him, that as he was situated, the Lord would not require him to keep a new Sabbath and he could not work upon Sunday if he did, and he had about made up his mind to settle down in Palmyra. *1LtMs, Lt 2, 1855, par. 2*

James was burdened and distressed beyond measure on the way to Hartland. He wept like a child. I pitied him. He said he wanted to help his folks, but they would not be helped. Mother did not feel as Father did. She longed to keep the Sabbath. She believed it with all her heart. *1LtMs, Lt 2, 1855, par. 3*

At Hartland had a good meeting. All there were very glad to see us. There is a band in Pittsfield lately been raised up. First rate people, I should judge; some of them were present. *1LtMs, Lt 2, 1855, par. 4*

James had quite a free time and the church was much comforted. Took supper with Brother and Sister Flanders. They seem good.

She is quite feeble. I do not think she can stay with us long. She seems to love the truth much. James was much distressed that night. Could not seem to get liberty. I was quite sick, but was relieved in answer to prayer. *1LtMs, Lt 2, 1855, par. 5*

Sunday, rose with sick headache, but go we must. Had an appointment to Pittsfield in the afternoon, about 12 miles distant. We rode in company with Abram and wife. They have three children, quite smart, nice children. We stopped on the way to Brother Burton's, a poor Brother with nine children. Was so sick, had to lie down and in about an hour arose, refreshed, took dinner with them. They had molasses to sweeten our drink with. They are real good people. After dinner we prepared to start again when our father's old "Dianna" acted bad, threw herself down, etc., but we got along without much difficulty. Was some frightened though. *1LtMs, Lt 2, 1855, par. 6*

At a school house our meeting was held. It was well filled. Lothrop and wife were present. They acted as though they were trying to pray James down, also self, but did not do much. He has been trying to make a division between Pittsfield and Hartland band, has had some success and the evidence is quite certain that he has sent for the *Messenger* paper, that wicked, vile paper, and distributed it every where broadcast. I think he is one of their kind and the sooner we are rid of them, the better. As soon as meeting was done, out they went before we had hardly time to look up. Did not even speak to us. *1LtMs, Lt 2, 1855, par. 7*

I think the children will not be left in darkness. They will see these things and know of what spirit he is of. *1LtMs, Lt 2, 1855, par. 8*

After meeting closed we went to the house [of] one of the brethren. They made us stop to supper, molasses again for drink. There we met a Scotch girl from the highlands of Scotland. She is a Sabbathkeeper. Talks much like Jane. *1LtMs, Lt 2, 1855, par. 9*

We drove to Father's that night, found Mary Chase had come there from Fairfield. It was a glad meeting. She is a dear good sister. Our hearts run together like two drops of water. That night we talked the truth out as it is and then James prayed and prayed out all his feelings. There was a whole sermon in that prayer. Every word had

weight to it and I knew it was reaching the heart. Father was deeply moved. Next morn the same spirit came upon me and I could not hold my peace. The Lord helped to pour out my feelings. O, how much there was in these words to me, “For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” (*Matthew 16:26*)—the soul, the soul for whom Christ died, who can realize the worth of the soul. O, what is the approbation of the world? What are its scoffs or frowns when our soul’s interest is at stake?*1LtMs, Lt 2, 1855, par. 10*

A change, a wonderful change took place in Father’s feelings in one day. His mind is settled. He will move just as soon as he can. He was tender hearted, subdued, all the rest of the while we were there, and Father’s dignity was most all gone. Lizzie Tenney and her husband came to see us in the rain, Monday. Lizzie is lame. Lamed her ankle by a misstep. Both of these seemed very kind and put themselves out to be obliging and kind. I helped Mother all the time I was there. Did up the dishes nearly every time occasion required.*1LtMs, Lt 2, 1855, par. 11*

Tuesday, Father and Mary helped us to the depot about six miles. We parted with the tenderest of feelings. And on, on, we came in the cars. The old stage brought us to Paris Hill. Changed there for a single wagon and soon we were to your own home. Just before we got here saw Frances, Rebekah, and Angeline coming out of a house. They had just entered it but took their leave rather unceremoniously, I guess, and hastened home. We were glad enough to see them.*1LtMs, Lt 2, 1855, par. 12*

## Manuscripts

### Ms 1, 1855

Fragments

NP

1855

Formerly Undated Ms 110. Portions of this manuscript are published in *AH 177*; *6MR 297*; *9MR 196-197*. See also *Annotations*.

At the Conference at Sylvan I saw the necessity of the messengers dwelling on the preparation more than they have done. Souls are not prepared for what is coming on the earth and unless they speedily get ready, they will be weighed in the balance and found wanting. I saw that Bro. Cranson had moved too fast in some cases, that there had not been that patience and forbearance with individuals that there ought to have been. Others of the brethren had moved too fast. *1LtMs, Ms 1, 1855, par. 1*

I saw that great caution should be used and the church will have to bear some with individuals who do not always understand the movings of the Spirit of God, and always have some errors. And if these individuals were disfellowshipped they would be brought more closely in connection with an unholy influence and the possibility of saving them be lost. But if they were still retained in the fellowship of the church, they will be where the church can have some influence over them and may by moving judiciously and carefully win them to all the truth, which will discover to them their errors, and cause them to yield them up and be fully united to the church. *1LtMs, Ms 1, 1855, par. 2*

I saw that the messengers and the church must have compassion with some, making a difference. Now the messengers of God must seek wisdom and know how to treat each individual case. All must not be treated alike. By close examination it will be seen that individual cases differ. Some are to be borne with longer than



others, but if one is living in disobedience to the commandments of God, the church must act and must separate them from them. And for other sins it will often be necessary to disfellowship souls if they continue in their sins; yet great care should be used and great patience and forbearance exercised. *1LtMs, Ms 1, 1855, par. 3*

I saw that Brother Cranson had tried to do right and just as well as he knew how, yet he has failed at times. I saw that judgment and caution must be used. The messengers must all move out unitedly and with decision and energy; yet they must have meekness and patience and in love for souls fulfill their duty. They must all go among the people with the power and Spirit of God with them, and must have energy that will arouse the stupid and those who are off their watch and cause them to awake and get ready. Prepare! Prepare! should be sounded in the ears of the people. For the great day of God's wrath is coming, and who shall be able to stand; and while messengers cry to God to prepare and get ready, they must be awake and have energy themselves and let it tell to all that hear them that they are standing between the living and the dead. Preachers and people who believe the third angel's message should set a holy, lively example. Their conversation and actions should show that they are looking for the appearing of the great God and our Saviour Jesus Christ. *1LtMs, Ms 1, 1855, par. 4*

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There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband, and let others know, and the husband should have no secrets to keep from his wife to relate to others. The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults. Never should either party indulge in a joke at the expense of the other's feelings. Never should either the husband or wife in sport or in any other manner complain of each other to others, for in frequently indulging in this foolish, and what may seem perfectly harmless, joking, it will end in trial with each other and perhaps estrangement. I have been shown that there should be a sacred shield around every family. *1LtMs, Ms 1, 1855, par. 5*

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I saw that God had qualified him who had to stand at the head of the publishing for his station, and if he did not fill his place, God would remove him from it. God had the oversight of the work. I saw that this was an important place. I saw that it was God who had rebuked the disease that was on James when nature had resisted it as long as it was possible and could do no more, and disease had fastened upon him and when Satan was exulting that he had his prey and that he would lay him in the grave, then God's hand interposed and he put bands around James and strengthened him to fill the place he had put him in. *1LtMs, Ms 1, 1855, par. 6*

## Ms 2, 1855

Vision at Paris, Maine

[Topsham, Maine]

August 26, 1855

Portions of this manuscript are published in *PH016 33-35*; *MRmnt 40*. See also *Annotations*.

I saw while at Paris that James' health has been in a critical situation; that his anxiety of mind has been too much for him. When the present truth was first published, he had to put forth double energies and labor with but little encouragement and from the first he has taken burdens upon him that were too much for his strength. The burdens were not equally borne. While he took much responsibility, some were not willing to take any and those who shunned taking responsibilities and burdens did not realize his burdens and were not as interested in the cause as they should have been. There was a lack. James felt it and laid his shoulder under burdens that were too heavy. *1LtMs, Ms 2, 1855, par. 1*

He has thought he could deny himself of many things that were actually necessary to health and God would sustain him; that he could labor days without any rest. The labor has not only been days but nights too. He has looked upon things in their wrong light; he has violated the laws of nature, and his health has suffered in consequence. *1LtMs, Ms 2, 1855, par. 2*

I saw by these extra efforts more souls would be saved, but it is these efforts that have undermined the constitution and taken away his strength. Regardless of his own interest and health, he has labored with interest for others and it has not been appreciated. His reward from many has been dissatisfaction, evil surmising and jealousy. Those who should have helped him bear the burdens were a burden themselves by their unwise course. By care and incessant labor and overwhelming anxiety has the work gone on until now the present truth is clear, its evidence by the candid undoubted, and it is easy work now to carry on the paper to what it was a few years ago. The truth is now made so plain that all can

see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear. *1LtMs, Ms 2, 1855, par. 3*

I was pointed back to Paris when we were there and Brethren Andrews and Rhodes went to Vermont. James was all awake to the interest of the cause and the interest of Brethren Andrews and Rhodes that they should go comfortable, and neglected his own health. He had been closely confined through the winter, his health and strength run down by lack of nourishing food and by constant labor. [He] required the greatest care and [needed] to journey comfortably, but he neglected his own health and trusted to get along any way and journeyed most uncomfortably and inconveniently, thinking if he sacrificed for others, God would take care of his health. He disregarded the laws of health, did not study his ease or comfort and was exposed to colds to save expense and help others; and the effects of colds taken upon that journey, and then the trials connected with the journey, have never yet been got rid of. The constitution became run down, disease fastened itself upon the lungs and its effects are still visible. *1LtMs, Ms 2, 1855, par. 4*

After all this evidence that his brethren had of his interest in the cause, many looked over it all and the very ones he had helped were jealous and fault-finding; and in Brother Butler's house where he labored under many difficulties and had to wade through evil feelings of jealousy and unbelief, it cost him much. He labored far beyond his strength, and through other's wrong courses, he was left alone with but little, if any, sympathy. His friends were his enemies. Although they did not all realize it, it was so. *1LtMs, Ms 2, 1855, par. 5*

These trials have done their work; but although all even now do not realize or understand the sufferings of mind caused by those trials, God has noticed them. Not one sorrowful pang will be passed by unnoticed. Disease has been making progress upon him, but God has answered prayer in his behalf and done that for him that no medicine could do. I saw the efforts made for the recovery of health were right, but God's power above all, said the angel. I saw that medicine could not cure him. God's power had sustained him and

by still looking to the stronghold, he would obtain strength. I saw that he must lay aside his anxiety and care, for God is willing he should be relieved from such wearing labor and have rest in a measure and attend more to the cultivation of the minds of our children; try to fit them for heaven, explain in an easy way to them, and in an understanding manner, the way of salvation. *1LtMs, Ms 2, 1855, par. 6*

I saw also that more time should be spent in devotion and care for our own souls; that our duty would not be as we travel to enter into individual trials and the burdens would not be laid upon us as they have been; that such mental trials and sufferings endured for others' wrongs would be too much for his now broken-down health. God is lifting these burdens from us and James has not understood it; has feared he was displeasing God and that was why he did not feel the burdens, but in mercy God has been relieving from these burdens. He could now take all the anxiety and care upon him, labor with all his might and last a short time and go down to the grave; or he can now be relieved while he has some strength left, improve and last longer and his voice can be heard and he can have influence yet and do good. *1LtMs, Ms 2, 1855, par. 7*

## Ms 3, 1855

Fragments

NP

May 5, 1855

Portions of this manuscript are published in *1Bio 318*. See also *Annotations*.

I then inquired if James would be spared or would be removed before the time of trouble. Said the angel, What is that to thee? Follow Jesus, follow the opening providence of God. Have unwavering faith in His promises. Walk by faith and not by sight. *1LtMs, Ms 3, 1855, par. 1*

In regard to the office and what our duty is in regard to it, had no light, but was sighted to other visions that God had given. Look at them carefully; lose not sight of the opening providences of God; carefully regard all His teachings and obey them. I saw that no longer should those connected with the office bear the burdens they have borne. They must, they must, be free in mind and then their health will improve. There has been none to help them bear their burdens, but if faint or discouraged the comfort they had was to see others in the same state. *1LtMs, Ms 3, 1855, par. 2*

# 1856

## Letters

### Lt 1, 1856

Howland, Brother and Sister

Battle Creek, Michigan

July 15, 1856

Portions of this letter are published in *1Bio 341-342*. See also *Annotations*.

Dear Bro. and Sister Howland:

No doubt you are wondering why Sister White does not write you, but cares, sickness, and journeying has hindered me. We returned last week from a journey of two weeks. We had a weary journey, but the Lord strengthened us. We started for our journey intending to remain four days at Hastings and then return home, but Sunday as we were going to the Court House, my husband to preach Sister Hutchinson's funeral sermon, two Brn. met us and said they had come for us 16 miles on foot to get us to go to Bowne, that some were anxious to be baptized, and as they had only heard one (Bro. Frisbie) they wanted a new gift. They went to the Court House and the Lord gave my husband strength and liberty to talk the truth. After [the] meeting closed these two brethren then walked home from that afternoon meeting 16 miles. All their errand was to get us to go to that people. We sent an appointment for that place, then went on our way to Grand Rapids, from Grand Rapids to Bowne. Our meeting on the Sabbath was well filled, although it was in the midst of the hay harvest. We both had liberty. *1LtMs, Lt 1, 1856, par.*

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Perhaps you will have an interest to hear about these Brn. more particularly. They are only a few months in the message, they numbered 17, two strong in the faith. A physician and wife, very smart people, moved away, but before we left there were two more

embraced the truth, making their number good. These brethren never heard but one man talk the truth, and they had read our publications, been convinced, and within three months 17 Sabbath keepers were raised up. *1LtMs, Lt 1, 1856, par. 2*

They are substantial souls; some of them, or all, used tobacco. One Bro. had just bought two pounds; he read the piece in the *Review*, he laid aside his tobacco, and has tasted none since. This ought to shame those who profess the third angel's message, and have professed it for years, yet need to be often exhorted about their tobacco. A number of these Brn. have left off the use of tobacco, and another [also] that has just been converted out from the world from being a profane man to the third angel's message. *1LtMs, Lt 1, 1856, par. 3*

Sabbath noon four were led down into the water and baptized. One sister came to be baptized, a beautiful woman, intelligent, [who] had been a school teacher for years. But for three years [she] has been a cripple, has wheels to her chair and goes round the room on these wheels and does her work in this way. James and her husband carried her into the water and there she was baptized. Not one went in so calm, and was so sweetly blest as that sister. *1LtMs, Lt 1, 1856, par. 4*

Sunday two decided for the truth, and three more are thoroughly convinced. Their heart is with us, and we think they will start from that meeting to take a stand for the whole truth, notwithstanding husbands and fathers [who] stand in the way. The two that decided while we were there slept not all night. They were counting the cost and decided, come life or death, to sell all to buy the field. They were hungry souls for the truth and it was good to try to encourage them. But I must write upon something else. *1LtMs, Lt 1, 1856, par. 5*

When we returned home found my little Willie sick with sore mouth and canker; he is better now but the summer complaint troubles him some. Henry is quite a large boy, does a great many errands, is a smart boy. Edson is a smart boy making good progress in reading. Henry says he sent you a letter. I would like to have seen it and corrected it some. Poor Clara, yet not poor, sleeps in the cold



grave; her loss we deeply feel; it can never be made up; it was so sudden, too. That tumor broke within and she mortified immediately. My children need her care. How can I go at all? It seems to me I must be confined at home constantly. O, do move out here and then I will leave my baby with you; the best little fellow you ever saw, and when I go [I] can feel easy about him. Why don't you come? Can't you come? There is work enough here and it is nearly one half higher than in Topsham. It does seem that I must have you here. My health is better than it has been. My husband enjoys better health. Do write me. Why keep silent so long?<sup>1</sup>*LtMs, Lt 1, 1856, par. 6*

Love to all.<sup>1</sup>*LtMs, Lt 1, 1856, par. 7*

**Lt 2, 1856**

Everts, Br.

Refiled as *Lt 14, 1857*.

## Lt 2a, 1856

Loveland, Brother and Sister

Battle Creek, Michigan

January 24, 1856

Portions of this letter are published in *RC 351*; *1Bio 335-336*; *10MR 21*. See also *Annotations*.

Dear Brother and Sister Loveland:

We received a letter from Sister Loveland. It was a sad letter, and we felt bad about things in your place. *1LtMs, Lt 2a, 1856, par. 1*

But, dear sister, you must not sink down discouraged. The faint-hearted will be made strong; the desponding will be made to hope. God has a tender care for His people. His ear is open unto their cry. I have no fears for God's cause. He will take care of His own cause. Our duty is to fill our lot and place, live low, humble at the foot of the cross, and live faithful, holy lives before Him. While we do this we shall not be ashamed, but our souls will confide in God with holy boldness. *1LtMs, Lt 2a, 1856, par. 2*

God has released us from burdens; He has set us free. Ever since the conference we have been rising. Our meetings have increased in interest every Sabbath. I have been trying with all my heart to shake off the shackles that bound me. And for weeks and months I can say I have been free, and free indeed, and again I have a testimony for the children of God. I am determined to work out what God works in. Salvation I prize above everything else. My eternal interest engrosses my whole attention. *1LtMs, Lt 2a, 1856, par. 3*

God has wrought for us in a remarkable manner since the conference. My husband has been much afflicted. Incessant labor has nearly carried him to the grave. But our prayers have ascended to God morning, noon, and night for his restoration. All medicine has been entirely laid aside, and we have brought him in the arms of our faith to our skillful Physician. We have been heard and answered. An entire change has been wrought for him. The disease

has left his lungs and made its appearance upon his thighs and limbs in the shape of large red blotches, and we believe without a doubt, if he is careful of the health God has given him, his strength will increase and he will be able to overcome the disease that has fastened upon him. *1LtMs, Lt 2a, 1856, par. 4*

Dear Sister, it would be impossible for me to go into a recital of the sufferings I have passed through, the anxiety, and the dread thought that I should be left a widow, my dear children without a father's care. The scene has changed. God's hand has mercifully been reached down to our rescue. My husband enjoys good health, and my children are rugged. They never enjoyed so good health before. Little Willie is healthy and very pleasant. *1LtMs, Lt 2a, 1856, par. 5*

I never took so much comfort with my family as now. Our family has always been so large. But now we only number eight and I can enjoy the company of my children, they can be more under my own watchcare, and I can better train them in the right way. All of us are united for the blessing of God, and morning, noon, and night His sweet blessing distills upon us like the dew, making our hearts glad and strengthening us to fill our place and glorify our Redeemer. *1LtMs, Lt 2a, 1856, par. 6*

Dear Sister, our enemies may triumph. They may speak lying words, and their slandering tongue frame slander, deceit, guile; yet will we not be moved. We know in whom we believe. We have not run in vain, neither labored in vain. Jesus knows us, dear sister. A reckoning day is coming and all will be judged according to the deeds that are done in the body. My eye is fixed upon the mark of the prize, and in the strength of God I will make my way straight through here. *1LtMs, Lt 2a, 1856, par. 7*

It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bolder and harder in his iniquity. Yet, for all this, we will not be moved. We have not run as uncertain. No, no. My heart is fixed, trusting in God. We have a whole Saviour. We can rejoice in His rich fulness. I long to be more devoted to God, more consecrated to Him. This world is too dark for me. Jesus said He would go away and prepare mansions for us, that where He is

we may be also. [*John 14:2.*] Praise God for this. My heart leaps with joy at the cheering prospect. *1LtMs, Lt 2a, 1856, par. 8*

Religion is made to dwell too much in an iron case. Pure religion and undefiled leads us to a childlike simplicity. We want to pray and talk with humility, having a single eye to the glory of God. There has been too much of a form of godliness without the power. The outpouring of the Spirit of God will lead to a grateful acknowledgement of the same; and while we feel and realize the wondrous love of God, we shall not hold our peace, we shall sacrifice to God with the voice of thanksgiving and make melody to Him with our hearts and voices. Let us plant our feet upon the Rock of ages and then we will have abiding support and consolation. Our soul will repose in God with unshaken confidence. *1LtMs, Lt 2a, 1856, par. 9*

Why do we so seldom visit the fountain when it is full and free? Our souls often need to drink at the fountain in order to be refreshed and flourish in the Lord. Salvation we must have. Without vital godliness our religion is vain. A form will be of no advantage to us. We must have the deep workings of the Spirit of God. My whole soul is interested in this last message of mercy to be given to the world. We are to be purified and refined under this message. *1LtMs, Lt 2a, 1856, par. 10*

Dear sister, do not be discouraged. God is sifting His people. He will have a clean and holy people. We cannot read the heart of man. God has not placed in man a window, that we can look into his heart and see what is there, but He has opened ways to keep the church pure and clean. A people has arisen, a corrupt people that could not live with the people of God. All their evil passions must be gratified. They had a suitable time to repent if they would, and overcome their wrongs, but no. Self was too dear to die. They nourished it and it grew strong, and they separated from the peculiar, self-denying people of God. *1LtMs, Lt 2a, 1856, par. 11*

I thank God for this way that has been opened to save the church from the frown and wrath of God that must have come upon them if these corrupt individuals had remained with them. Every honest one that may be deceived by this people will have the light in regard to

them if every angel has to leave glory to visit them and enlighten their minds. We have nothing to fear in this matter. As we near the judgment, all will manifest their true character and it will be made plain to what company they belong. *1LtMs, Lt 2a, 1856, par. 12*

The sieve is going, and let us not say, Stay Thy hand, O God. We know not the heart of man. If God causes the feelings of the heart to be manifested and gives you sight of what is in the heart by the words of the mouth (by the fulness of the heart the mouth speaketh), let it not afflict your soul too much, although your hopes may be cruelly disappointed. But the church must be purged, and will be. "Fret not thyself because of evildoers." [*Psalm 37:1.*] God reigns; let the people tremble. *1LtMs, Lt 2a, 1856, par. 13*

**Lt 3, 1856**

Stevens, Harriet

Refiled as *Lt 12, 1857*.

## Lt 4, 1856

Friends at Home

Volney, Iowa

December 24, 1856

Portions of this letter are published in *1Bio 347-348*. See also *Annotations*.

Dear friends at home:

Here we are 14 miles this side of Waukon. We are all quite well. Have had rather a tedious time getting thus far. Yesterday for miles there was no track. Our horses had to plough through snow, very deep, but on we came. O such fare as we have had on this journey. Last Monday we could get no decent food and tasted not a morsel, with the exception of a small apple, from morn until night. We have most of the time kept very comfortable, but it is the bitterest cold weather we ever experienced. *1LtMs, Lt 4, 1856, par. 1*

We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return. One landlord was the first class of society. A man of sense and influence told us our entertainment should cost us nothing if we would hold meetings there. There seems to be an interest awakened at every place we stop. We think we shall have some meetings in this place next first day. *1LtMs, Lt 4, 1856, par. 2*

Well how are my dear children? Jenny, keep little Willie quite close at home this bitter cold weather. Don't let my children expose themselves. Watch their clothing. Don't let them be warm and sweating in the house and when they go out dress them very warm. Keep their stockings patched up warm. Have each of the children learn every day a lesson. Encourage them to learn every way you can. *1LtMs, Lt 4, 1856, par. 3*

Have had some bad dreams about little Willie. O how thankful shall I be to see home, sweet home, again and my dear little boys, Henry, Edson and Willie. *1LtMs, Lt 4, 1856, par. 4*



Children, be good and love the Lord and as Jenny wishes you to mind what she tells you, as you would your mother. Be kind to each other, loving, yielding and don't be foolish and unsteady. Be sober, read the precious Word of God. Children, be thankful for your comfortable home. We often suffer with cold, [and] cannot keep warm [even] sitting before the stove. Their houses are so cold and your mother suffers with cold in her head and teeth all the time. Wear two dresses all the time. *1LtMs, Lt 4, 1856, par. 5*

Right about here there seems to be a better class of people and better houses than back, but last night we slept in an unfinished chamber, the pipe running through the top of the house, and it was entirely open, a large space, big enough for a couple of cats to jump out of. *1LtMs, Lt 4, 1856, par. 6*

Had a long time, the brethren did, with a Presbyterian minister, dignified enough, I assure you. He had no evidence for first day and if Uriah had been here he would have laughed in his sleeve. *1LtMs, Lt 4, 1856, par. 7*

Pray for us. We are near the scene of conflict. I say pray for us, for God to open the way for our return, or we may be blocked in and remain all winter. Pray for the Lord to give us success. *1LtMs, Lt 4, 1856, par. 8*

In love. *1LtMs, Lt 4, 1856, par. 9*

**Lt 5, 1856**

Children

Volney, Iowa

December 24, 1856

Copied from *AY 40-41*.

## Lt 6, 1856

Cornell, M. E.; Palmer, D.; Kellogg, J. P.

NP

1856

Portions of this letter are published in *5MR 237*. See also *Annotations*.

To Brethren Cornell, Palmer, and Kellogg:

I was pointed back to the church meeting held at Battle Creek at the time when Brother and Sister Cornell's case was investigated. I saw that the work commenced well for Brother and Sister Cornell, but it did not go deep enough. The brethren were so rejoiced that Brother and Sister Cornell see where they erred that they did not continue their faithful warning and reproof, and our brother and sister did not continue to reach to the bottom and overcome every wrong. The enemy stepped right in, and Brother Cornell hardly felt satisfied with the course pursued by the brethren when his case was investigated. *1LtMs, Lt 6, 1856, par. 1*

He began to feel jealous of Brother Smith. Hard feelings crept in and he felt a repulsive feeling towards him. I saw these feelings were all wrong. I saw Brother Kellogg conversing with Brother Cornell and he was open-hearted and faithfully told him his feelings. They separated, and Brother Cornell kept turning the matter over and over in his mind. Satan made every word mean a great deal. Jealousy put a bad construction upon his motives, and from that time the work of the enemy was fully commenced to separate these brethren. *1LtMs, Lt 6, 1856, par. 2*

And Brother Cornell began to push Brother Kellogg. He looked back to last summer, and every word or expression was magnified and made the most of. I saw that when the conference was appointed here at Battle Creek, Brethren Kellogg and Palmer should have come, but they did not. They lost much [they] might have had, and had they attended the conference the existing trouble would have been saved. *1LtMs, Lt 6, 1856, par. 3*

I then saw Brother Waggoner did not move right in coming so hastily back to Jackson. The blame rested wholly upon himself, but as he was in difficulty Brethren Palmer and Kellogg should have made the best of it and taken hold to relieve his pressing necessity and not wait for particular feelings to guide them. Necessity is necessity and it must, if possible, find immediate relief. *1LtMs, Lt 6, 1856, par. 4*

I saw that Brother Kellogg had been observing for some time that the cause of God did not rise and progress. I saw that he had looked at Sister Angeline and considered that she was burdening her husband. I saw that when Brother Cornell felt like going to a place to labor and she did not feel reconciled to it, it was hard for her to cheerfully submit to her husband. She thought her feelings must be regarded. She had strong, wilful feelings about the matter. She had a way of her own about it, and at such times, if her wishes were not yielded to, she often had a nervous fit. All this was caused by unsubdued temper, and at such times Brother Cornell would be in doubt whether he had pursued the right course in being decided and moving according to the dictates of his own conscience, or whether he had not better have yielded to her wishes more, on account of her poor health. *1LtMs, Lt 6, 1856, par. 5*

His sympathies were awake at once and he has yielded his sense of duty altogether too much, and it has only fed this wilful, unsubdued spirit. It is these things that are a great reason for her poor health. The only way for Angeline to get the victory over this is to govern herself and submit to God, consecrate herself to God, yield up her will and her stubborn spirit, and then these nervous fits would not occur. These things hinder the work of God and throw Brother Cornell into a state of anxiety and care, cripple his usefulness and mar the work of God. *1LtMs, Lt 6, 1856, par. 6*

These things have caused Brother Kellogg to lose confidence in Angeline, and he knew that Brother Cornell had been influenced by these things. Angeline had affected him and he looked back to the investigation at Battle Creek where the work commenced well and honestly and correctly, but did not go as thorough and deep as it ought to have gone. His confidence in Brother and Sister Cornell was shaken. *1LtMs, Lt 6, 1856, par. 7*

Brother Kellogg had tried to be a faithful and true steward and administer as God had prospered him. He saw no fruit of scarcely anything he had done, and settled it in his mind that he would be doubly assured that the objects of his charity should be worthy before he would impart his means to them. He became discouraged. Unbelief came in, and when Brother Palmer went to Brother Kellogg burdened, Brother Kellogg was tried. It did not look right to him. He looked at his own poor health, and almost every one of his family that could help him were invalids. He looked at his son, who had very nearly lost his life by traveling with the tent and enduring so much exposure, and he looked at Brother Palmer's family in almost perfect health; he compared the plain manner of his wife's and children's clothes to the different course Sister Palmer had taken in dressing herself and children, and he felt that he was misjudged. *1LtMs, Lt 6, 1856, par. 8*

He could not see that he had lost the spirit of sacrifice. He gave way to his feelings, and the temptation of the enemy came in. He yielded, was hasty. He saw this afterwards, was convinced he manifested wrong feelings, and confessed it. *1LtMs, Lt 6, 1856, par. 9*

The proposition of Brethren Palmer and Kellogg was correct, to let this difference of opinion drop. This would have been just right. If Brother Cornell had been standing in the counsel of God how easy could he have been peacemaker and fulfil one duty of his calling. How easy then for the breach to be healed. It should have been Brother Cornell's study, How can I help the cause of God and prevent an open rupture here? One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Brother Cornell made a wide breach. *1LtMs, Lt 6, 1856, par. 10*

Then instead of the Lord's working, Brother Cornell began to work. He was not then God's instrument, but going at his own bidding. And, instead of feeling, Who is sufficient for these things? and with prayer and tears going to Brother Kellogg, and like a child entreating him as a father, he felt sufficient for the work. He had a self-dignity and an exalted spirit and he pushed the matter through to cut off one that was more experienced in the cause of God than himself. He was blind to his own weakness, blind to his own heart,

and the sweet, melting Spirit of God was not with him.*1LtMs, Lt 6, 1856, par. 11*

As Brother Kellogg was pursued in this matter, he hardly knew what to make of it. He was astonished, and he gave way to his feelings and manifested a wrong spirit. I saw the work against Brother Kellogg was cruel. He had been desponding, had lost his faith and looked upon the dark side too much, and had distrusted God. But his brethren could have come in and comforted him and encouraged him and he would have overcome these feelings and when God should call upon him to aid His children he would have cheerfully assisted.*1LtMs, Lt 6, 1856, par. 12*

I saw that the burden that has been upon him has been almost too much for him. His children have lain near his heart and their eternal interest has been his main study, while others—who have neglected the spiritual interest of their children—are not prepared to sympathize with him in his anguish of spirit if he saw his children going astray and losing their interest in the truth. The course of his son Smith has almost crushed him, and while his heart has been sore stricken his comforters have been like Job's. The brethren could have soothed him in his anguish, but instead of this the iron entered their hearts and he has been thrust with side and shoulder.*1LtMs, Lt 6, 1856, par. 13*

I saw the course of Brother Dickinson's family in regard to Smith was most cruel and unnatural. The advice for children to disregard the special wishes of their parents—this cannot be too highly censured. I saw if God had not had a kind regard for Brother Kellogg in this time of severe trial, his mind would have strained; but God's hand has been beneath him.*1LtMs, Lt 6, 1856, par. 14*

I saw that Brother Cornell had not counseled with his aged brethren as he should have done; he was too independent. Those who have brought up a family and, like Abram, have commanded them after themselves, are almost always better prepared to judge in matters of the church than young preachers. Some of the preachers have got out of their place. They have felt perfectly qualified in church matters when their own hearts were not right. I saw that Brother Cornell must die to self-dignity and must get rid of jealousy, for it is

cruel as the grave. *1LtMs, Lt 6, 1856, par. 15*

Said the Angel, "God's children are as the apple of His eye, and when you touch them to hurt them you touch the apple of God's eye." [*Zechariah 2:8.*] Said the Angel, "The oil and the wine have been hurt. Hurt not the oil and the wine." [*Revelation 6:6.*] Said the Angel, "Rebuke not an elder, but entreat him as a father." [*1 Timothy 5:1.*] This, I saw, did not mean preachers, but aged men, those that are fathers in experience. This has been overlooked in Brother Kellogg's case. He has been treated more like a disobedient child than a father. *1LtMs, Lt 6, 1856, par. 16*

I saw that with great trembling should the young preachers receive an accusation against their fellow laborers and the old hoary-headed fathers of the church. I saw there was not that weeping spirit and meek spirit among the preachers there should be. I saw that all that was required of Brother Cornell was to break all down before God, have a humble, childlike spirit, and then will he plant himself firmly in the hearts of his brethren. I saw you must be careful how you stretch out your hand to bring rebels into the camp, lest the Lord destroy you and them together. If God has honest ones among the Messenger Party that have left us, they will find enough to do to come all the way back, confessing humbly their wicked course. We must not meet them halfway. Let them make thorough work themselves, then shall we know that God has wrought for them. *1LtMs, Lt 6, 1856, par. 17*

In love. *1LtMs, Lt 6, 1856, par. 18*

**Lt 7, 1856**

Friends in Mannsville

Refiled as *Lt 20, 1860*.



**Lt 8, 1856**

Stevens, Harriet

Battle Creek, Michigan

January 21, 1856

Previously unpublished. See also *Annotations*.

Dear Sister Harriet [Stevens],

I received your letter in due time but have not known what to write you. When your letters arrived, father and mother were far from us at Iowa to visit my only brother. Knew not how to have you direct the things until mother could tell me. *1LtMs, Lt 8, 1856, par. 1*

I am now a cripple. Fell four weeks ago today, laming myself. I injured my ankle bone considerably. I am confined to my crutches, but have reason to praise God that my limb is not broken. I know that the care of the angels was over me, or I should now be suffering with a broken limb. *1LtMs, Lt 8, 1856, par. 2*

There are some things I have seen in vision concerning you [that] I must write. I wrote it to Uriah and will send you a copy. *1LtMs, Lt 8, 1856, par. 3*

Dear Brother Uriah, in my last vision I saw particularly the position you occupy, that it was pleasing to God for you to stand as you do in regard to the paper, that the Lord would strengthen and uphold you if you walked carefully before Him, and He would make you an instrument of good to His children. In order to grow every day in grace and overcome the temptations of Satan, you must have the special help of God and you can shed a holy influence. *1LtMs, Lt 8, 1856, par. 4*

I saw some things that were a detriment to you or a hindrance. I was shown the communication from Harriet to you was like so many clogs to you. They lack the savor. If Harriet was baptized with the Spirit of God, if she was devoted to Him, then her letters would have a good influence, and if she enjoyed salvation, her letters

would breathe it. Harriet has a good talent, but the sweet, humble, devoted, childlike spirit is lacking and without this all that talent is no more than the talent of any of the world. She lacks consecration. She lacks religion. God will not accept the thoughts of her mind unless they run in the channel of salvation, purified and refined by His Spirit. *1LtMs, Lt 8, 1856, par. 5*

Unless there is a work done for Harriet, she cannot be saved. A form will be of no advantage to her. If Harriet would spend a portion of her time in praying to God that she spends in writing letters, it would be much more for her benefit and the benefit of others. I saw that multitudinous letters void of the Spirit of God, sent abroad, is a curse to God's cause and a curse [to] the one that writes them. *1LtMs, Lt 8, 1856, par. 6*

I saw that God had a higher, holier calling and work for you. That you should not spend your precious time in answering such letters. I saw that no station on earth is more important than [the one that] those occupy that are at the head of the paper, and write for it, and expressly who have to do with it. God has placed you there. It is an important work. Brother Uriah, you must be consecrated to God in order to fill your place and exert a holy influence. I knew not at first what to do with the vision but concluded to send it [to] you, Uriah, and also to Harriet. *1LtMs, Lt 8, 1856, par. 7*

Here is a vision written to Roxanna. *1LtMs, Lt 8, 1856, par. 8*

Dear Sister Roxanna. My mind is burdened and distressed. After the vision that was given me for you and Harriet, while you were at Rochester, I begged and prayed that it might have its designed effect upon you and Harriet, but could see no effect of a change. In the last vision given me here at Battle Creek, I saw that there had been no change. There had no more consecration or devotion. I saw that the attachment manifested there in Rochester between your mother, Harriet, and yourself was a curse to you all. This few bundling together to the neglect of others meets the frown of God instead of His approbation. It is acting out the foolish affection manifested by the world for each other. It is not sanctified by God. It does not advance His glory. *1LtMs, Lt 8, 1856, par. 9*

The work of serving God is an individual work and if this was fully

realized by you and others of the young, and you would watch strictly over pride and correct wrongs in each other—pride, self-exaltation and a selfish spirit—God would be better pleased. But now the young have joined hands to take the thoughts and affection from Jesus and center them upon each other. They unite in frivolity and pride, and this misapplied affection is only a curse. It should first center in God, be tried, purified and refined by Him, then it will lead to a holy yearning of soul for others that are on the background, not to bundle together but to bring them near to the cross that the same love that animates and strengthens the heart of one may be felt by all. *1LtMs, Lt 8, 1856, par. 10*

The inquiry will be made, What shall I do to be saved? It is not sinners alone that should make this inquiry, but if those that have named the name of Christ could get sight of their own hearts, their love to be like the world, the vanity and pride lurking in the heart, the cry would be raised, What shall I do to be saved? *1LtMs, Lt 8, 1856, par. 11*

I saw that you were not the same Roxanna now that you were before Harriet came to Rochester. The hope that you possess is not a saving hope. It cannot save you unless you let it purify you and you act it out. I was pointed back to last summer. I saw that your heart was not in the work of God. It was not knit with God's cause, but only as far as you received full compensation for your labor, so far was your interest. A selfish feeling possessed you to take from the treasury of God, by receiving pay more than your labor deserved, more than you actually earned. You did not realize that you were laboring in the cause of God and you were not willing to make extra efforts unless it was for your own self-advantage. God notices this. Such a principle is not pleasing to Him. Often in the office stories and other things have occupied your time; and your interest that should be fully in the work was not there. The gratitude that should fill your heart for the merciful dealings of God in bringing you from Vermont, and Warren and your mother, all of you, being together and the way being opened before you to obtain a living, and the good health He has blessed you all with, has not called forth from you humility and gratitude. I saw that if God removed these blessings from you now, trials will arise that you have not anticipated that will bring anguish of soul [to] all. All of you, each

one of you, have possessed selfishness and feelings of independence that did not become you. *1LtMs, Lt 8, 1856, par. 12*

The union between you and Harriet was all wrong. Her influence has had a tendency to lead your mind directly from God, from your eternal interest. Your mind has been upon story books too much, and your reading these books together fills the mind with things not pertaining to your eternal interest. [In] vain reading and shutting the Spirit of God from you, you have lost your humility and have thought more of your appearance. Oh, you had better been studying your own hearts, how you should show yourselves approved unto God. *1LtMs, Lt 8, 1856, par. 13*

Harriet, I have now written both visions, and I would ask you if you have not been reproved for these very things before in vision, and how could you set the example that you did to Roxanna and read with her. Roxanna is not the girl she was. Vanity fills her heart, and she has no appearance of a Christian about her. *1LtMs, Lt 8, 1856, par. 14*

Last Sabbath she made a good move, came forward to the anxious seat for prayers. May the Lord have mercy upon the fatherless and widow is my earnest prayer. *1LtMs, Lt 8, 1856, par. 15*

Sister Harriet, do you remember the vision about Brother Hastings' family and the influence of your letters upon them, and your influence upon Arabella? It led her from God and she never, until her sickness, possessed the spirit [that] she should, after her wanderings. It was easier for her to wander than to return from these wanderings. I have seen in vision she was afflicted and her life was the forfeit. *1LtMs, Lt 8, 1856, par. 16*

**Lt 9, 1856**

Below, Sister E. P.

Battle Creek, Michigan

January 1, 1856

Portions of this letter are published in *HP 352*; *1Bio 332-334*; *3MR 225*; *7MR 231*. See also *Annotations*.

Dear Sister Below,

We received your kind and welcome letter in due time, containing three dollars, one from Sister Boyers, and two from yourself. Thank you for your donation. *1LtMs, Lt 9, 1856, par. 1*

We have been meaning to write you for some time, but have had many visions to write to individual cases, and have scarcely got through yet. *1LtMs, Lt 9, 1856, par. 2*

My health is quite good except a lame ankle. In coming from Sarah's to our house, I slipped and fell, wrenching my foot backwards and putting my ankle out of joint. In rising it flew back again, but the bone of my left limb is injured, split, and I am a cripple for the present, cannot bear a pound's weight upon it. It is more than a week since I was hurt. I can hobble around a little with crutches, but I will not murmur or complain. It was a merciful Providence that saved me from breaking my limb in two places. When I think how my limb twisted and then the whole weight of my body fell upon it, I know that the angels of God must have protected me or I should be suffering with distress from a broken limb. *1LtMs, Lt 9, 1856, par. 3*

Jenny and Clarissa are quite well; Clarissa has not been as well as she is now for eight years. Jenny is much better than she has been since before she had the ague. The children are quite rugged. Edson, you know, has been generally poorly but he is coming up; is quite tough. James enjoys better health than he has for some time back. We praise the Lord for this. For weeks past the Lord has been good and gracious to us, and I long to be more devoted to Him. We

have lived at too great a distance from God, and that is why we have had so little strength. We must draw nearer to God.*1LtMs, Lt 9, 1856, par. 4*

This world is too dark for me, it is not my home. Jesus said He would go away and prepare mansions for us, that where He is there we may be also. [*John 14:2.*] We shall ever dwell with and enjoy the light of His precious countenance. My heart leaps with joy at the cheering prospect. We are almost home. Heaven, sweet heaven, it is our eternal home. I am glad every moment that Jesus lives, and because He lives we shall live also. My soul says, Praise the Lord. There is a fullness in Jesus, a supply for each, for all, and why should we die for bread or starve in foreign lands?*1LtMs, Lt 9, 1856, par. 5*

I hunger, I thirst, for salvation, for entire conformity to the will of God. We have a good hope through Jesus. It is sure and steadfast and entereth into that within the veil. It yields us consolation in affliction, it gives us joy amid anguish, disperses the gloom around us and causes us to look through it all to immortality and eternal life. It is just what we need. We cannot part with it. Earthly treasures are no inducement to us, for while we have this hope it reaches clear above the treasures of earth that are passing away and takes hold of the immortal inheritance, the treasures that are durable, incorruptible, undefiled, and that fade not away. This hope we will cherish. We will cling closer and closer to it. It will live when everything else dies.*1LtMs, Lt 9, 1856, par. 6*

Our mortal bodies may die, and be laid away in the grave. Yet the blessed hope lives on until the resurrection, when the voice of Jesus calls forth the sleeping dust. We shall then enjoy the fullness of the blessed, glorious hope. We know in whom we have believed. We have not run in vain, neither labored in vain. A rich, a glorious reward is before us; it is the prize for which we run, and if we persevere with courage we shall surely obtain it.*1LtMs, Lt 9, 1856, par. 7*

I cannot express my gratitude to God for what He has done and is still doing for us. For weeks our peace has been like a river. The heavenly dew has distilled upon us morning, noon, and night, and

our souls triumph in God. It is easy believing, easy praying. We love God, and yet our souls pant for living water. There is salvation for us, and why do we stay away from the fountain? Why not come and drink that our souls may be refreshed, invigorated, and may flourish in God? Why do we cling so closely to earth? There is something better than earth for us to talk about and think of. We can be in a heavenly frame of mind. Oh let us dwell upon Jesus' lovely, spotless character, and by beholding we shall become changed to the same image. Be of good courage. Have faith in God.*1LtMs, Lt 9, 1856, par. 8*

We should love to hear from you and Sister Cottrell and of the children as often as possible. I designed writing Sister Cottrell a letter with this but James has other writing I must do, so she must excuse me. Much love to Brother and Sister Cottrell and their children, Willard and his wife. Tell them to go on. The crown is before us. Put all the armor on, like valiant soldiers stand. Much love to Mary and Frank.*1LtMs, Lt 9, 1856, par. 9*

I hope Frank is attending to his eternal interest, and is preparing for the judgment. Tell him I want to meet him in heaven. Tell Mary to be faithful, to watch and pray. That is the life of the Christian. Love to Brother and Sister Boyers and their children. I want to see you all, Brother Harvey and family and all the saints—I cannot number all. Pray for us.*1LtMs, Lt 9, 1856, par. 10*

We are going to ride about thirteen miles today in the country. The brethren think we ought to have a little house put up. We pay now \$1.50 per week for rent, and have scarcely any conveniences at that. Have to go a great distance for water; have no good shed for our wood. We put a few boards up at our own expense just to cover our wood. We shall make a beginning; cannot tell how we shall succeed. May the Lord guide us in all our undertakings is my prayer.*1LtMs, Lt 9, 1856, par. 11*

Do write to us. You are very near our hearts. What a nice piece Brother Roswell [Cottrell] wrote! It hit the nail on the head; it will do much good.*1LtMs, Lt 9, 1856, par. 12*

In love.*1LtMs, Lt 9, 1856, par. 13*

## Lt 10, 1856

Lamson, David

NP

January 1856

Previously unpublished. See also *Annotations*.

Dear Brother [David Lamson]:

George has requested me to write a few lines in his letter. All are at meeting and so I will improve a few moments now.<sup>1</sup>*LtMs, Lt 10, 1856, par. 1*

Let me inquire, brother, How are you? Does the present truth look as precious to you as it used to? Or have you lost your first love and has your interest decreased? As you are separated from those of like precious faith, the need of double watchfulness and prayer I suppose you realize. David, you have enjoyed the sweet salvation of God. Do you enjoy this now? Are you awake to the charms of the present truth? Do you see new beauty and glory in His Word? Is Jesus your own dear Saviour, your buckler and shield, your front guard and reward? Is His praise in your heart and upon your lips? If it is not, awake, awake, stir thyself; arouse the drowsy energies of your soul. Christ is coming—precious news! It is always new. We rejoice in it. It cheers us in gloom and darkness. Almost home! Precious sound! Our home here is a sorrowful one but Jesus has gone to prepare for us a holy and happy home and sorrow will never be known there.<sup>1</sup>*LtMs, Lt 10, 1856, par. 2*

The Lord has wrought for us in a signal manner. He has heard prayer for my husband and myself. We have often visited the throne of grace. We have earnestly wrestled with God for healing power. Morning, noon, and night we have felt the sweet blessing of God. It has distilled upon us like the dew. We have known here what sweet victory and salvation was since the conference. Our meetings here increase in interest every Sabbath. I sincerely wish you could attend meeting with us here upon the Sabbath. The windows of heaven are often opened and blessings from God are poured upon us. We



feel deeply our weakness, our own unworthiness, but the lovingkindness of God to so unworthy a creature as myself has not changed, His love often warms my heart and calls forth from me grateful acknowledgements of the same. I will not hold my peace. The praise of God is in my heart and upon my lips.*1LtMs, Lt 10, 1856, par. 3*

Dear brother, do not yield one particle of the truth. Stand stiffly for the truth and then the truth will make you free. There is a rich fullness in Jesus, a supply for each, for all. Oh come, David, come to salvation's Fountain and drink that your soul may revive and flourish.*1LtMs, Lt 10, 1856, par. 4*

Oh why do we die for bread or starve in a foreign land? Our Father's house has rich supplies and bounteous are His hands. Jesus is precious. Let us live close to His bleeding side, and let us not shrink at trials. If you think you have many trials, I would say, Remember Calvary. Remember the King of glory in the garden sweating as it were great drops of blood. Next, see Him condemned, mocked at, spit upon, and then hung upon Calvary's cross, the nails driven through His tender hands and feet. Hear Him cry in the agony of His soul, "My God, my God, why hast thou forsaken me?" [*Matthew 27:46.*] All this untold agony, all this unrealized suffering was for you and me, for our sins, and if we have trials let us remember Him that endured the contradiction of sinners against Himself. Oh for the deep movings of the Spirit of God! I want to earnestly covet the purifying trials that will make me richer in glory.*1LtMs, Lt 10, 1856, par. 5*

Please write me just how you prosper. We all feel interested for you.*1LtMs, Lt 10, 1856, par. 6*

In love.*1LtMs, Lt 10, 1856, par. 7*

## Lt 11, 1856

Sperry, Brother and Sister

Battle Creek, Michigan

April 1856

Previously unpublished. See also *Annotations*.

Dear Brother and Sister Sperry:

While your parents were here I was shown in vision the following concerning them: *1LtMs, Lt 11, 1856, par. 1*

I saw in vision that God was not displeased with your moving west, that you could have no influence in Panton. I saw that you must move carefully, have all that you possess upon God's altar, have all your substance there. You have at times thought it was there, but if all had been on God's altar, you would feel more of a spirit of sacrificing. This you have not had. You know but little [of] what it is to sacrifice for God's cause and honor Him with your substance. You have had but few blessings from the poor and needy because their hearts were made glad by your generosity. *1LtMs, Lt 11, 1856, par. 2*

I saw that you both naturally loved this world, loved money, and this is, and still will be, a snare to you. You cling to money closely, especially Brother Gardner. I saw that you would have to view these things in altogether a different light before you can be fitted up and prepared for the time of trouble. I saw that in order for you to have health and the blessing of God you must keep the possessions out of your heart, you must get rid of a covetous spirit. You must have your substance where you can use it for God's glory in His cause, as well as to use it for your own self-interest. *1LtMs, Lt 11, 1856, par. 3*

I saw that you never have looked at this matter in the true light. I saw that you should not, in going west, let your natural or sympathetic feelings lead you astray. Your son is no more precious in the eyes of the Lord because he is your son, than another young

man that loves not the truth of God and keeps not His commandments. I saw that you should not link with him but keep entirely separate, and it will save you trouble and perplexity. Yet be patient, treat him kindly, and win him to the truth if you can. *1LtMs, Lt 11, 1856, par. 4*

Brother Gardner, you must command your words and actions. Let not your quick, hasty temper run away with you or overcome you. You must be a perfect overcomer. God would be better pleased if you both had more of an open-hearted, generous disposition. Here is where you fail; here is your weak point. You have gained some since you embraced the belief of Christ's coming, but you have not yet come where God wants you to come. You must overcome this lack and be quick to feel and see others' wants. *1LtMs, Lt 11, 1856, par. 5*

Deny yourselves, and when you bring a gift to the altar let it be the best of the substance. Reserve not the best for yourself and give the poorest away. God will not accept a lame offering. Present not that that will do you or the receiver no special good. Here is an opportunity for you to deny yourself and sacrifice an offering of the best of your substance, offered heartily, willingly. Upon these things you can improve. God despises an offering given grudgingly. You must improve on these things if you expect the approbation of God. *1LtMs, Lt 11, 1856, par. 6*

I saw that it should not be your object to go west to get rich, but to advance God's cause and His glory. I saw that a solemn responsibility rests upon you. You are God's stewards, handling means that He has lent you. It is not your own. You are not your own. You have been bought with a price. *1LtMs, Lt 11, 1856, par. 7*

I saw that Charles entering your family has been a benefit to you all. It has been a blessing to you. I saw that Charles and Rachel Ann both were beloved of God. I saw that Charles was a precious, chosen vessel and he could do good in the cause of God and should be left free from shackles to devote himself fully to the work of God. *1LtMs, Lt 11, 1856, par. 8*

I saw that you could help the cause by freely having a care for them. Do not wait for them to make their wants known, but be quick

to see them and supply their lack. They have felt delicate and embarrassed about receiving much from you, and you felt too much as though you were doing considerable. I saw that all that would have to be done for them (if what you have was upon God's altar) could be done with pleasure, as though it were to Jesus, and you would scarcely feel at all what you would do to supply their lack. This is one way in which you can help the cause of God.*1LtMs, Lt 11, 1856, par. 9*

You can safely bestow upon them. They are in no way prodigal of their means, and they must be careful lest their frugality should lead them too far, and they go to extremes and be too close, and their example be injurious to others.*1LtMs, Lt 11, 1856, par. 10*

All should be careful not to make a god of money. While some have needed a reproof about too free use of means, or extravagant use of it upon themselves, others go to the opposite extreme and are so careful of it as not to use it at all, and the cause of God is not advanced by their means. The means is held to be swept away by God's wrath and does no one good, and they fail of their heavenly treasure, fail of all. God loves to have His children open-hearted, generous, benevolent.*1LtMs, Lt 11, 1856, par. 11*

All have an influence. We should be very careful and in no way encourage selfishness, for this God hates. "God loveth a cheerful giver." [*2 Corinthians 9:7.*]*1LtMs, Lt 11, 1856, par. 12*

As I saw your cases, the angel said, "Cut loose, cut loose. Make decided efforts for thy eternal welfare." I saw you prized money too highly. Then I saw how paltry it was, how soon swept away. But if it was bestowed upon God's cause it would increase and it would be durable riches, safe and sure in heaven. A great work must be done for God's people, for they are getting hold of this world with both hands, and losing their hold of the eternal world. The spirit of sacrifice must revive or some souls will die and it will be those that have and do not.*1LtMs, Lt 11, 1856, par. 13*

(Signed) E. G. W.

Dear Brother and Sister: This is the vision given me for your parents. Have copied it as I wrote it then. I have been very, very

sick. Was sick when they were here. Had been sick for months before, with difficulty of lungs, every breath caused me pain. When they were here was attacked with brain fever. Gave up my husband and children, expecting to die, but James sent for brethren and sisters to pray for me. I was anointed and prayed for, and was instantly relieved of pain, yet the difficulty from my lungs was not removed.*1LtMs, Lt 11, 1856, par. 14*

The morning after I was healed, your mother was prayed for and blessed and healed. I was taken off in vision and saw the above. My weakness clung to me for weeks. But a few nights since I dreamed of being in meeting and exhorting all night. In the morning James awoke me thinking I was having a nightmare. I awoke with the forcible impression that I had received strength all through my system.*1LtMs, Lt 11, 1856, par. 15*

When I arose and dressed I knew that a wonderful work had been done for me. My throat and lungs were free. I felt like a new being, and the disease has not returned. The angel of God surely touched me in the night and I was healed. Praise God, praise Him for His wonderful goodness to me. My soul shall triumph in God.*1LtMs, Lt 11, 1856, par. 16*

## Manuscripts

### Ms 1, 1856

Vision given at Round Grove, Illinois

Round Grove, Illinois

December 9, 1856

Portions of this manuscript are published in *1T 149-153*. See also *Annotations*.

I was shown in vision some things concerning the brethren and sisters at Round Grove. I saw that God had warned those that had moved from the East to the West. He had shown them their duty,—that it must not be their object to get rich; but to do good to souls, to live out their faith and tell to those around them that this world was not their home. The warning was sufficient if it had been heeded; but there was no considering of what God had shown, but rushed on and on, become drunk with the spirit of the world. *1LtMs, Ms 1, 1856, par. 1*

“Look back” said the angel, “and weigh all that God has shown in regard to those moving from the East to the West.” Have ye obeyed it? I saw that ye had gone entirely contrary to God’s teachings, purchased largely, and instead of your works saying to those around you that ye are seeking a better country, it has plainly declared that here was your home and treasure. Your works have denied your faith, nor is this all,—the love that should exist between brethren is gone. “Am I my brother’s keeper” [*Genesis 4:9*], has been manifest. A selfish, covetous spirit has been in the hearts of the brethren. Instead of looking out for the interest of thy brother, and caring for him, it has been entirely contrary. In deal there has been manifested a selfish spirit,—a close spirit that God despises. The people of God that make so high a profession and that number themselves among the peculiar people of God, saying by this profession [that] they are zealous of good works, should have a noble, generous disposition, and should ever manifest a disposition to favor their brethren instead of their own selves, and should give

their brethren the best chance. Generosity begets generosity, selfishness begets selfishness. *1LtMs, Ms 1, 1856, par. 2*

I saw that through the past summer, the prevailing spirit has been to grasp as much of this world as they possibly could. I saw that the commandments of God have not been kept. With the mind we serve the law of God, and the mind has been serving the world; and while the mind was all occupied with things of earth, and serving themselves, they could not serve the law of God. The Sabbath has not been kept; the work of six days has been carried into the seventh. One hour, and even more, has often been taken off from the commandment—an hour of holy time from the holy Sabbath. *1LtMs, Ms 1, 1856, par. 3*

I saw that some of the Sabbath keepers who say to the world they are looking for Jesus' coming, and that they believe we are having the last message of mercy, yet give way to the natural feelings and barter and trade, and are a proverb among unbelievers, for their keenness in trade,—sharp and always getting the best end of a bargain. Better lose a little and exert a holier, happier influence, and show that this world is not their god. *1LtMs, Ms 1, 1856, par. 4*

I saw that brethren should feel interested for each other, especially should those who are blessed with health have a kind regard and care for those that have not good health, and should favor them. They should remember the lesson taught by Jesus of the good Samaritan. Here has been one that has had a generous heart, but in the wise providence of God he has been cruelly torn in pieces, and unable to bear or surmount obstacles. His nerves have received a shock from which he will never recover. Yet ye erred in judgment, purchased too largely. Still his brethren should have especially looked to and pitied and sympathized, and lent him a helping hand. But no, and when he is crippled and afflicted, his brethren have oppressed, and have not favored him. If all had kindly looked to, and aided him a little, they would not have felt it and they would have supplied his lack, comforted and cheered his heart, and had a sweet satisfaction and reward of well doing in their own souls. [They would have] comforted and strengthened an afflicted brother, and would have done as they would have wished to be done by, were they crippled like he. God has noticed these

things. *1LtMs, Ms 1, 1856, par. 5*

Said Jesus, Love one another as I have loved you. [*John 13:34.*] How much? Why His love cannot be told. He left the glory that He had with the Father before the world was, and was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. He bore every indignity and scorn patiently. Behold His agony in the garden when He prayed that the cup might pass from Him, His hands and feet wounded,—all this for guilty, lost man. And Jesus says, Love as I have loved you. How much? Well, enough to give your life for a brother. But has it come to this, that self must be gratified, the Word of God neglected? The world is their god—they serve it and the love of God has departed. *1LtMs, Ms 1, 1856, par. 6*

If ye love the world, the love of the Father is not in you. The Word of God has been neglected; in that are the warnings to God's people and in it are their dangers pointed out. But [they have had so many] cares and perplexities [that] they have hardly allowed themselves time to pray. There has been a mere empty form without the power of salvation. Jesus prayed, and O, how earnest I saw were His prayers, and yet He was the beloved Son of God. If Jesus manifested so much earnestness, so much energy, and agonizing, how much more need those whom He has called to be heirs of salvation, dependent upon God for all their strength, to have their whole souls stirred to wrestle with God, and cry, "I will not let Thee go except Thou bless me." [*Genesis 32:26.*] But I saw hearts here had been overcharged with surfeiting and drunkenness and the cares of this life, and God and His Word have been neglected. *1LtMs, Ms 1, 1856, par. 7*

I saw that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. Also says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." *Matthew 6:19-21. 1LtMs, Ms 1, 1856, par. 8*



I saw it would have been better if there had been no attempts to preach the truth, for all their works denied their faith; and the last thing before attending the meeting was this world. It was carried even to the house of God, planning upon earthly things. It was world, world, until standing up to talk, and as soon as teaching the people was ended, it was world again. No time to meditate upon the truth,—no time to labor, wrestle and pray for salvation. *1LtMs, Ms 1, 1856, par. 9*

I saw that it would have been better if they had stayed at home, for minds have been waked up to the subject and no power and force is brought to bear upon them, and the interest dies down. Many cannot be reached again. When the truth is presented, it should be in the power and spirit; bring them to the point to decide—show them the importance—it is life or death. With becoming zeal, pull souls out of the fire. But, O, the withering, blighting influence that has been cast! Men waiting for their Lord, and yet possessing large and attractive lands. The farms have preached louder, yes, much louder than words can, that this world is their home. The evil day is put off; peace and safety reign. Oh, the withering, blighting influence! God hates such worldly-mindedness. “Cut loose, cut loose,” were the words of the angel. *1LtMs, Ms 1, 1856, par. 10*

I was shown that all should have an eye single to the glory of God, yet those who have possessions have been too willing to excuse themselves on account [of] their wives and children. But I saw God would not be trifled with. When He speaks He must be obeyed. If wives or children stand in the way and hold back, they should say as Jesus said to Peter, Get behind me Satan, why tempt ye me to withhold from God what justly belongs to Him? and ruin my own soul. Have an eye single to the glory of God—don't look to wives or children, yet treat them tenderly and then shape your course for God's glory. *1LtMs, Ms 1, 1856, par. 11*

I saw that many would have to learn what it is to be a Christian—that it is not in name; but it is having the mind of Christ, submitting to the will of God in all things. Especially [will] the young who have never known what privations or hardships are, who have a set will, and do not bend that will to the glory of God, [have a great work to do.] They go along very smoothly until that will is crossed, and then

they have no control over themselves. They have not the will of God before them. They do not study how they can best glorify God, or advance His cause, or do good to others; but it is self, self, how can it be gratified? Such religion is not worth a straw. Those that possess it will be weighed in the balance and found wanting. *1LtMs, Ms 1, 1856, par. 12*

The true Christian will love to wait and watch for the teachings of God and the leadings of His Spirit. But religion with many is merely a form—vital godliness is gone. Many dare to say, I will do this, or that, or I will not do this, and so the fear of offending God is scarcely thought of. Those thus described, I saw, could not enter heaven. They may flatter themselves that they shall be saved, but God has no pleasure in them—their lives do not please Him. They are an annoyance to Him,—their prayers are an offense unto Him. *1LtMs, Ms 1, 1856, par. 13*

I saw that God now calls them to be zealous and repent; He kindly and faithfully admonishes them to buy gold, white raiment and eyesalve that they may be rich. They can choose either to partake largely of salvation, be zealous, or be spued out of the mouth of God as disgusting, be rejected, and be thrust from Him. *1LtMs, Ms 1, 1856, par. 14*

I saw that God would not bear always. He is of tender pity, but His Spirit will be grieved away for the last time. Mercy's sweet voice will be no more heard—its last precious notes will have died away and the described will be left to their own ways to be filled with their own doings. *1LtMs, Ms 1, 1856, par. 15*

I saw that those who profess to be looking for the coming of the Lord, should not have a close, penurious spirit. I saw that some of those that have been called to talk the truth, to save souls as they that must give an account, have wasted much precious time for the sake of saving a little, when their time was worth a great deal more than that gained by them. It displeased God. This close dealing He hates. It is right that economy should be used, but it has been stretched into meanness without any goodly object, only to already add to their treasure which will shortly eat their flesh like fire, unless they as faithful stewards make a right disposition of their Lord's

goods.1LtMs, Ms 1, 1856, par. 16

## Ms 2, 1856

Testimony for Brethren Arnold and Ross

NP

May 27, 1856

Previously unpublished. See also *Annotations*.

I saw in vision concerning Brethren [David] Arnold and [Alexander] Ross and others. *1LtMs, Ms 2, 1856, par. 1*

I saw that there was a wrong. There were difficulties in Oswego County. I saw that Brother Arnold had not understood what manner of spirit he was of, and he came to the conference with another spirit. It was not the Spirit of Jesus. I saw that since he was ordained, set apart by the brethren, he has taken an exalted position that God had never assigned him, a position that it was impossible for him to rightly fill to the glory of God. Exaltation and self-esteem has led astray and perverted his judgment, and a deathly influence, instead of a saving influence has been the consequence. I saw that this influence had injured Brother Ross. *1LtMs, Ms 2, 1856, par. 2*

I saw that Brother Arnold had reasoned away and made of none effect what God had shown in vision in regard to Brother Ross. Brother Arnold has not seen as God seeth in regard to Brother Ross. I saw that Brother Ross's dreams and impressions had not been from the true Source. He has been, and still is, exalted, and has a large share of self-esteem. This will too surely prove his ruin unless it is seen and there is a breaking down before God. *1LtMs, Ms 2, 1856, par. 3*

I saw that Brother Ross and Brother Arnold have built themselves up upon Brother Rhode's past errors or what they think are his wrongs. They have both pushed and crowded Brother Rhodes, when God had been healing the past wrongs and errors in judgment that he has made formerly, and God has been fitting him up to work for Him in His cause. *1LtMs, Ms 2, 1856, par. 4*

I saw that it was a weakness with Brother Arnold, his reasoning as much as he does. There is no religion or Jesus in it. It destroys the life of religion and encourages a formality that discourages and disheartens the people of God, and destroys the interest of meetings. This reasoning has grieved away God's Spirit, for I saw that God hates this reasoning that he has indulged in. I saw that this reasoning has mystified and fogged up the plainest facts and made them to be another thing. It has affected others; souls have felt with cringing its influence. *1LtMs, Ms 2, 1856, par. 5*

I saw that the case of Brother Ross must be handled carefully, yet decidedly and with firmness. Possessing the Spirit of Jesus, show him his true state. I saw that humble confessions from him were due his brethren who have been oppressed by him. *1LtMs, Ms 2, 1856, par. 6*

I saw that in considering the wrongs of Brother Ross there had been feelings that were not free from self on his brethren's part. A feeling would rise in their hearts unlike the humble Pattern. However wrong Brother Ross may have been, his brethren could not be justified in having a single feeling or using a single word that was wrong. *1LtMs, Ms 2, 1856, par. 7*

Many of those in union with Brother Ross know but little of the things of God. I saw that a great work must be done for Brother Ross, and not only for him but for many in that section of country. Free and full salvation from God is scarcely felt; daily communion with God and consecration to Him is a rare thing. Said the angel, "Oh how far from the bleeding side of Jesus! When at His feet strife and contention cease." *1LtMs, Ms 2, 1856, par. 8*

I saw that Brother Arnold's course had affected many. Amanda has been drinking down the same spirit, the same feelings and ideas, and she is in danger of being led astray and discouraged and perplexed. I saw that Sister Arnold did not possess that feeling and spirit that God approbates; an humble spirit she does not possess. She has had too much of a complaining spirit. She talks more than is for her own spiritual good or the spiritual good of others or for the glory of God. *1LtMs, Ms 2, 1856, par. 9*

I saw that Brethren Hart and Arnold had been too exacting about

the matter of the note James published in the paper. These two have made nearly all the difficulty about this matter. Others would have had but little trouble had not these brethren stirred it up. I saw that God had especially guided His servants in their judgment and counsel concerning Brother Arnold's case, and then in addition set to His seal that it was right by the descent of His Holy Spirit in answer to the united, earnest cries of His children. I saw that there were one or two that did not see or feel the case of Brother Arnold as it stood in the sight of God, but these had not the right judgment. *1LtMs, Ms 2, 1856, par. 10*

# 1857

## Letters

### Lt 1, 1857

Burwell, Brother and Sister

Battle Creek, Michigan

January 28, 1857

Previously unpublished. See also *Annotations*.

Dear Brother and Sister [A.] Burwell:

In the vision given at this place I was shown something concerning you. I saw that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. God has been merciful to you. He has in mercy spared you one child; and if you both pursue a right course, there is some prospect of her being influenced by the truth and being saved in the kingdom. But I saw that unless you were willing to make a sacrifice for this and prize her salvation and your own enough to act out your faith, cut loose from the world, and act like men waiting for their Lord, there is no prospect, none at all. Your course will influence her. Show her by acting out your faith that you really believe the message, "Be zealous ... and repent." [*Revelation 3:19.*] *1LtMs, Lt 1, 1857, par. 1*

When you really [believe] this message the effect upon you will be to separate from the world, live out your faith, sell that you have, give alms, and lay up for yourselves a treasure in the heavens. God has come very near unto you when you were at a great distance from Him. He took two idols from you that you might draw near unto Him and that God alone might be exalted and reign supreme in your heart, and that your eye might be single to His glory. These children were snatched away to save you and her. *1LtMs, Lt 1, 1857, par. 2*

Brother, you love this world, especially Brother Burwell. You realize not how much your heart is set upon and glued to this world and

how little you are willing to sacrifice for the better and heavenly country. If you prize the precious pearl of exceeding value highly enough to sell all that you have to purchase it, I saw that you could have it. Unless you prize it enough for this it is not yours, neither can you have it. *1LtMs, Lt 1, 1857, par. 3*

Dear Brother, I dare not hold my peace. I must deal faithfully and truly with you. From what God has shown me, I fear your property will shut you out of heaven, because you love it, whether you realize it or not, better than anything else. A terrible calamity came upon you, yet it has not had the effect that God designed it should, to wean you from the world. Your possessions are still dear to you, are of worth, great worth, so much so that it looks to you to be a great thing to sacrifice anything even for your own soul's sake. Every idol, brother and sister, is not yet sacrificed with you, and if there is one idol left, whatever that idol be, it will shut you out of heaven. *1LtMs, Lt 1, 1857, par. 4*

I saw that you were in a hard place to serve God and should not let anything stand in the way—property, friends, or anything—of seeking counsel of God and placing yourselves in a situation to benefit your own souls. Let everlasting life be the object ever before you. The world is nothing, and less than nothing. Your possessions are a snare to you and I fear you will be taken in the snare and it will be impossible to escape. Make haste to get ready, for the days of preparation are few. Tear away the rubbish from the door of your heart and open the door and let the Saviour in. *1LtMs, Lt 1, 1857, par. 5*

I saw that if you expect Anna to be saved you must do more on your own part, make more decided efforts than you ever yet have made. One thing I saw you had erred in, that is in the company you suffer to be in your dwelling. Whatever sacrifice you should have to make for this should be cheerfully done. Have only those with you or in your dwelling that are clean and holy. Encourage none to be with you except those whose influence is saving. Whatever the consequences may be, this step should be taken. Have all clean in your dwelling. Then you may expect that the Lord will bless your efforts. But for years past it has been impossible to save your children while there was so little effort made to have all about them



such that God could come into your dwelling. Have not those with you that love not God and that God hates. Take hold of the work in earnest, be in haste to get ready. O, make every effort for the salvation of your daughter! You have never realized the danger of having those around you whose influence was not good, but deathly. You must with decision have a pure, clean company around you. Anna's salvation depends upon the course you pursue. *1LtMs, Lt 1, 1857, par. 6*

**Lt 2, 1857**

Burwell, Brother

Battle Creek, Michigan

October 21, 1857

Portions of this letter are published in *1Bio 363*. See also *Annotations*.

Dear Brother Burwell:

While at Monterey your case was shown me in vision. I saw that you were too sleepy for your own eternal interest, and that of your family. You have not made the effort you should to break loose from the world. Your grasp is fast upon it, and its treasure looks good and precious to you. I viewed you in a fearful, critical situation. You do not yet possess the spirit of sacrifice and I greatly fear you never will. God, I saw, had tried to save you. Fearfully, terribly has He approached you, taken the fruit of your own body from you without hope. All this was to cut you loose from the world, save you, your wife, and Anna. *1LtMs, Lt 2, 1857, par. 1*

When you were here in the spring, I saw that your house should be freed, that it had been polluted by a wrong influence. You know fully what was seen. Have you followed the light? I saw, Brother Burwell, you should dig down deep; try your motives. Many, or most, of them are purely selfish. A more thorough work must be accomplished for you or you are ruined. *1LtMs, Lt 2, 1857, par. 2*

Anna is in the broad road to hell. O, such disobedience, such unloveliness toward her dear mother! I dare not write it, and wish not to think about it. A fearful record of it is kept in the book. Anna will meet it again. All the heartache that she causes her mother is noticed of God. She is forming a character, but not for heaven. *1LtMs, Lt 2, 1857, par. 3*

Unless the hand of God is turned aside by your deep humility and humble walk, there is more anguish in store for you. God has given you a bitter cup to drink that it might purify you and wean you from

this world. The object is not gained. You love this world, love your earthly treasure, better than the truth. If you had followed the light God had given you, and gone earnestly and zealously about the work, things would be entirely different in your family. *1LtMs, Lt 2, 1857, par. 4*

I fear, from what God has shown me, you are so little acquainted with your own heart you will not see the evils there and subdue them, but they will increase. Your besetments hold the victory, and the grace of God finds no room in your heart. The love of the world finds a large place in your heart. You have no idea of sacrificing for the cause of God. A sacrifice does not increase, but decreases. *1LtMs, Lt 2, 1857, par. 5*

I was shown in vision at Monterey that God was calling upon those who have this world's goods to sacrifice of their substance. A few have listened to the call, but many will go away sorrowful like the young man who came to Jesus to know what he should do to inherit eternal life. At the answer of Jesus, "Go and sell that thou hast," he was sorrowful, for he had great possessions. [*Matthew 19:21, 22.*]*1LtMs, Lt 2, 1857, par. 6*

This is like the faith of many of the Sabbathkeepers. They submit to keep the Sabbath, to go along with this unpopular people. They can dwell upon the truth; but when Jesus says, Sacrifice for the truth, sell that thou hast, lay up treasure in heaven, they are sorrowful. Their idol has been touched. O, this earthly treasure is more dear to them than eternal life. They would be highly pleased if they could have both, but as they cannot, they cling more closely to the earthly treasure and care not whether they lay up treasure in heaven or not. They will perish with their earthly treasure. *1LtMs, Lt 2, 1857, par. 7*

I saw that God was testing those that have possessions here to see how much they love this truth. He will soon pass by them if they heed not His voice. He will call those that are willing. The day laborer will bear the burden cheerfully. I saw they were the richest men. They can hand out ten dollars to the cause of God easier than the wealthy one dollar. Such are truly rich. I saw you must work, work in earnest, for your time to do will soon be past. *1LtMs, Lt 2,*

1857, par. 8

**Lt 3, 1857**

Smith, Uriah and Harriet

Battle Creek, Michigan

October 8, 1857

This letter is published in entirety in *PH016 28-30*. See also *Annotations*.

Dear Brother Uriah and Sister Harriet,

While at Monterey I was shown that all did not realize the importance of the work in the office. It was repeated to me what has been so often shown, that there must be a drawing near to God, a consecration to Him, that there has not been. I saw that you should not let your interest for each other in the least draw you from the work of God. That holy, sacred work to you both should be the first, and greatest and more dear than anything else besides, and your interest and care should not be for each other, nor in the least interfere with your work in the office. There is danger of this and it has been somewhat so now,—wrapped up too much in each other, and the glory of God not in view as it should have been. *1LtMs, Lt 3, 1857, par. 1*

I saw that you could have the salvation of God if you seek earnestly enough for it. I did not see that God was displeased with your marriage. By consecrating all to God, seeking the Spirit and power of God, your united efforts could better glorify God than you could separately; but there is danger of your living to each other, and if there is not an entire interest and entire care for the paper the Lord will remove you and have some one that their whole interest is swallowed up in the work. *1LtMs, Lt 3, 1857, par. 2*

God wants that the only paper in the land bearing His solemn truth should come out right. A lack of the Spirit of God, or interest, is felt in the paper. If the salvation of God is with the one that writes for the paper, the same spirit will be felt by the reader. *1LtMs, Lt 3, 1857, par. 3*

A piece written in the Spirit of God, angels approbate and impresses the same upon the reader. But a piece written when the writer is not living wholly for the glory of God, not wholly devoted to Him, angels feel the lack in sadness. They turn away and do not impress the reader with it because God and His Spirit are not in it. The words are good, but it lacks the warm influence of the Spirit of God.*1LtMs, Lt 3, 1857, par. 4*

I saw that there must not be a shunning of burdens. You must reprove wrong when you see it,—those in the office.*1LtMs, Lt 3, 1857, par. 5*

I saw you were feeling discouraged, Uriah. I saw that you should overcome when you are discouraged. You can do nothing aright. With energy and courage, take hold of the salvation of God. You can have His assisting grace, but you must wrestle for it.*1LtMs, Lt 3, 1857, par. 6*

I saw that there was a feeling among the hands of the office [that was] too selfish. There must be a sacrificing spirit with every one. Their interest must be [in] the paper, that everything be just right about it, that there be no errors about it. I saw God was not pleased with the hands in the office. They are not enjoying the salvation of God and they have but a faint realizing sense of the time in which we live and what God requires of them.*1LtMs, Lt 3, 1857, par. 7*

I saw that there should be a willingness to suffer some loss of time if their help is needed to hasten off the paper, in any little aid they can render; but their feeling has been, they cannot leave their particular part of the work. There must be a spirit of consecration and self-denial in the office, and the greatest lack is the Spirit of God or salvation. There must be a change in that office, a reformation, then the blessings of God will rest upon those in the office. A care, I saw, should rest with weight upon every one, especially yourself that the paper be free from error or mistakes. God is displeased with His work being marred with so much imperfection.*1LtMs, Lt 3, 1857, par. 8*

**Lt 4, 1857**

Pierce, Br.

Refiled as *Lt 11, 1853*.

**Lt 5, 1857**

Everts, Brother

Battle Creek, Michigan

November 22, 1857

Previously unpublished. See also *Annotations*.

Dear Brother Everts:

The Lord has wrought for us since you left. After the conference my mind was very much depressed. Discouragement pressed heavily upon me. Last Friday night John and Mary [Loughborough] came here. At our prayer season my discouragement was so great it seemed to me I could not pray. But at last, in the agony of my soul, I cried unto God, and the light of heaven shone upon me. I was made free and to rejoice in God. *1LtMs, Lt 5, 1857, par. 1*

I was soon taken off in vision and was shown some things concerning Mary and John; that it was not Mary's duty to go East; that God would not prosper her if she went. That God was willing to receive her and bless her again, but her will must die; she must yield to the will of God. Mary was affected. We are willing to do anything for these poor children. *1LtMs, Lt 5, 1857, par. 2*

I saw that there was too much worldly-mindedness among the brethren in Round Grove. They get involved purchasing lands, and any effort made to raise means, to use it as it is needed in the cause of God, they eagerly seize it, so that there is no means left to sustain the servants of God, and the laborer for God is not considered worthy of his hire. There will have to be a change among the brethren in Round Grove. They are eaten up with the spirit of the world. They must begin to live out their faith, and die to the world. The third angel's message is not lived out; it is talked, but not acted upon. *1LtMs, Lt 5, 1857, par. 3*

There must be a separation from the world, an acting out of their faith. *1LtMs, Lt 5, 1857, par. 4*



Other things I will write soon to individuals. I was shown the case of George Butler. He has been misjudged and wronged by some in Round Grove. They have limited the Holy One of Israel. It is nothing strange that God should turn the infidel unto Him, and in the future they need not marvel if the conversion of infidels should be multiplied. I saw that the Lord had mercifully extended His mercy to George Butler and opened unto him His Word, that he could see its beauty and harmony, and be led to love and worship its Author. *1LtMs, Lt 5, 1857, par. 5*

E. G. White

Dear Brother Everts: Mary is coming round right. We are going to settle them to housekeeping if it is possible. This church can help some; but there have been so many objects of charity here that I hardly dare mention another case, for most of them are poor, have snug work to get along themselves. Last night I learned one brother, a French brother, was entirely destitute, and his family had lived on potatoes for two weeks. They must be helped. It is our book-binder. I guess you remember him. *1LtMs, Lt 5, 1857, par. 6*

Brother Everts, if you have some carpeting you can spare, please send it on. They will have to have one, to save work. *1LtMs, Lt 5, 1857, par. 7*

If we can only get them fixed in Battle Creek, an important move is made toward making Brother John free. *1LtMs, Lt 5, 1857, par. 8*

If Sister Stone, or any of the rest of the sisters, have sheets or pillowcases that they can send on to Mary, it would be a help. Every little will help. Please interest others for them, and send what you can for them by Brother Holden. There will be much we shall have to do that others cannot do. *1LtMs, Lt 5, 1857, par. 9*

In love. *1LtMs, Lt 5, 1857, par. 10*

**Lt 6, 1857**

Smith, Uriah

Battle Creek, Michigan

October 8, 1857

This letter is published in entirety in *PH016 25-28*. See also *Annotations*.

Dear Brother Uriah:

While at Monterey, we had a most powerful meeting. The Spirit of the Lord rested upon me. I was shown in vision many things; was shown the straitness of the way, the necessity of each understanding their own heart, the danger of deceiving themselves as to their true state and be found wanting. I saw again the state of things in the office. The cloud still hangs over it; all is not right there. *1LtMs, Lt 6, 1857, par. 1*

I saw that the Lord had called you to occupy the place you are now in, and God has not released you. God has not selected or designed Brother Waggoner for the office to occupy your place; there are serious objections to this. The Lord has laid upon James the duty of traveling a portion of the time and He calls you to throw your whole soul into the work, be devoted to God, devoted to the work. Let your influence tell in the meeting, tell in the office, and your own soul will flourish, and a saving, gathering influence will be shed around. *1LtMs, Lt 6, 1857, par. 2*

Dear Brother, the Lord will help your lack. But I saw there has been expected more of you than they ought to expect, and that that is not in you. It is not in you to take all that care, burden and responsibility that some others do. If you had been able to bear responsibility and care, you could fully fill the place as an editor, and the care and responsibility would not be laid upon James. *1LtMs, Lt 6, 1857, par. 3*

I saw that there has been feeling that James was too sensitive, too strong feeling; but I saw that some one must have the care and feel,

and feel strongly too, and move decidedly in the office. There is danger of some expecting too much of you, and there is danger of your expecting too little. *1LtMs, Lt 6, 1857, par. 4*

I saw that James and Brother Waggoner erred in not freely talking their fears to you. You were deceived as to their feeling and acted under a mistaken idea of things, and you and Harriet were wrong in moving in such haste, without first getting a thorough understanding of the matter. Your action in the matter displeased God. You made a wrong move in introducing the matter where it should not be mentioned, when your past experience was sufficient to teach you the effect that a great fire is kindled by a little matter. *1LtMs, Lt 6, 1857, par. 5*

I saw if you break away from that office, your happiness and peace ends. But where you lack now, it is supplied. *1LtMs, Lt 6, 1857, par. 6*

God has not released James from the office. He has the care, responsibility and burden, and God has not released you from your place. I saw like two brothers, true yoke-fellows should you labor together, your interest one. You have shut up too much the interest to yourself; together should you labor, unitedly together should your hearts be knit so close that Satan cannot get a wedge between you. United together can your interest tell, both working together in union. Your interest should not be divided. God is not pleased with this. You have no separate interest in that office in the sight of God. Your work is one, your interest one, and here you have been too close, not as united as you should be. *1LtMs, Lt 6, 1857, par. 7*

I saw that the Lord has seen fit to bring Harriet in a place where she can work for the Lord and help you, and I saw she must be on her watch to help when it is needed, to speak a word in season when it is needed, a word right and not on the wrong side. She must bear in mind that she can help, and must be very cautious not to hinder. She will have trials and if they are borne well, she will not lose the reward. The Lord's eye is upon every doing; His eye sees every influence. *1LtMs, Lt 6, 1857, par. 8*

Harriet, I saw that where you could hinder more than help is here. Let your mind be affected by any wrong influence, Uriah is affected

by the same. You have watched John's opinions and views, and they have had more effect and influence with you than is due, and then the door is open for your views or understanding to affect Uriah. Here is a door open for the enemy to work and you both must be on your guard. Satan will get in if he can. John is not standing in the light. *1LtMs, Lt 6, 1857, par. 9*

I have seen that you could have the blessing of God resting upon you, could live in the hearts of the people of God. You must with confidence and courage go forward, have faith in God, draw strength from Jesus. Unitedly you can serve Him, unitedly obtain the victory and unitedly share the reward. *1LtMs, Lt 6, 1857, par. 10*

I saw that great was your privilege. You can enjoy sweet union with God, with childlike confidence can you rely upon Him. And Harriet, you can by occupying a right position, living in the counsel of God, help Uriah more than any other one and more than you think you can. *1LtMs, Lt 6, 1857, par. 11*

Never act or talk on the doubtful side, but let the weight of your words and acts be to strengthen faith, to dispel doubts. You have not realized for years the responsibility that rests upon you. God has given you a taste of eternal joys to lead you on, to reach out, to hope, to elevate and bring you closer to Himself. God requires you to look to these manifestations of His grace and love. These abundant blessings were for some special object. When much is given, much will be required. If your influence is governed by the Spirit of God, you can do much. If it is not sanctified by the Spirit of God, it will tell much on the wrong side. *1LtMs, Lt 6, 1857, par. 12*

You have felt too much that it was but a little matter or but little consequence what you may say or do. Take heed. There is more importance attached to these things than you have thought of. The grace of God can sanctify and purify your judgment and together can you labor for the interest of God's cause. *1LtMs, Lt 6, 1857, par. 13*

**Lt 7, 1857**

Lamson, David

Refiled as *Lt 10, 1856*.

**Lt 8, 1857**

Rhodes, S. W.

Battle Creek, Michigan

July 19, 1857

Previously unpublished. See also *Annotations*.

Dear Brother Rhodes,

I have written to Brother Edson the general part of a vision for the church in New York, given me at Ulysses, Pennsylvania. I was shown that the church took advantage of a vision that was given to reprove you, and did wrong, felt hard to you. Then the vision that was given to reprove the church you took advantage of, and have listened to the church trials altogether too much. You have encouraged them by listening to this one and that one's report. You have not had tender pity, have been too severe. I saw that your temperament was a hurried one, and the Lord would not lay it on you generally to settle church trials (thank God). You have too strong feelings, are not patient enough. God has a kind care for you but you have erred in having so many church trials. I saw that the Lord had given Brother Edson good judgment in regard to matters in the church. He has not filled his place. *1LtMs, Lt 8, 1857, par. 1*

I saw that you move too strongly, make up your mind that things are so, and then move hurriedly, not studying the effect of these things afterward. Upon those things you must reform. You can comfort and strengthen the church with the gift God has given you, but you must move more patiently, throw off so much perplexity that you have. Your anxiety to see the church where they ought to be, has led you to try too hard to get them there. It has had the wrong effect in many cases. You have failed often. *1LtMs, Lt 8, 1857, par. 2*

You have manifested selfish feelings in connection with Brother Treadwell against another. That brother is not right, but more had been laid to his charge than belongs there, and this is the way with many of the church trials. It gives the jealous, the selfish, opportunity to carry out these evil propensities. All these evils must

be corrected. *1LtMs, Lt 8, 1857, par. 3*

Nearly every one I saw in Roosevelt has been wrong. Brother T. Finch was not right. When he left he had the same faultfinding spirit. Brother Chapel has not been free from it. I saw that there needed to be a thorough reformation all through that section. The professed people of God have disgraced themselves in the eyes of the world by these trials that they never would have had if their hearts had been right in the sight of God. Hatred has caused many of these trials, but the poor souls knew it not. *1LtMs, Lt 8, 1857, par. 4*

In love. *1LtMs, Lt 8, 1857, par. 5*

**Lt 9, 1857**

Rumery, Brother

NP

October 1857

Previously unpublished. See also *Annotations*.

Testimony from vision given in Monterey, Michigan, October 8, 1857.

Dear Brother Rumery:

You remember the vision given last Thursday eve. In that vision I saw the case of Brother Victor Jones. I saw that the Lord loved him but he had had reasons for discouragement. He possessed a noble, generous disposition. He looked for and expected to find the same disposition in his brethren, but was disappointed. They said by their profession we are pilgrims and strangers, yet their heart and treasure were here. *1LtMs, Lt 9, 1857, par. 1*

Brother Rumery, you could in many little acts have eased Brother Jones' burden, and never felt it; but for years you have loved money better than religion, better than God, and it is like taking out the right eye, cutting off the right arm, to part with this money. You do not realize it, but it is your god. You cannot appreciate the worth of the soul until you die to this world, and overcome your love of money. God is displeased with, and looks with a frown upon your close dealing with your brethren, making a little something out of them, taking advantage of them when you can. God hates such things, and every single instance wherein you are guilty is written in the book and will stand against you unless you humbly repent of it and reform. *1LtMs, Lt 9, 1857, par. 2*

I saw that instead of inquiring into Brother Jones' wants, feeling a kindly sympathy for him, you have coldly shut up the bowels of compassion toward him. He expected when you embraced the present truth it would work a reformation in you in these things. He was disappointed and his hands were weakened and fell without



strength at his side. He felt and said, "It is no use," "It is no use. I can't live religion. I can't keep the truth." He has stumbled over your selfishness, your love of the world, but God has pitied and reached out a helping hand. His propensities are strong habits that would ruin his family and himself, and he will have a constant war to subdue this dreadful appetite and overcome it. His brethren can help him if they will. You can help him and favor him and love him—not in word merely, but in deed, in action—and bind to your heart with strong Christian cords an erring, burdened brother. *1LtMs, Lt 9, 1857, par. 3*

Brother Rumery, you have felt, "Am I my brother's keeper?" Said the angel, "Thou art thy brother's keeper, and in a degree responsible for his soul." Jesus died for you. Said the angel: "Love one another as I have loved you." How much? Enough to give your life for a brother. Said Jesus, "Can ye drink of the cup? Can ye be baptized with the baptism?" "Love one another as I have loved you." [*Genesis 4:9; Mark 10:38; John 13:34.*] Will you for this world's goods suffer him to stumble over your close dealing—your close, covetous dealing—to perdition? That brother that stumbles thus will be required at your hand. *1LtMs, Lt 9, 1857, par. 4*

God calls for noble-hearted men and the love of the world has eaten out this nobleness that shows forth in them the image of their Maker. Now God designs the truth to purify, to purge from you this love of the world. It must do it or your case is hopeless. You have not dealt generously and truly with Brother Jones. You let the love of money crowd out all the noble principles of the soul. Every noble, generous act is written in the book; every neglect of a brother, every selfish advantage taken of a brother is written in the book. *1LtMs, Lt 9, 1857, par. 5*

Dear brother, in the vision God has given me as it has unfolded to my mind I have felt distressed, distressed. I have many fears that you will never get the world out of your heart. You will have to work faster and more in earnest than you yet have done. May the Lord open your eyes to yourself. May you see that the greatest share of your heart is occupied with the world. *1LtMs, Lt 9, 1857, par. 6*

I saw that at present God does not call for the houses His people

need to live in, that there was no need of these at present. But if those who have an abundance here do not hear His voice and cut loose from the world and sacrifice for God, He will pass them by and call to those who are willing to do anything for Jesus, to sell even their homes to meet the wants of the cause. God will have a freewill offering and those who give must esteem it a privilege to do so. It is not God's design for a few to be eased and others burdened. There must be a greater willingness to do each his part as God has prospered him. I was shown that those who are poor, and have the least of this world's goods, see the wants of the cause, [and] divide and divide to meet the wants of the cause, while the able and wealthy do not do so. *1LtMs, Lt 9, 1857, par. 7*

One dollar is held more tightly by you than ten are by the day laborer. It will be hard for you to see this. Oh, the deceitfulness of riches! The more the possessor has the less does he see the wants of the cause and the more difficult it is to hear the voice of Jesus when it calls for his means. He is sorrowful. *1LtMs, Lt 9, 1857, par. 8*

Brother Rumery, it is very hard for you to deny self and take an upright, generous, noble course that all who see you can know that a reformation is wrought in you by the truth. This change is looked for in you. You must cut loose, cut loose from the world. You can have this world if you pursue the same course you have pursued, but you cannot have heaven nor its treasure. Choose ye whom ye will serve, God or Mammon. The time has come for you to choose. *1LtMs, Lt 9, 1857, par. 9*

Dear Brother Rumery, I came to your house purposely to tell you the vision but my heart sank within me. I knew my weakness and knew I should feel the deepest distress for you while relating it to you, and I was afraid I should not have strength to do it, and should mar the work. Now brother, I am afflicted and distressed for you, and when at your house was so burdened I could not stay. I send this communication to you with much trembling. I fear from what I have seen that your efforts will be too weak. You will make no change. Oh, will you get ready for Jesus' coming? I kept the vision from every one, even my husband, but I must speak plainly to you. You must have a thorough work done for you or you will fail of heaven. Said the angel, "It is easier for a camel to go through a

needle's eye, than for a rich man to enter the kingdom of God.”  
*Luke 18:25.1LtMs, Lt 9, 1857, par. 10*

In trial.*1LtMs, Lt 9, 1857, par. 11*

**Lt 10, 1857**

Lamson, David

Refiled as *Lt 10, 1856*.

**Lt 11, 1857**

Children

Refiled as *Lt 5, 1856*.

**Lt 12, 1857**

Stevens, Harriet

Battle Creek, Michigan

January 30, 1857

Previously unpublished. See also *Annotations*.

Dear Sister Harriet,

We received a letter from Bro. John yesterday. Enclosed was a line from you. We were glad to hear from you once more. The letter was dated the 5th. We received it the 29th. *1LtMs, Lt 12, 1857, par. 1*

James is quite well for him. I am not as well as when I was with you. I had been traveling so long in the open air, that when brought into a right warm home, I dropped and fainted like a bird. There was no strength in me for more than a week and have felt drooping and weak ever since my return. *1LtMs, Lt 12, 1857, par. 2*

Our conference was quite a good one, but there were all kinds. Many came from a distance and some of them, their hearts were not right but they were crooked. Some the Lord wrought for and set free. The next Sabbath after this, Brother and Sister Gurney came to Battle Creek. We had an excellent meeting with them. Brother Gurney seems as good as ever, his testimony went well last Sabbath. *1LtMs, Lt 12, 1857, par. 3*

Oh, how thankful was I to get home once more. When we were about 9 miles from Battle Creek, the drive wheels ran off the track, and we went several rods with them off. If the small wheels had run off the track, we must have been plunged down an embankment of 6 feet. We had to wait there five hours in so short a distance of home. The passengers were all of them hungry, except ourselves. We had three pounds of crackers. We divided round among them. They had tasted nothing, many of them, since the night before. *1LtMs, Lt 12, 1857, par. 4*

We found our children very well. Willie is a fat, healthy, little fellow,

and clings closer than ever to his mother. Jane's health is better than it ever has been since she lived with us. She does the washings and all the housework, and she enjoys peace of mind. Never saw Jane in so good a place. *1LtMs, Lt 12, 1857, par. 5*

We have felt desirous of attending the conferences appointed in the Eastern states, but we see no good way open for our children. Their eternal interest is a great weight and burden to me. O will the Lord save my children, my poor children? I have no evidence [that] if Henry or Edson should now die that they would come up in the first resurrection. I carry a burdened heart for them all the time. O that salvation may come to this home, and from the eldest to the youngest, may be heard the song of praise. *1LtMs, Lt 12, 1857, par. 6*

The message to the Laodicean church affects every way, in every sense and every where. The church here is rising. God is working for us. We feel the necessity of working with energy. This message to the church calls for more than common efforts, on our own part. A deep interest in our own cases should we feel. We should afflict our souls on our own account, turn our eyes within and mourn and pray and beg for our salvation. *1LtMs, Lt 12, 1857, par. 7*

Harriet, my mind is just the same as it was when with you. The Lord has need of thee, means something. Enquire and find out what it means. There is need of help in the Office and Harriet go to God, find out His will concerning you, expect that the Lord will teach you; consecrate yourself wholly to God. Don't rest down, but rise, rise, live on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." *2 Peter 1:5-8. 1LtMs, Lt 12, 1857, par. 8*

The burden of this matter rests with you. God will surely give you the burden of this matter if He calls you to fill so important a place. There is a way open any time that you feel that it is your duty to come. Help is needed and God forbid that we shall choose that

help, but let the Lord choose for us, then all will be right.<sup>1</sup>*LtMs, Lt 12, 1857, par. 9*

Harriet, write me just how you feel. Write me as to a sister. We feel interested for you, and would love to have you here; but we want you to know for yourself that you are moving [in] the counsel of God. Then you can with confidence believe that He that has called you to fill the important place, will be near to you to strengthen you, to lend you grace, and power to keep yourself in His love, and a sweet satisfaction you will have every day knowing He has called you to the work. He will sustain you, and if you try to keep yourself, He will let you have His approbation and the light of His countenance. Write for the *Instructor*, Harriet.<sup>1</sup>*LtMs, Lt 12, 1857, par. 10*

Dear Sister, we think of you all. Would love to see you more than we have ever wished to see you before. We have not forgotten the time or place where Jesus walked through our midst like a mighty terrible one.<sup>1</sup>*LtMs, Lt 12, 1857, par. 11*

Give my love to all the people of God. Our hearts are knit with you. O, how I should love to see Sister Mary, Sister Orton, Drucilla, and Brother Orton and all, and Brother John. O, that God [may] work for him mightily in restoring him to health. May we not expect it? May we not pray and believe for it? I do hope that Angeline and John may fully consecrate themselves that He may do a great work for them. Do let us hear from you often. Write, write. Our hearts are knit together.<sup>1</sup>*LtMs, Lt 12, 1857, par. 12*

Much love to your parents, brothers and sisters. Love to Sister Andrews and Brother Andrews and William. I hope he will love God with all his heart that he may at last eat of the leaves of the tree of life, that are for the healing of the nations. Tell him there will be no lame ones there. All will be health.<sup>1</sup>*LtMs, Lt 12, 1857, par. 13*



**Lt 13, 1857**

Loveland, Br-Sr.

Refiled as *Lt 2a, 1856*.

**Lt 14, 1857**

Everts, Brother

Battle Creek, Michigan

July 12, 1857

Portions of this letter are published in *6MR 130*. See also *Annotations*.

Dear Brother Everts,

I was shown while at Lancaster, Mass., that the work of God was progressing in the West, and that you must be narrowing down your large farms. Do not talk your faith. Sell that ye have and give alms, says the angel. Not moving fast enough, said the angel. Cut loose, cut loose from your treasures here; lay up a treasure in heaven. *1LtMs, Lt 14, 1857, par. 1*

I saw that as you go with the tent, be not in haste to take it down after there is an interest awakened; remain until they decide; bring them to the point to decide; press upon them the necessity of decision. I have seen that there is too much haste in moving the tent from place to place, and staying long enough in a place. *1LtMs, Lt 14, 1857, par. 2*

I have seen that the work would spread and increase in Illinois, Wisconsin, Iowa, and Minnesota. The Lord is moving upon the people, and the servants of God should keep pace with the opening providence of God and with the work of the third angel's message. *1LtMs, Lt 14, 1857, par. 3*

Tell Brother John, [that] before we left this state for the East, I sent a letter to Mary and there was something in it I wished you to see, so I sent it to you. There were two dollars in it, a little present I sent her. Did you receive it? *1LtMs, Lt 14, 1857, par. 4*

In love. *1LtMs, Lt 14, 1857, par. 5*

## Lt 15, 1857

Pierce, Brother

NP

c. 1857

This letter is published in entirety in *18MR 248-253*. See also *Annotations*.

Dear Brother Pierce,—

Duty compels me to write a few lines. The Lord has shown me of late some things in vision 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 Brn. 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. *1LtMs, Lt 15, 1857, par. 1*

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. I saw that the spirit that both Bennet and Libby possessed while Bro. and Sr. Phillips were in union with them, was an unclean spirit and an unholy spirit, and Bro. and Sr. 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. But many times when it was upon Bro. and Sr. Phillips, they knew not what spirit they were of. *1LtMs, Lt 15, 1857, par. 2*

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 grounded and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings. *1LtMs, Lt 15, 1857, par. 3*

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 who sent for him, in compliance with the teaching of James. 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. *1LtMs, Lt 15, 1857, par. 4*

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. *1LtMs, Lt 15, 1857, par. 5*

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. *1LtMs, Lt 15, 1857, par. 6*

Said the angel, Shall He leave the poor, suffering saints who are

deceived, destitute entirely of His Spirit? O no! I saw He would win and woo them, that if they cleave to Him and if they would listen to His voice, He would say to them, This is the way; walk ye in it. *1LtMs, Lt 15, 1857, par. 7*

But I saw there is great danger always of those who are brought so close, so near this unclean spirit as you have been, Bro. and Sr. 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. The corrupt have no disposition to receive that call for a decision, but are separated from the precious by the precious receiving this truth by the others neglected. Here is the separation made. God will work in mysterious ways to save the true, honest ones. I saw the great danger of those who have been connected with this spirit [of] setting down this or that as the power of God, and, knowing [thinking] this to be His power, they yield this or that [and] they give up their whole Christian experience. *1LtMs, Lt 15, 1857, par. 8*

I saw, Bro. and Sr. Phillips, 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 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. *1LtMs, Lt 15, 1857, par. 9*

O, I saw that this was not all of the requirements of Jesus, and those who pray for the sick are not all who have the faith of Jesus. The faith of Jesus takes in the whole life and divine character of Christ. I saw that you are too exclusive; also Bro. Pierce. You are leaning too much on Sister Phillips. Sr. P. has too much confidence in herself, and you have too much confidence in her judgment, in her feelings. God is willing to teach Bro. Pierce his duty that he may know it for himself. You all go too much by feeling. I saw Bro. 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, Bro. Pierce might have been more useful than he has been. *1LtMs, Lt 15, 1857, par. 10*

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 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.*1LtMs, Lt 15, 1857, par. 11*

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.*1LtMs, Lt 15, 1857, par. 12*

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. Bro. Phillips' gift of exhortation is needed. God calls for it. He calls Bro. and Sr. 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; and great work is being done.*1LtMs, Lt 15, 1857, par. 13*

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. Sr. P., I saw that you had a too high opinion of your own judgment, too much exalted. Bro. Pierce has listened and looked up to you as though your judgment was unerring.*1LtMs, Lt 15, 1857, par. 14*

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. *1LtMs, Lt 15, 1857, par. 15*

Bro. 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, Bro. 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. Bro. Pierce, your gift is needed. *1LtMs, Lt 15, 1857, par. 16*

Bro. Phillips, your gift is needed in exhortation. I saw there had been considerable feeling with you and others in Vt. about the brethren coming West. You have not felt right about the matter. 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. *1LtMs, Lt 15, 1857, par. 17*

In love. *1LtMs, Lt 15, 1857, par. 18*

## Manuscripts

### Ms 1, 1857

Lack of Appreciation of the Ministry

Vermont

June 1857

Portions of this manuscript are published in *LDE 234-235*. See also *Annotations*.

I was shown some things concerning the preaching brethren. I saw their energies and strength were exhausted in laboring for a church that does not generally appreciate their labors. I saw that it would be better for the church to be thrown upon their own effort for a time. I saw they must be laborers. I saw that the principal part of Bro. Hutchins' and Bro. Sperry's labor has been to keep the church together. They have taken the burden of the church upon themselves, to dig around it, labor and labor for them until the church would, after the brethren had gotten a little victory, enjoy it, but make scarcely any effort for it themselves. [Then] in a few weeks [they] are sleepy and need the same effort made for them again. They tire and exhaust the strength of the worn-out servants of God. Again the servants of God plow through and get a little victory, [only] to be lost as easily as before. But when, with their own faith and wrestling with God, they obtain the victory, then it is lasting. They know then how much it costs, and they will preserve their consecration. I saw that so much of the efforts of these brethren should not be spent upon a world-loving and sleepy church. I saw that those who have not yet embraced the truth are anxious to hear, and these brethren should go where, at the present time, they can accomplish the most good with their feeble strength. *1LtMs, Ms 1, 1857, par. 1*

The church must arise. They do not half heed the message to the Laodicean church. There are those in the church who love this world better than they love Jesus. They love their treasures here better than they love heaven or eternal life, and with their earthly



treasure they will perish. The True Witness now speaks to a lukewarm church. Be zealous and repent; but they scarcely hear or heed the message. A few are afflicting their souls. A few are heeding the counsel of the True Witness. Unless the church speedily arouses they will go into darkness, be ensnared and overcome by the enemy. *1LtMs, Ms 1, 1857, par. 2*

I saw we are in the investigative judgment. Soon judgment will be pronounced on our works and our actions which are passing in review before God. A solemn, awful period! Who realize this great work? I saw that those who do not now appreciate, study, and dearly prize the Word of God, spoken by His servants, will have cause to mourn bitterly hereafter. *1LtMs, Ms 1, 1857, par. 3*

I saw that the Lord in judgment will, at the close of time, walk through the earth; the fearful plagues will begin to fall. Then those who have despised God's Word, those who have lightly esteemed it, shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord and shall not find it. A famine is in the land for hearing the Word. The ministers of God will have done their last work, offered their last prayers, shed their last bitter tear for a rebellious church and an ungodly people. Their last solemn warning has been given. *1LtMs, Ms 1, 1857, par. 4*

O then how quickly would houses and lands, dollars that have been miserly hoarded and cherished and tightly grasped, be given for some consolation by those who have professed the truth and have not lived it out, for the way of salvation to be explained or to hear a hopeful word, or a prayer, or an exhortation from their ministers. But no, they must hunger and thirst on in vain; their thirst will never be quenched, no consolation can they get; their cases are decided and eternally fixed. It is a fearful, awful time. There can much be done now to bring in those jewels who are hid beneath the rubbish, who will highly prize the truth as it falls from the lips of God's servants. *1LtMs, Ms 1, 1857, par. 5*

I was shown that many of the church have at this time of peril more care for their farm and their cattle than they have for the servants of God, or the truth which they preach; their labors are so common

among them that the laborers are not considered worthy of their hire. His strength must be exhausted, his life embittered by scarcely a well day, must spend and be spent, and yet the church asleep as to these things. *1LtMs, Ms 1, 1857, par. 6*

But I saw that God was not asleep. Said the angel, Jesus says, I know thy works; ye, selfish, professed Sabbath-keepers. God knows thy works. Ye covetous, world-loving Sabbath-keepers, said the angel, God knows thy works. I saw that every privation the servants of God have endured are all written in the book, every tear is bottled up. Every pang of agony they have endured is recorded in the book. I know thy works, says the True Witness. [*Revelation 3:15.*] All that has been done to help the servants of God is all recorded; all of it is written in the book. All the selfish withholding from God's servants are all written in the book. All thy deeds, said the angel, are passing in review before God. *1LtMs, Ms 1, 1857, par. 7*

I saw that the church now must afflict their souls. They must labor, they must agonize or go down. I saw it was best to leave the churches to work for themselves now, that they may feel their weakness while there is a chance for them to zealously repent and buy gold, white raiment, and eye salve, the treasures they must possess if they would have eternal life. *1LtMs, Ms 1, 1857, par. 8*

## Ms 2, 1857

Church Trials

Ulysses, Pennsylvania

July 24, 1857

Portions of this manuscript are published in *1T 164-168*. See also *Annotations*.

Testimony for the Church in Central New York; Vision given at Ulysses, Pennsylvania, July 6, 1857.

I have seen in regard to the state of the cause in New York. I have seen that there have been so many church trials that God had not the least to do with, that the church have lost their strength and they know not how to regain it. The love for one another has been gone; a faultfinding, accusing spirit has prevailed. It has been considered a virtue to hunt up everything about one another that looked wrong and make it appear fully as bad as it was. The bowels of compassion that yearn in love and pity towards brethren have been all dried up by faultfinding, picking at everything bearing the appearance of wrong, until the noble feelings of the soul are withered. The mind should be elevated to dwell upon eternal scenes, heaven, its treasures, its glories, and should take sweet and holy satisfaction in the truths of the Bible and searching up the precious promises that His Word affords to comfort and lift up the mind from trifles to weighty, eternal things. *1LtMs, Ms 2, 1857, par. 1*

But, oh, how different has the mind been employed! Picking at straws! Church meetings, as they have been held, have been a living curse to New York. These manufactured trials have given free liberty to evil surmisings. Jealousy has been fed. Hatred has existed, but they know it not. A wrong idea has been in the minds of the brethren to reprove without love, hold others to your idea of what is right, and spare not, but bear down with crushing weight. *1LtMs, Ms 2, 1857, par. 2*

I saw that many in New York have had so much care for their brethren, to keep them straight, that they have neglected their own

hearts. They are so fearful that their brethren will not be zealous and repent [that] they forget that they have wrongs that must be righted, and with their hearts unsanctified they try to right their brethren. Now the only way the church in New York can arise is to attend to their own individual cases, and each set his own heart in order. If sin is plain upon a brother, breathe it not to another, but with love for the brother's soul, with a heart full of compassion, with bowels of mercies, tell him the wrong, then leave it upon the brother and God. You have discharged your duty. You are not to pass sentence. *1LtMs, Ms 2, 1857, par. 3*

You have made it too light an affair to rein up a brother, condemn him, and hold him under condemnation. There has been a zeal of God but not according to knowledge. If all set their own hearts in order, when they meet together their testimony would be ready to come from a full soul, and the people around that believe not the truth would be moved. The witness of the Spirit would tell to their hearts that you are the children of God. Our love for each other should be visible to all. It will tell. It will have influence. *1LtMs, Ms 2, 1857, par. 4*

I saw that there is a way for the church in New York to arise. Individually take hold of the work in earnest; be zealous and repent. And after all wrongs are righted that you have knowledge of, then believe God accepts. Go not mourning, but take God at His word; seek Him diligently, and believe that He receives you. A part of the work is to believe. He is faithful that has promised. Climb up by faith. *1LtMs, Ms 2, 1857, par. 5*

I saw that in New York they can arise as well as in other places, and they can drink of the salvation of God. They can move understandingly, and each one have an experience for himself in this message of the True Witness to the Laodicean church. The church feel that they are down, but know not how to arise. The intention of some may be ever so good [and] they may confess; yet I saw they were watched with suspicion and so they were made an offender for a word, until they have no liberty, no salvation. They dare not act out the simple feelings of the heart, because they are watched. Everything is stiff and unnatural. It is God's pleasure that His people should fear Him, and have confidence before each

other. *1LtMs, Ms 2, 1857, par. 6*

I saw that many had taken advantage of what God had shown about the sins and wrongs of those in New York. They had taken the extreme meaning of what had been shown in vision, and then confessed it until it has had the tendency to weaken the faith in what God has shown, and also to discourage and dishearten the church. I was also shown that with delicate and tender compassion should brother deal with brother. Delicately should he deal with feeling. And I saw that it is the greatest work that ever yet was done, and the nicest point to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he should also be tempted. *1LtMs, Ms 2, 1857, par. 7*

I have seen the great sacrifice Jesus made to redeem man. He did not consider His own life too dear to sacrifice. "Love one another as I have loved you," He said. [*John 13:34.*] Ask yourself the question, Do you feel, when a brother errs, you could give your life to save him from that error, and that danger? It places him in [danger] of losing his soul. If you feel thus, you can approach him and affect his heart. You are just the one to visit that brother. But it is a fearful truth that many who profess to be brethren are not willing to sacrifice their opinions or judgment to save a brother. There is but little love for one another. A selfish spirit has been manifested. *1LtMs, Ms 2, 1857, par. 8*

Discouragement has come upon the church. They have been loving the world, loving their farms, cattle, etc. Now Jesus calls them to cut loose, to lay up treasures in heaven, buy gold, white raiment, and eyesalve—precious treasures that will obtain for the possessor an inheritance in the kingdom of God. *1LtMs, Ms 2, 1857, par. 9*

The people of God must move understandingly. They must know that every known sin is confessed; then it is their privilege and duty to believe that Jesus accepts them. They must not wait for others to plow through the darkness, obtain the victory, then enjoy it. Such enjoyment will last no longer than [until] the meeting closes. There must be a serving God from principle instead of feeling. Morning and night obtain a victory for yourselves in your own family. Let not

your daily labor hinder this. Take time to pray, and believe as you pray that God hears you. Have faith mixed with your prayers and it will be effectual. You may not at all times feel the immediate answer, but then it is your faith is tried. You are proved to see whether you will trust God, whether you have living, abiding faith. "Faithful is he that calleth you, who also will do it." *1 Thessalonians 5:24. 1LtMs, Ms 2, 1857, par. 10*

Walk the narrow plank of faith, trust all on the promises of God. Trust God in darkness; that is the time to have faith. But you often let feeling govern you. You look at yourselves when you do not feel comforted by the Spirit of God. You do not trust enough in Jesus, precious Jesus. You do not make His worthiness to be all, all, as you should. The very best you can do will not make you merit the favor of God. It is Jesus' worthiness that will save us; His blood cleanses us. Do what you can on your part. Be zealous and repent, then believe. *1LtMs, Ms 2, 1857, par. 11*

Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must exercise. Believe, believe. Let your faith take hold of the blessing and if your faith takes hold of it, it is yours by faith. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, then you rejoice in the blessing. It is no more faith but feeling. The feeling has swallowed up the faith. *1LtMs, Ms 2, 1857, par. 12*

The people must steadily arise and come out from their darkness and let their light shine. They are standing right in the way of the work of God. They must let the message of the third angel do its work upon their hearts, clear the rubbish away from the door and open the door and let the Saviour in. God is dishonored by your long, faithless prayers and exhortations—confessing, but no reforming. I saw you must look away from the unworthiness of self and exalt Jesus. Talk of light, of heaven, and you will have light. Talk darkness and you will have darkness. *1LtMs, Ms 2, 1857, par. 13*

I saw that Brother Edson has not taken his place in the church. He has kept back for fear of getting out of his place. I saw that Brother Edson has good judgment in matters of the church. It needs

collected, patient, persevering men to judge in matters of the church. A hurried spirit must not decide. Brother Edson must take his place. *1LtMs, Ms 2, 1857, par. 14*

# 1858

## Letters

### Lt 1, 1858

Loughborough, Mary

Green Springs, Ohio

March 3, 1858

This letter is published in entirety in *21MR 252-257*. See also *Annotations*.

Dear Sister Mary [Loughborough]:

We are now at Brother Sharp's. They have recently embraced the truth. Seem to be first rate people. We have suffered in mind considerably since we have been here. I have felt deep agony of soul. I have looked back at a few past months and as I realize how little I have imitated Jesus' self-sacrificing, devoted life, I am led almost to despair. As I examine the life of our Saviour, the great sacrifice He has made for us, and then be led through His sufferings and anguish, my heart melts within me. O, what suffering and agony, endured to save lost and fallen man! And this salvation is extended to us freely if we will accept it, if we will suffer with Christ, deny ourselves for His sake. *1LtMs, Lt 1, 1858, par. 1*

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. And if we obtain this great salvation it must be by our making a sacrifice on our part. As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As He endured privation and suffering for us, so we must endure privation and suffering for Jesus. As He was tempted of Satan, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons



will be followed by grace and strength from God imparted unto us by His angels.*1LtMs, Lt 1, 1858, par. 2*

As Jesus endured agony and often was in lonely prayer and in agony of spirit, pleading with His Father, so we, if we are truly Christ's followers, will often feel agony of soul and will pour out our earnest prayer to our Father; we shall groan in spirit after God. But these seasons when the soul is enshrouded in darkness will not drive the true Christian from God. I was shown that the disciples of Christ, without an exception, are not their own. Jesus has bought them with a dear sacrifice, His own blood. He claims them. Their time, their strength, are His. Their will, their mind, are subject to His will. Their will is yielded, given up. They wait and watch for the will and counsel of God to be manifested concerning them.*1LtMs, Lt 1, 1858, par. 3*

I saw that the will is either submitted to Jesus for Him to govern and lead, or the person retains or sets up his or her own will, not willing to submit to Jesus against his own peculiar desires or will. Then Satan steps in and he molds this will to his own pleasure.*1LtMs, Lt 1, 1858, par. 4*

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted in every way by Satan—stronger than any of His disciples have ever been tempted. His will was not yielded to the will of the enemy for a moment.*1LtMs, Lt 1, 1858, par. 5*

Now, dear Mary, it is possible for your will to be subject to the will of God. Unless you do yield your will to God, choose His way, His pleasure, His will, instead of your own, I saw that you were none of His. He will not own you, He will not accept you. He leaves you for Satan to take possession of the will that you would not yield to Him, and Satan will mold this will as he pleases. I was shown that the plan of salvation was laid out, and God will not change or deviate in His plan to save any one.*1LtMs, Lt 1, 1858, par. 6*

God has made one great condescension to save erring, lost man: He yielded His dearly Beloved from His bosom, to suffer indignity,

scorn and hate, to die an ignominious death upon the cross. If any one will be His disciple now he must live a self-denying life. His will must die. The plan of salvation is laid. Now man must condescend, now man must yield. His life must be a continual yielding. God does not deviate or change from His plan at all, to save any. The great condescension has been made. Now it all lies with man, whether he will accept the plan God has laid down, whether he will yield his will to the will of God. God does not change now to accommodate man. He is left now to choose life or death. If he chooses life, he chooses the cross, the suffering, self-denying life of Christ, and he must not go murmuring along at the ruggedness of the way. *1LtMs, Lt 1, 1858, par. 7*

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus. *1LtMs, Lt 1, 1858, par. 8*

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. That time has come. Now it is for you to come up, to eagerly grasp the merits of Christ's blood, lay hold of the plan of salvation, submit your will to the will of God, choose to suffer with Christ or choose your own will, your own way, travel the way of the transgressor and lose eternal life, lose heaven. You can serve God if you will. You can devote yourself to Him and redeem the time. *1LtMs, Lt 1, 1858, par. 9*

Mary, dear Mary, if you remain a little longer in your present state I fear that God will not pity, He will not bear always. Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God he must go at His bidding. God does not lay out His work to gratify the will or pleasure of any. If John should follow as you would wish, follow your will, your pleasure, he is no longer a servant of Jesus Christ; for your will is un sanctified, not subject to God's will. Fearful have been the responsibilities you have been willing to take upon yourself. Only let your will be gratified and you would risk the

consequences. Dear Mary, I saw that you were a slave, yes, a slave, to your own unsubdued will. You are in complete bondage. It holds control and cruel power over you. *1LtMs, Lt 1, 1858, par. 10*

I saw that your will, your set will, must die—or your hopes of eternal life; both cannot live at the same time. I was shown that the Lord will lay out the work for John, and you must leave all to follow Jesus. Then, Mary, will you realize the blessing of God. Then can you say, The yoke of Christ is easy, His burden light. *1LtMs, Lt 1, 1858, par. 11*

I was pointed back and saw some of those that professed to be John's best friends have been frowned upon by God for their close, snug dealing to one of His chosen servants. Verily, they will have their reward. John has been moved this way and that in doubt and perplexity, but God has wrested him out of the hand of those that would have his labors for nought, those that have been willing to add additional burdens to those that God has laid upon him, those that would be unmoved if they saw him working with his hands; and the Lord in His wise and merciful providence provided him a place of rest, a field of labor where many will appreciate and be benefitted by his labor. *1LtMs, Lt 1, 1858, par. 12*

Mary, your will has often pulled John one way, when God directed him in another. You have operated in opposition to the will and way of God. I saw all these years that your life has been linked with John you could have been a coworker with John, laying up for yourself a reward. But for the sake of gratifying a special desire or will of your own, you have murdered your way along, making yourself miserable by your lack of consecration and often embittering John's life and making him miserable. *1LtMs, Lt 1, 1858, par. 13*

You can make John happy that he ever saw you and that you ever linked your life with his wandering life. You chose him, a messenger of God. You knew his calling. I saw your life was an unpleasant one before you chose John. You can make him regret his connection by your following your own way and pleasure. John is mortal. He has loved you, Mary; do not drive him to regret his choice. God's eye is upon every movement, every act. You can redeem the time and

make a straight work for eternity. Yield your will to the will of Christ and all will be well. Think not the way of salvation is a hard way. Look, look at the life of Christ. What suffering endured for man!*1LtMs, Lt 1, 1858, par. 14*

Mary, you must die to Rochester. It will only be to the injury of yourself and others in your present state to visit Rochester. God has been reaching down His hand to save you. It was God's will that you should not go to Rochester last fall; it would have proved your ruin. John would have been driven from the field to laboring with his hands. God would not have it so. He laid out the work for John, to save you both. I saw that you can never have the light of God's countenance until you acknowledge the hand of God in all this. He has wrought for you, but you have shut your eyes to His work. If you humbly submit to God, then will it please God to have you visit Rochester for you can glorify God. I saw that John must fix his eye upon his captain, Jesus, follow the counsel of God, whether it meets your will or not. He must be steadfast. His course must be fixed, but with the greatest tenderness and care should he deal with Mary, never wounding with words, but yet be decided.*1LtMs, Lt 1, 1858, par. 15*

Mary, dear Mary, do consecrate yourself to God; then can you be happy; then can His Spirit rest upon you.*1LtMs, Lt 1, 1858, par. 16*

Mary, I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you. I fear the use you will make of it, and it will prove a savor of death unto death. Mary, I have felt agony of soul. I have cried in agony for above an hour.*1LtMs, Lt 1, 1858, par. 17*

Mary, your only happiness is in submitting to God. Will you submit to Him? Will you yield to the claims of salvation? If you get right before God, it will be His will to have John labor some in Rochester; but if you go there with John, your heart not right in the sight of

God, your influence would not be saving. The enemies of God and the truth would exult, John's soul would be weighed down in anguish, and it would be of no avail for him to labor. If you are united in the work of God, trusting in Him, your will in subjection to God's will, then acknowledge the leading of God and His will concerning you, and you will gain a victory not to be easily lost. *1LtMs, Lt 1, 1858, par. 18*

The time has come when God must be glorified by a humble acknowledgement that His way and will is to be preferred to your own way and will, and your unconsecrated will yielded. The time has come now when you can establish yourself in the hearts of the brethren and sisters, when you can form a character. All have felt to pity and sympathize with you on account of your situation. Now the Lord has safely and happily delivered you. You are pleasantly situated, with a home of your own. You are without an excuse. God does not require John to place himself under embarrassment and trial and want for the sake of gratifying an unconsecrated desire or will that, if followed, will lead to certain death. *1LtMs, Lt 1, 1858, par. 19*

I saw that John must be free and follow his conviction of right. He has been tossed about, not knowing which way to go or what to do. God has chosen for him a place, situated you both comfortably, and his mind now is at rest, and God will lead him in a straight path, and he must follow. You have no friends or relatives that are too dear to sacrifice or leave for God, to obey or follow Him. If you love them more than Jesus, you are not worthy of Him, and will have no part with Jesus. Here is a sacrifice to make right here. The heart will govern the mind. Have your heart right and consecrated and there will be no trouble with your will. I speak plainly. I look upon you as in the greatest danger. I want to save you. I beg of you to submit to God. There is no more required of you than is required of every Christian. Will you obey the requirements? Will you submit to God? *1LtMs, Lt 1, 1858, par. 20*

Mary, I will ever be your true friend. I will love you. I will do all in my power for you; but to encourage you to do wrong, I never shall. *1LtMs, Lt 1, 1858, par. 21*

John, I saw that James and you, as ministers of Jesus Christ, must watch your words, and your minds must dwell upon the truth. Whoever you are with, don't talk at random. Let your words be solemn. The day of the Lord is at hand. I was pointed to the life of John the Baptist. His life was without pleasure. It was sorrowful and self-denying. He proclaimed Christ's advent and then could not see and enjoy the power manifested by Christ. He knew that when Jesus should fully establish Himself as a Teacher he must die. He was cruelly beheaded. I saw that the least disciple that followed Jesus, witnessed His miracles, heard the comforting words that fell from His lips, was greater than John the Baptist; that is, more exalted and honored, had more pleasure in his life. *1LtMs, Lt 1, 1858, par. 22*

We are proclaiming Christ's second advent. Our walk should be sober; our conversation upon Jesus, upon the truth; and we should glory in the cross of Christ. *1LtMs, Lt 1, 1858, par. 23*

I have written in great haste. Have not time to look over and correct mistakes. Reserve no copy, so you must preserve this for me again. *1LtMs, Lt 1, 1858, par. 24*

In love. *1LtMs, Lt 1, 1858, par. 25*

# 1858

## Letters

### Lt 1, 1858

Loughborough, Mary

Green Springs, Ohio

March 3, 1858

This letter is published in entirety in *21MR 252-257*. See also *Annotations*.

Dear Sister Mary [Loughborough]:

We are now at Brother Sharp's. They have recently embraced the truth. Seem to be first rate people. We have suffered in mind considerably since we have been here. I have felt deep agony of soul. I have looked back at a few past months and as I realize how little I have imitated Jesus' self-sacrificing, devoted life, I am led almost to despair. As I examine the life of our Saviour, the great sacrifice He has made for us, and then be led through His sufferings and anguish, my heart melts within me. O, what suffering and agony, endured to save lost and fallen man! And this salvation is extended to us freely if we will accept it, if we will suffer with Christ, deny ourselves for His sake. *1LtMs, Lt 1, 1858, par. 1*

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. And if we obtain this great salvation it must be by our making a sacrifice on our part. As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As He endured privation and suffering for us, so we must endure privation and suffering for Jesus. As He was tempted of Satan, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons

will be followed by grace and strength from God imparted unto us by His angels.*1LtMs, Lt 1, 1858, par. 2*

As Jesus endured agony and often was in lonely prayer and in agony of spirit, pleading with His Father, so we, if we are truly Christ's followers, will often feel agony of soul and will pour out our earnest prayer to our Father; we shall groan in spirit after God. But these seasons when the soul is enshrouded in darkness will not drive the true Christian from God. I was shown that the disciples of Christ, without an exception, are not their own. Jesus has bought them with a dear sacrifice, His own blood. He claims them. Their time, their strength, are His. Their will, their mind, are subject to His will. Their will is yielded, given up. They wait and watch for the will and counsel of God to be manifested concerning them.*1LtMs, Lt 1, 1858, par. 3*

I saw that the will is either submitted to Jesus for Him to govern and lead, or the person retains or sets up his or her own will, not willing to submit to Jesus against his own peculiar desires or will. Then Satan steps in and he molds this will to his own pleasure.*1LtMs, Lt 1, 1858, par. 4*

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted in every way by Satan—stronger than any of His disciples have ever been tempted. His will was not yielded to the will of the enemy for a moment.*1LtMs, Lt 1, 1858, par. 5*

Now, dear Mary, it is possible for your will to be subject to the will of God. Unless you do yield your will to God, choose His way, His pleasure, His will, instead of your own, I saw that you were none of His. He will not own you, He will not accept you. He leaves you for Satan to take possession of the will that you would not yield to Him, and Satan will mold this will as he pleases. I was shown that the plan of salvation was laid out, and God will not change or deviate in His plan to save any one.*1LtMs, Lt 1, 1858, par. 6*

God has made one great condescension to save erring, lost man: He yielded His dearly Beloved from His bosom, to suffer indignity,



scorn and hate, to die an ignominious death upon the cross. If any one will be His disciple now he must live a self-denying life. His will must die. The plan of salvation is laid. Now man must condescend, now man must yield. His life must be a continual yielding. God does not deviate or change from His plan at all, to save any. The great condescension has been made. Now it all lies with man, whether he will accept the plan God has laid down, whether he will yield his will to the will of God. God does not change now to accommodate man. He is left now to choose life or death. If he chooses life, he chooses the cross, the suffering, self-denying life of Christ, and he must not go murmuring along at the ruggedness of the way. *1LtMs, Lt 1, 1858, par. 7*

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus. *1LtMs, Lt 1, 1858, par. 8*

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. That time has come. Now it is for you to come up, to eagerly grasp the merits of Christ's blood, lay hold of the plan of salvation, submit your will to the will of God, choose to suffer with Christ or choose your own will, your own way, travel the way of the transgressor and lose eternal life, lose heaven. You can serve God if you will. You can devote yourself to Him and redeem the time. *1LtMs, Lt 1, 1858, par. 9*

Mary, dear Mary, if you remain a little longer in your present state I fear that God will not pity, He will not bear always. Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God he must go at His bidding. God does not lay out His work to gratify the will or pleasure of any. If John should follow as you would wish, follow your will, your pleasure, he is no longer a servant of Jesus Christ; for your will is unsanctified, not subject to God's will. Fearful have been the responsibilities you have been willing to take upon yourself. Only let your will be gratified and you would risk the

consequences. Dear Mary, I saw that you were a slave, yes, a slave, to your own unsubdued will. You are in complete bondage. It holds control and cruel power over you. *1LtMs, Lt 1, 1858, par. 10*

I saw that your will, your set will, must die—or your hopes of eternal life; both cannot live at the same time. I was shown that the Lord will lay out the work for John, and you must leave all to follow Jesus. Then, Mary, will you realize the blessing of God. Then can you say, The yoke of Christ is easy, His burden light. *1LtMs, Lt 1, 1858, par. 11*

I was pointed back and saw some of those that professed to be John's best friends have been frowned upon by God for their close, snug dealing to one of His chosen servants. Verily, they will have their reward. John has been moved this way and that in doubt and perplexity, but God has wrested him out of the hand of those that would have his labors for nought, those that have been willing to add additional burdens to those that God has laid upon him, those that would be unmoved if they saw him working with his hands; and the Lord in His wise and merciful providence provided him a place of rest, a field of labor where many will appreciate and be benefitted by his labor. *1LtMs, Lt 1, 1858, par. 12*

Mary, your will has often pulled John one way, when God directed him in another. You have operated in opposition to the will and way of God. I saw all these years that your life has been linked with John you could have been a coworker with John, laying up for yourself a reward. But for the sake of gratifying a special desire or will of your own, you have murdered your way along, making yourself miserable by your lack of consecration and often embittering John's life and making him miserable. *1LtMs, Lt 1, 1858, par. 13*

You can make John happy that he ever saw you and that you ever linked your life with his wandering life. You chose him, a messenger of God. You knew his calling. I saw your life was an unpleasant one before you chose John. You can make him regret his connection by your following your own way and pleasure. John is mortal. He has loved you, Mary; do not drive him to regret his choice. God's eye is upon every movement, every act. You can redeem the time and

make a straight work for eternity. Yield your will to the will of Christ and all will be well. Think not the way of salvation is a hard way. Look, look at the life of Christ. What suffering endured for man!*1LtMs, Lt 1, 1858, par. 14*

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God, your influence would not be saving. The enemies of God and the truth would exult, John's soul would be weighed down in anguish, and it would be of no avail for him to labor. If you are united in the work of God, trusting in Him, your will in subjection to God's will, then acknowledge the leading of God and His will concerning you, and you will gain a victory not to be easily lost. *1LtMs, Lt 1, 1858, par. 18*

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I saw that John must be free and follow his conviction of right. He has been tossed about, not knowing which way to go or what to do. God has chosen for him a place, situated you both comfortably, and his mind now is at rest, and God will lead him in a straight path, and he must follow. You have no friends or relatives that are too dear to sacrifice or leave for God, to obey or follow Him. If you love them more than Jesus, you are not worthy of Him, and will have no part with Jesus. Here is a sacrifice to make right here. The heart will govern the mind. Have your heart right and consecrated and there will be no trouble with your will. I speak plainly. I look upon you as in the greatest danger. I want to save you. I beg of you to submit to God. There is no more required of you than is required of every Christian. Will you obey the requirements? Will you submit to God? *1LtMs, Lt 1, 1858, par. 20*

Mary, I will ever be your true friend. I will love you. I will do all in my power for you; but to encourage you to do wrong, I never shall. *1LtMs, Lt 1, 1858, par. 21*

John, I saw that James and you, as ministers of Jesus Christ, must watch your words, and your minds must dwell upon the truth. Whoever you are with, don't talk at random. Let your words be solemn. The day of the Lord is at hand. I was pointed to the life of John the Baptist. His life was without pleasure. It was sorrowful and self-denying. He proclaimed Christ's advent and then could not see and enjoy the power manifested by Christ. He knew that when Jesus should fully establish Himself as a Teacher he must die. He was cruelly beheaded. I saw that the least disciple that followed Jesus, witnessed His miracles, heard the comforting words that fell from His lips, was greater than John the Baptist; that is, more exalted and honored, had more pleasure in his life. *1LtMs, Lt 1, 1858, par. 22*

We are proclaiming Christ's second advent. Our walk should be sober; our conversation upon Jesus, upon the truth; and we should glory in the cross of Christ. *1LtMs, Lt 1, 1858, par. 23*

I have written in great haste. Have not time to look over and correct mistakes. Reserve no copy, so you must preserve this for me again. *1LtMs, Lt 1, 1858, par. 24*

In love. *1LtMs, Lt 1, 1858, par. 25*

## Lt 2, 1858

Woodruff, Brother

NP

1858

This letter is published in entirety in *21MR 258-259*. See also *Annotations*.

Dear Brother Woodruff,

I have seen things on the very points you have mentioned in your letter and at the time I had the vision for those in New York. I saw a few individual cases. I saw especially the cases of Brother Chapel and wife, Brother Treadwell, Manly Ross, also Truman Finch, who were the active ones in this matter. They have erred in feeling as they have felt, and the influence I saw was deathly. *1LtMs, Lt 2, 1858, par. 1*

When in Ohio I saw again the wretched state of things in New York. Satan was standing right in your midst, his evil angels exulting that through his temptations—exalting some and tempting others to be very strenuous, professing zeal for the truth and crowding your brethren, thrusting with side and with shoulder, bringing a reproach upon the truth, making yourself a stink to the places around you—you make the truth disgusting, make it an abhorrence. You are as a people accountable to God for the wretched influence cast against the truth. *1LtMs, Lt 2, 1858, par. 2*

I saw that Brother Chapel and wife, Brother Treadwell, and others with them, have not seen themselves. They must see their wrong course in being so exacting and watching their brethren to magnify their wrongs. Their own hearts must have a work; self must die with them, and they must possess more of a spirit to live and let live. I saw while at Green Springs, Ohio, that the evil angels had much to do with the brethren in Oswego County. I saw that the holy angels had one after another left you, grieved, displeased, and disgusted with your wrangling and strife. There is the vision I wrote after the meeting. I will copy it: *1LtMs, Lt 2, 1858, par. 3*

“I saw that the cause of God had been cursed in Oswego County by wrangling and strife. Some will have to unlearn almost all they have been learning for years, for it has been strife, debate, and to smite with a fist of wickedness. I saw that some have placed themselves in a position to watch others, when God has not placed them on the watchtower at all. They have climbed up there themselves and must come down. Some have noticed little things in the house, in dress, the manners, and have reproved and ordered about this, that, and the other. It only hurts their influence and places the individual beyond the reach of their help.*1LtMs, Lt 2, 1858, par. 4*

“It is the duty of preachers to talk the truth, but when they come down from the work to reprove for little things, to bend the individual to see as they see, to feel as they feel, they take upon them the work that belongs to the Spirit of God. I saw that all have something to learn, an experience to obtain for themselves, and if the servants of God stand ready to reprove for all these little things, they will try to please the servants of God and yet they have not learned by their own convictions that these things are wrong. Their experience depends upon the one that reproved them. They look to and depend upon him to have an experience for them. Their trust and dependence is taken from God.*1LtMs, Lt 2, 1858, par. 5*

“That is why they are so weak in New York. They fear the servants of God and one another. Their experience grows out of this fear and they do not form a religious character for themselves. They do not have an individual, independent experience. They learn to look to man instead of to God and are bent this way and that way, but are not steadfast, strong in a living experience they have obtained for themselves.*1LtMs, Lt 2, 1858, par. 6*

“Something must be done for the individual by the Lord. They must learn to look to God for duty, not to their minister or brethren, and when an individual strives to bend his brethren to his own peculiar notions or ideas of things, he takes that upon him which God has not laid upon him. Minds are differently constituted; they cannot run in the same channel of ideas or impressions. I saw that it was notions and ideas that some think others must be brought to, that has destroyed spirituality and independent experience in New York. There is a depending upon one another for light and blessing. They

have not learned to look to God for duty and counsel in this thing. Do you say in New York, man is made to lose his identity and is made a mere thing to be moved by another's mind, another's experience? God will surely judge for these things." *1LtMs, Lt 2, 1858, par. 7*



**Lt 3, 1858**

White, Henry; White, J. E.

Green Springs, Ohio

March 2, 1858

Copied from *AY 42-44*.

## **Manuscripts**

### **Ms 1, 1858**

Vision Concerning Children of Jackson Church

Refiled as *Ms 7, 1854*.

## Ms 2, 1858

Testimony Regarding the Work in Vermont, New Hampshire, and Massachusetts

Battle Creek, Michigan

December 27, 1858

This manuscript is published in entirety in *21MR 373-377*. See also *Annotations*.

I was shown in vision while at Mannsville, New York, the state of things in the east, especially in the states Vermont, New Hampshire, and Massachusetts. I saw that the course of J. C. Day, while among the Messenger advocates, was cruel, crooked, and wicked; that people were composed of dissatisfied ones who would not bear reproof, but considered their judgment better than that of their brethren who had an experience in the truth and the cause of God. These unruly spirits came together and united together to work or fight against those whom God had raised up to stand in defense of His truth. Satan and his angels were at war with them, fighting against them, and these people were co-workers with Satan and the evil angels. Falsehoods and lies would be formed by Satan's children, and this people loved them and eagerly reported them to others. J. C. Day was one of these; if he did not make the lies he loved them. *1LtMs, Ms 2, 1858, par. 1*

I saw the angels of God grieved and they followed their commission to mark every falsehood, every thrust, every stain put upon the defenders of God's truth. Every bitter feeling, every feeling of hate, they were to record, for they would meet it again. I saw J. C. Day strengthening the hands of wicked men, trying to tear away the confidence of God's people in us and in the visions. *1LtMs, Ms 2, 1858, par. 2*

Then I was shown that as the Messenger people could not make their rebellious feelings and spirit do the work they wished it should—get down the *Review*—they ceased, in a measure, from their work. Some gave up the Sabbath, others changed their evil course and fully united with God's people. Others did not see the

wickedness of their course and never made thorough work or repented heartily of their evil work. Pardon was written against the names of those who made thorough work, but if they again fall into a like snare and pursue an evil course, all their past evil is remembered against them.*1LtMs, Ms 2, 1858, par. 3*

Some, I saw, seemed to others to make thorough work. But that God who reads the heart knew that the seeds of rebellion were within them, and by their names was written, "Unstable souls, who wrest the truth to their own destruction."*1LtMs, Ms 2, 1858, par. 4*

I saw that J. C. Day had never realized that he had been a close co-worker with Satan and his evil angels. If he had realized this, he would not have fallen into such a snare. I saw while attending the meeting at Lancaster that if J. C. Day made thorough work he could still be of some use to fill in here and there; but God would never suffer him to take charge of His flock or to travel from place to place, to any extent, to talk the truth. If he lived a life of repentance from that time until Jesus comes, he could not undo the evil he had done.*1LtMs, Ms 2, 1858, par. 5*

While at Mannsville I saw that in no way should the least charge of the flock rest upon J. C. Day, for he had weakened himself by his former course in co-working with the evil angels, and he was weak and subject to their suggestions and evil power. The only chance for his salvation now was to live a life of repentance and be subject to the church and not confide in his own judgment or opinion. I saw that a rebellious spirit has been within him, and when he could find a willing ear how quickly would suspicion, jealousy, doubt, and an evil, lying report be poured into that ear. O, the evil course! Death has marked his track!*1LtMs, Ms 2, 1858, par. 6*

I saw that if J. C. Day and others who have been connected with him, could have drawn off a company with them, how quickly would it have been done; and there would have been a class worse than the former disaffected ones to work their work of death. But they find these things will not go, and they settle back wishing to be again in union with the church and ready at a fit opportunity to rebel again.*1LtMs, Ms 2, 1858, par. 7*

I then saw Stephen Haskell and wife. Said the angel, "He is not

sound in the faith. Mark them that cause division among you. An undercurrent is at work. They are coworkers with the evil angels and know it not. Confusion and a deathly [word missing] mark their track." I saw that the views that Stephen Haskell and his wife have advocated concerning mortifying the flesh, are all erroneous and will lead to deadly evils and the destruction of souls, and instead of increasing moral purity will hasten and strengthen moral pollution. Said the angel, "God reads the heart." I saw that S. Haskell has tried to make it appear that he was in union with the church when it was not the case. He has scattered evil, error, and division every place he has entered, and this has been in a sly undercurrent that has been at work to destroy confidence in the visions and in those who have the charge of the work at Battle Creek.*1LtMs, Ms 2, 1858, par. 8*

These things are all marked by God. S. Haskell and his wife have strengthened the hands of Stephen Smith in his rebellion, and have strengthened the hands of other disaffected ones, and have affected some conscientious souls who were constantly fearful that they should not do everything they could to deny self. They have drunk down his errors that he has talked to them, and these errors have been scattered here and there all around where he has traveled; coworker with the evil angels.*1LtMs, Ms 2, 1858, par. 9*

I saw that as God gave His beloved sleep, so He was willing they should have nourishing, strengthening food, and I saw that if S. Haskell and his wife were baptized with the third angel's message they would see enough precious, saving truth to dwell upon, and they would not have time to dwell upon error, dangerous error, and scatter it among God's people. I saw that if God has important truth He will give it to His people, not to two or three solitary individuals and leave all the rest of His people in darkness. The third angel is leading out a people and fitting them for translation. They are to be purified through the truth.*1LtMs, Ms 2, 1858, par. 10*

Some, I saw, had made crosses for themselves and killing duties to break down their will over. But I saw that there were crosses and duties enough in God's Word to slay every individual without getting new duties or tests. I saw that a time of trouble was before us, when stern necessity will compel the people of God to live on bread and

water; but I saw that God did not require His people to live so now. *1LtMs, Ms 2, 1858, par. 11*

God commands that all whom He has not especially called to labor in word and doctrine should labor with their hands [doing] the thing that is good, and supply their own necessities, and have wherewith to bestow upon others. And I saw that it was the will of God that they should eat wholesome food to strengthen the system or the temple of God. But in the time of trouble none will labor with their hands. Their sufferings will be mental, and God will provide food for them. *1LtMs, Ms 2, 1858, par. 12*

I saw that God also enjoined cleanliness upon His ancient Israel, and God is no less particular now than He was then. He enjoins upon His people in the latter day strict cleanliness of body and clothing and purity of mind, of thoughts, and of words, for He is to translate them to heaven. *1LtMs, Ms 2, 1858, par. 13*

I saw that if Stephen Haskell had spent his time in laboring with his hands, which he has spent in traveling, it would have been much more pleasing to God. I saw that he had done much more hurt than two or three to follow after him could undo, because evil grows of itself, and when once it has taken root it thrives; but good has to be continually nourished and cherished in order to live. Evil is like weeds in a garden that need no nourishing but will grow rank. Unless the precious plants are constantly cherished and dug about, the weeds rise higher than the precious plants, shut out the sun from them, and they grow sickly and die. *1LtMs, Ms 2, 1858, par. 14*

I saw that those who sow error cannot root it up in years. They may perhaps change their course of action, but never can they bend or change the minds of those whom they have influenced in the wrong. Their errors are growing in the minds of others, and if Jesus is so merciful as to blot out the transgressions of those who have sown this seed, and save them, they will suffer loss; they can but save their own souls. Their course has wounded the cause of God and brought shame upon the name of Jesus, and this is not easily wiped away. It lives in the minds of many. *1LtMs, Ms 2, 1858, par. 15*

I saw the course Stephen Smith has pursued. He has been a co-

worker with the evil angels. I saw that he was first a co-worker with the evil angels when he went into the “spiritual second advent,” and then many other errors were received by him. The enemy has had easier access to him. Repeatedly has he joined the enemy’s ranks and strengthened the hands of the wicked. Every time he has fallen he has grown weaker and was more easily again a subject to the temptations and power of the evil angels. *1LtMs, Ms 2, 1858, par. 16*

I saw that he had taken a dreadful course against the defenders of God’s truth. While he was in the “new time” he ranted on, railed out against the truth and God’s chosen servants. Bitter and cruel were his words. He spent his substance in the enemy’s ranks and was a co-worker with the evil angels. *1LtMs, Ms 2, 1858, par. 17*

As that excitement dies down, again he begins to reflect upon the truth, and finally the truth melts him. He feels his wayward course some, and knows he is liable to fall again. He is not yet converted to the truth. He feels the need of help. As God shows his case in vision his unsubdued feelings arise. O, then if there is a faithful, experienced friend near, he can help him so that he will be enabled to see the way God is working and the humble course he must take. But an independent, self-sufficient spirit comes over him. *1LtMs, Ms 2, 1858, par. 18*

Evil angels are tugging at his heartstrings, and J. C. Day and others help them. They whisper their suspicions and surmisings together. Evil reports are related by them both. They strengthen each other’s hands, they love the lies they have heard, and as they journey to the Sutton Conference such conversation as they have together, such evil communications! Angels heard it all, witnessed all, and it is written, to be met by them again. When they came to the Sutton meeting they were no more prepared to work for God than while they were in sympathy with the Messenger [Party]. The seeds of rebellion have sprung up within them and are now yielding a flourishing crop. Evil angels exulted over them: Satan triumphed. I saw other individuals also engaged in this work and affected by the spirit of death and Satan that has been at work. *1LtMs, Ms 2, 1858, par. 19*

I saw that these individuals would never be entrusted with the care

of the flock. If they can occupy an humble position, labor with their hands and take care of their own souls and live a life of repentance till Jesus comes, they will do all that God requires of them; and if they seek meekness, seek righteousness, it may be they may be hid in the day of the Lord's fierce anger. I saw the cruel, wicked words Stephen Smith has spoken in his self-sufficient, reckless manner. Said the angel, "God will not be trifled with. Will God select such changeable, wavering ones to lead His flock? Never, never." *1LtMs, Ms 2, 1858, par. 20*

God's wisdom is unsearchable, and He will not entrust the care of precious souls to those who are subject to erroneous evil influences. God will entrust His flock only to those who have depth of experience, substantial souls of excellent judgment, who can see evil as it hangs over the flock instead of being the first to plunge into it. *1LtMs, Ms 2, 1858, par. 21*

I saw the individuals mentioned in this letter were looking to Battle Creek and were jealous and suspicious of the work there and were exciting prejudice in others' minds about the individuals there who have charge of the work. They would put their hands in to mold the work there. I saw that the Captain of the Lord's Host has charge of the work there and that He watches over the individuals to whom this work is entrusted. And the Lord's Captain needs not the interference of any of these individuals who are like the waves of the sea, tossed to and fro, subject to the influence of the evil angels. *1LtMs, Ms 2, 1858, par. 22*

All heaven is interested in the important work at Battle Creek. Satan and his evil angels are arrayed against it, and men who will be co-workers with these evil angels are to be no judges about the work there. *1LtMs, Ms 2, 1858, par. 23*



### **Ms 3, 1858**

John and Mary Loughborough

NP

Circa March 1858

Portions of this manuscript are published in *10MR 281*. See also *Annotations*.

I was shown the case of Brother and Sister Loughborough. I saw that Sister Mary had stood in Brother John's way; that she had not been consecrated to God; that she understood but little of what it was to deny herself for Christ's sake; that instead of studying her own ease, inclinations, and wishes, she should lie passive in the hands of God, and study His holy will, and instead of following out her own will, be ready to inquire, What wouldst Thou have me to do, Lord?*1LtMs, Ms 3, 1858, par. 1*

I saw that for some time past, Sister Mary has had a rebellious spirit, has been self-willed; that her will had not yet been broken; that that will was her idol, and that idol would shut her out of heaven unless speedily sacrificed. I saw that she did not bring the coming of the Lord as near as she should, and that her mind, instead of being at Rochester, should be all swallowed up in the work of God, and she should be seeking opportunities to help her husband, to hold up his hands, and to labor wherever there was an opportunity.*1LtMs, Ms 3, 1858, par. 2*

I saw that Sister Mary had murmured against God and against her husband. Satan was constantly harassing her mind about going to Rochester. I saw that when God called Brother John to Rochester, then it would be time enough for her to think of going, but it was all a snare of Satan for her to feel that she must go to Rochester. I saw that God had nothing for Mary to do in Rochester, and she had nothing in God's Word that would bear her out in going there. All her desires to go arose from wrong feelings. I saw that she gave herself up to weak, childish feelings. She had made efforts to overcome herself and her wishes, but they were altogether too weak and feeble. She must have determination in this matter,

decision, and not be tossed to and fro, and be so changeable. It is high time that her childish feelings were put away, and as God had favored her with a kind husband, one whom He has chosen to labor for Him and sound the last note of warning, she should feel a grateful feeling instead of murmuring, and should submit to his wishes, not so reluctantly, not so sadly, but with cheerfulness. *1LtMs, Ms 3, 1858, par. 3*

I saw that Brother John has been too lenient. If Sister Mary yields to such childish feelings as she has in times past, Brother John must be as decided as he would be with a child. But it should not be so. Mary should be a companion for John, one with whom he can consult and advise, and she should be the tender, affectionate wife, to watch over him, to study to ease his burden instead of adding to it, to study to help him instead of hindering, that she, with him, may share in the reward and be the means of doing good here and making others happy. *1LtMs, Ms 3, 1858, par. 4*

I saw that Satan had tried to put jealous thoughts into Mary's mind—that there was a lack of love on John's part to her. But it is not so. The lack of love is on Sister Mary's side. There is a lack of love on her part. I saw that this discontented, homesick feeling which Sister Mary indulges in is all of the enemy, and binds a heavy weight upon the spirits of John. When he goes into meeting he often has to labor through this oppression upon his spirits, when he is trying to present the truth to hundreds, and when the decision of souls for life or death would result from that meeting. And I saw that unless Sister Mary stood out of Brother John's way, God would move her out of the way, for He has already been trifled with, and the tender Spirit grieved almost entirely away. *1LtMs, Ms 3, 1858, par. 5*

I saw that God had given her sufficient warning three times before, but these warnings had been but little regarded. Again He had warned, and unless Sister Mary moves speedily from the critical situation she is in, it will be forever too late, for God will not bear always. He will give her up to her unsubdued, unsanctified will, to follow her own ways and be filled with them, and finally to be weighed in the balances and found wanting. *1LtMs, Ms 3, 1858, par.*

6

I saw that Brother John must go forward and be decided, and serve God for himself, if he had to separate from Mary and go to heaven alone. God would pity him, angels would pity him and would strengthen him to endure; and if he took a straightforward course, and put his whole confidence in God, He would make him a triumphant overcomer. *1LtMs, Ms 3, 1858, par. 7*

I saw that God had wrought for Sister Mary, and that she could save her own soul and be a help to others. God did make her a help to her husband when she first went West. Her efforts were accepted of God. But the ever-busy enemy was not firmly and decidedly resisted and she was taken in the snare. The enemy knew that there was no way that Brother John could be affected and his spirit depressed like having Sister Mary differing from him, and then seeing her weeping around, unreconciled to God's will, unprepared for Christ's coming, and taking a course to effectually ruin her own soul. These things were like a lead weight upon his spirit. I saw that instead of this Sister Mary should stand in a place to hold up the hands of her husband, and by cheerful looks, words and actions cheer his spirits; she should be ready to pray with and for him, and then with him she will share the reward. *1LtMs, Ms 3, 1858, par. 8*

I saw that Mary had limited the Holy One of Israel. The Lord saith, My grace is sufficient for you. Sister Mary says, No, Lord, it is not. I have tried my best to overcome and cannot. Satan stands laughing because grace is not sufficient to overcome the natural infirmities. I saw that Sister Mary could overcome. I saw that all of Sister Mary's inclinations and will and wishes must bend to the cause of God, and instead of Sister Mary's saying, I will do this and that, she should say, If the Lord will, I will do this and that. *1LtMs, Ms 3, 1858, par. 9*

I saw that Sister Mary must be consecrated to God, must take hold of the work in earnest, redeem the time and make a strong effort to subdue her will, die to self, and be determined to be contented and not make herself, as well as those around her, perfectly miserable. A thick, heavy cloud, I saw, had hung over her, and the evil angels had access to her to tempt and annoy her, and unless she had more of a fixed, settled determination she would certainly be overcome and lose her soul. *1LtMs, Ms 3, 1858, par. 10*

I saw that Mary must be sober and be a living example to those around her; she must have her words and actions tell for God, and shed a holy influence around her. She must not measure herself by others. Christ is her Pattern and Example, and by following Him she will partake of His divine character, but if she leans on any arm of flesh, and makes man an example, she will surely come short. Any other one's course will be no excuse for Mary, for Christ is the Pattern to be followed. *1LtMs, Ms 3, 1858, par. 11*

He was a Man of sorrows and acquainted with grief. He bore the slight and indignity of man and opened not his mouth. He was hung on Calvary's cross to make a way of escape for lost man; and shall we sinners for whom Christ died and made such a sacrifice complain or think anything that we may suffer hard? To look at the matter in its true light, shall we think that we sacrifice anything? O, what is our sacrifice? We change bad for good, evil and sin for righteousness, death for life. Says Jesus, My yoke is easy and My burden is light. We believe it, Lord, therefore will we bear it without a murmur or complaint. God will accept no half-hearted work in this matter. We must make a whole sacrifice, die to self, have our wills and desires sanctified. *1LtMs, Ms 3, 1858, par. 12*

Mary, I saw that your will must be swallowed up in the will of God. You must have a fixed determination to yield your wishes and desires, and must be willing to suffer anything and everything for the cause of God, instead of for your pleasure. You must think of the suffering cause and perishing souls, and must remember that Christ is soon coming and we are to be judged according to the deeds done in the body. Heaven is worth everything. Mary has not realized the worth of her own soul, has been careless, and has hardly thought or realized that God read her very thoughts, and that all these unreconciled, wilful feelings were known to God. I saw that it was time that Sister Mary was alarmed about her own salvation; that unless she was diligent now she could not redeem the time. *1LtMs, Ms 3, 1858, par. 13*

I saw that Brother John must keep humble, must watch, and must live very near to God. He has a vigilant foe to contend with who is ever watching for an opportunity to weaken him. His darts are flying thick and fast. *1LtMs, Ms 3, 1858, par. 14*

# 1859

## Letters

### Lt 1, 1859

T., Brother

NP

Circa 1859

Previously unpublished. See also *Annotations*.

Dear Brother T:

I was shown your case, that you lacked spirituality and humility. You love the truth; you love to see it triumph, and the cause of God advance. But you fail in your praying and talking. You do not come to God as He loves to have His people come. You should approach God with reverence, like a humble suppliant at His feet, feeling indeed poor, miserable, undeserving the least of His favors. *1LtMs, Lt 1, 1859, par. 1*

You use too many flowery words. You reach out beyond your measure. It is more like telling the Lord a story or giving an account of yourself to the Lord, as if He did not know you just as you are, than like humbly asking for His mercy and to pardon your sins. The earnest, simple, broken, penitent prayer is acceptable always to God, and the lofty, wordy prayer is not so much as noticed of Him, for it is disgusting to the ear of the Lord, disgusting to His people. You lack the sweet, meek, broken spirit in your prayers and exhortations. *1LtMs, Lt 1, 1859, par. 2*

There must be a thorough change with you or you can be of no help to the people of God. I am instructed that you must take time to pray, time for secret prayer. Your life must be more devoted to God. Examine your heart closely. Try your motives, lest the enemy get the advantage and lead you to think more highly of yourself than you ought to think. You will not have to answer for the sin of

covetousness. You love to impart what you have to a suitable object. You love to do your part in aiding the cause of truth. This is regarded of heaven; but with it you must possess meekness, humility, and great carefulness before the Lord, saying, "We give to Thee, Lord, Thine own." *1LtMs, Lt 1, 1859, par. 3*

Fear continually to offend God. Then your influence will be saving. It will tell. It will have an effect upon all with whom you associate. When you pray, ask for the very things you need in a simple, humble, childlike manner. Don't be governed by a flight of feeling, for those who have been governed by this have always been led astray. Dwell upon the living principle; make that the greatest thing. Bear your testimony in the spirit of meekness and simplicity, and it is noticed in heaven. God will make it more effective than much speaking or all the lofty, flowery, unmeaning words that can be arrayed together. Carry out your holy profession in all the walks of life. *1LtMs, Lt 1, 1859, par. 4*

Have your prayers right to the point, asking just what you need. You want one object before you when you pray, and do not wander from that object, but don't ever be guilty of putting together an array of lofty words as you approach the Great Eternal. Said the angel, A broken heart and contrite spirit God will not despise, but will bend His ear low to the humble, penitent, self-abased child who hardly dares approach God. Such trembling faith will fasten upon the promises securely and will bring gracious returns. *1LtMs, Lt 1, 1859, par. 5*

**Lt 1a, 1859**

Hastings, Brother; Hastings, Amelia; Hastings, Emma

Battle Creek, Michigan

January 4, 1859

Previously unpublished. See also *Annotations*.

Dear Brother Hastings, Amelia and Emma:

I sit down to write a few lines and make a request of you to sit down together and talk over what you have witnessed of our experience. If there is anything of importance you can think of, write it all out, especially the events of our first visit to your place. *1LtMs, Lt 1a, 1859, par. 1*

The Lord's healing Sister Hastings, and the work done for the little one, please write all the particulars. This will help us much for we are about to get out a book upon my experience. Brother Nichols has promised to write out the particular events that occurred under his observation. If this testimony comes from others, it will have effect, much more, than if we should write it ourselves. May the Lord help you in this matter. *1LtMs, Lt 1a, 1859, par. 2*

In love, *1LtMs, Lt 1a, 1859, par. 3*

Ellen G. White

Write it all out, and send on as soon as possible. *1LtMs, Lt 1a, 1859, par. 4*

**Lt 2, 1859**

Byington, Brother

Battle Creek, Michigan

June 21, 1859

Portions of this letter are published in *5MR 290*. See also *Annotations*.

Dear Brother Byington:

The matter for my book is now off my mind. It is in type. *1LtMs, Lt 2, 1859, par. 1*

There were some things shown me in regard to you. I saw that the candle of the Lord does not shine about you. He is displeased with you. I was shown that your object in coming to Michigan was good. It was well for you to come. But you have failed in your purposes, and that which should be to you of the greatest importance has come in secondary. Your interest has come first, and the work of God, or things of eternal interest, secondary. I saw that in your vicinity there was an interest awakened; hearts could have been reached. But your energies were exhausted in your own interest, for your own advantage, and your labor spent in God's work was a lame sacrifice and unacceptable to Him. There was an opportunity for you to have made a sacrifice, to put into the hands of others to do what you have done, even if things had not exactly suited you, and been at considerable more cost. *1LtMs, Lt 2, 1859, par. 2*

Your commission has not run out. Your time is not yours. God does not wait in His work for you to study your convenience or wait your time. Angels of God were prepared to trouble hearts, and through the instruments of God's choosing lay the truth before unbelievers. But the instrument was not ready to do his part, to throw his whole energies into the work, and be a mouthpiece for God. The angels in their work wait not for anyone's convenience, but pass on to do their work, fulfil their mission, and move on other hearts. *1LtMs, Lt 2, 1859, par. 3*



Responsibilities are on you that you little realize, and your love of this world leads you astray from your duty. You study your interest, and how you can save a little means, when you should be studying what is your best course to save your fellow man. Satan takes advantage of your carefulness and caution and leads it to be exercised in the wrong way. Nothing exists, in reality, to cast gloom upon your soul; but you dwell upon the dark side, talk doubts and unbelief, which is death to your own soul and has a deadly influence upon others. You dishonor God. You grieve His angels by your unbelief. Your influence is not saving. *1LtMs, Lt 2, 1859, par. 4*

There must be an entire change in you in these things. You love this world, and your heart is altogether too much wrapped up in the things you possess. Your commission is not a matter to be laid aside at your will. Your heavenly Father claims your time and obedience, without any murmuring or complaining or unwillingness on your part. *1LtMs, Lt 2, 1859, par. 5*

I was pointed back to about one year ago. Your feelings then concerning the purchase of a house for Brother Bates were prompted by the enemy. Selfishness lay at the bottom of it. And since then you have not been closely united to James. There has been a pulling off. You have felt wrong. I was shown that when you gave yourself up wholly to the work of God, then your love for this world was much weakened. *1LtMs, Lt 2, 1859, par. 6*

I saw that God had been very merciful to you. God has heard the earnest prayers put up in Martha's behalf, and spared her life when she was marked for the grave. And when your own life was in danger, God was merciful to you. Disease was upon you, but as you ventured out in the name of the Lord, angels were hovering around you and Satan was disappointed of his prey. God is angry with you. After He has given you such merciful tokens for good, you have murmured against God. You have not realized this, but it is so. *1LtMs, Lt 2, 1859, par. 7*

If you had but a very little of this world's possessions it would be better for your eternal interest. That which you have is a great trouble to you. *1LtMs, Lt 2, 1859, par. 8*

I saw that you are standing in your own light and in the way of the

salvation of your children. God has given them a heart to love the people of God. They see the consistency that there is in the truth, and the work for them now is to identify themselves with God's people. Here is the cross. God cannot come into your dwelling and set things in order there. You stand right in the way of the work of God.*1LtMs, Lt 2, 1859, par. 9*

**Lt 3, 1859**

Harmon, Robert and Eunice

Berlin, Connecticut

September 1, 1859

Previously unpublished. See also *Annotations*.

Dear Parents [Robert and Eunice Harmon]:

Here we are journeying again. We have attended two conferences and are about to engage in the third. In less than two weeks my husband has preached ten times. He is somewhat weary; but today is Thursday and he will rest today and tomorrow, and then engage in labor again. *1LtMs, Lt 3, 1859, par. 1*

Our first conference was at Carlton, N.Y. We had never been in that part of the country before. The friends there received us heartily, and every arrangement was made for our convenience and comfort. The cars stopped at Albion, five miles from Brother Buckland's in Carlton. He was at the depot waiting for us with a fine span of horses and easy carryall. We had been riding all day—took breakfast at half-past three a.m. at Jackson—and we were very weary. But we enjoyed a bath of cold water which refreshed us much before retiring. We slept well and had Friday to rest. *1LtMs, Lt 3, 1859, par. 2*

Meeting commenced Friday evening. Brother Lampson's family were present, also Brother Orton, his wife, Drusilla, Alva and Bradley Lampson, Brother Lindsay, wife and children, and a large company from Mill Grove, Brother and Sister Crage, and Brother and Sister Smith, the last two living in Parma. Many from different places were present. I mention those whom I think you are acquainted with. *1LtMs, Lt 3, 1859, par. 3*

Sabbath forenoon there were about one hundred present, and in the afternoon also. Sunday the tent was crowded full and quite a number of females dressed in their rich silks and satins sat upon the grass at the edge of the tent. Many came out from curiosity to

hear the woman talk. Husband had perfect freedom in talking to the people. The Lord strengthened me to talk five times.*1LtMs, Lt 3, 1859, par. 4*

The people would not be satisfied until I had spoken. We expect that meeting will result in much good. Many were convinced of the truth of our position. We never saw a more attentive, interested congregation. They numbered above seven hundred on first day. Many who came in the morning would not leave until the third (five o'clock) meeting closed. Food was taken from the houses and distributed among the eager listeners to truth. While eating our dinner at the house, we concluded that if Jesus had been present, He would have had compassion upon the multitude and provided bread for them by His divine power.*1LtMs, Lt 3, 1859, par. 5*

After the close of the afternoon meeting we called the young together and just as they were about to leave for their homes we faithfully exhorted them to make sure work for eternity. We told them that they must each have an individual experience and feel an individual responsibility, that unless they should cease to worship at the shrine of fashion they could not be disciples of the meek and lowly Jesus. It was an affecting time. Parents and children wept aloud, and thus we parted. I felt that my garments were clean from their blood. I had prayed for them and warned them faithfully with many tears. I was free. I felt that I had done my whole duty. They must now form a character for heaven or choose the broad road that leads to death. I want to feel a deep interest for souls and labor to do all I can for their salvation. I know that time is short, and I want to do all I can in the cause of my Master.*1LtMs, Lt 3, 1859, par. 6*

We left Carlton Monday morn and went to Rochester. Visited Brother Orton's family. They waited upon us with their horses and hack around the city where we wished to go. Wednesday we left Rochester for Syracuse.*1LtMs, Lt 3, 1859, par. 7*

## Lt 4, 1859

Peabody, William

NP

September 2, 1859

Previously unpublished. See also *Annotations*.

Dear Brother [William] Peabody:

I will try to write you what was shown me in vision nearly one year ago. I saw that the truth of God would progress. That there was a great work to do, and that the stewards of God have not moved fast enough. They moved too slow. *1LtMs, Lt 4, 1859, par. 1*

Dear Brother, I saw that the Lord wanted your means which He has lent you. He calls for you to use it to advance His cause. I saw that there was but a little time for you to use the means which He has lent you in advancing His work. You must work fast to get your treasure before you into heaven and safely secured there, where thieves cannot steal it or moth corrupt it. *1LtMs, Lt 4, 1859, par. 2*

I saw that your business was in an unsettled, perplexing state, and you must begin to square up your business. Get it into a snug compass. Be getting ready to move to the better country, even the heavenly. I saw that you should work as fast as possible to remove the means which God has lent you from the hands of unbelievers and transfer it to the believers, and aid in advancing the last message of mercy ever to be given to the world. I saw that you should be getting things in a close compass, and be preparing for the last great work of the third angel. *1LtMs, Lt 4, 1859, par. 3*

I saw that had you been using your means more freely for the cause of God you would have been better off today. I saw that He required much of His servants that they have not performed. And when they become close, selfish, worldly, and covetous, and keep the means which God has lent them, He who has entrusted them this means will reach down His hand to show them how quickly He can scatter and take away what they have. When God's stewards

claim the means He has lent them as their own, God often touches what they have and will scatter it. I saw that there was a withholding which tendeth to poverty, and a scattering which increaseth. *1LtMs, Lt 4, 1859, par. 4*

In the last vision given me in Michigan, June, 1859, I saw that you must have your eyes open to see the wants of the cause and then to freely bestow; that you had but a short time to work and lay up your treasure in heaven. I saw that you would have no reward for assisting or placing your means in the hands of wicked men who despise the truth. Many profess to be your friends because they want a favor of you. Satan and his evil angels work through them to retain your means in his ranks, and exult over their success. Satan works through evil angels—and they work through agents in the form of men—to wrench all the means he can from God’s children and place all he can in his own ranks. God’s stewards are not always wise. They are more fearful to trust their means to God’s keeping than to the keeping of sinful men who are under the control of their master, Satan. I saw that the scenes of this earth’s history are fast closing. It will soon all be finished, and what is to be done must be done quickly. *1LtMs, Lt 4, 1859, par. 5*

Dear Brother, I have seen that there was a lack among those who have means. They lack faith in the result and success of this message. If they would venture something on the success of this message it would be more pleasing to God. Their faith would work and their works would preach loudly to unbelievers. *1LtMs, Lt 4, 1859, par. 6*

I will now write you what I saw concerning God’s stewards, those who have considerable means. You were shown me among those whose faith must work, and your means be more freely imparted to advance the cause of present truth. I feel called out to say a few words to you. You are in a responsible place. You have a work to do to impart of your substance to the cause of God. *1LtMs, Lt 4, 1859, par. 7*

Dear Brother, inquire carefully, What is my duty? I believe you are willing to do your duty if you know what it is. Many think they are sacrificing but they do not know what it is to sacrifice. A sacrifice

decreases, it never increases, but decreases and consumes. I do not know how you can be clear and do your duty without rendering to God the increase of all your substance, and even more than the interest of your means. When you think of touching the principle do you not start back? Do you not shrink? I must speak plainly. I believe that God requires even more of you than the interest. From what God has shown me, you will have to touch the substance, the principal; then you will sacrifice. *1LtMs, Lt 4, 1859, par. 8*

If you do not work fast, “The day of the Lord cometh, and thy spoil shall be divided in the midst of thee.” *Zechariah 14:1*. “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.” *Luke 12:33, 34*. It will be much better for you to send your treasure before you into heaven. You should be now using it when the cause can be benefitted by it, when the cause of God actually needs it, rather than to wait until a time when the cause is better able to take care of itself. God is constantly raising up men to aid with their substance to advance the truth. This work will go forward. It will be extensive. It is now it needs help. *1LtMs, Lt 4, 1859, par. 9*

Your life is not secure. Apply your means as you want it while you can. You may live to go through the time of trouble with the remnant, and you may be one of that number who are called blessed. “Blessed are the dead which die in the Lord,” etc. [*Revelation 14:13*.] Your head is already white. You are ripening up for the great harvest. Act the part faithfully which God assigns you, that at His coming it may be said of you, “Well done, good and faithful servant,” etc. [*Matthew 25:23*.] *1LtMs, Lt 4, 1859, par. 10*

From what I have seen, you should allow yourself in your old age all the necessaries of life’s comforts. Nourish your strength. For the sake of saving means, do not in any way expose your health. Take good and faithful care of God’s temple. Your health is more to be prized than money. And you should never let means stand in the way of your spiritual interest or hinder your being benefitted by assembling with the saints as often as you can, especially in their great gatherings. Your faith will receive strength. Your strength will

increase, and the attraction to heaven grow stronger. Your last days should be your happiest and best. *1LtMs, Lt 4, 1859, par. 11*



## Lt 5, 1859

White, Henry

Somerville, Massachusetts

September 6, 1859

Portions of this letter are published in *AY 44-47*. See also *Annotations*.

My dear Son Henry:

I will write you a few lines although I have no news of importance to write. *1LtMs, Lt 5, 1859, par. 1*

We received your letter, and were very glad to hear from you. You must write oftener. Send us a letter at Topsham. Think of everything you have left there and wish us to bring, and we will try to do so. *1LtMs, Lt 5, 1859, par. 2*

We hope you are well and happy. Be a good steady boy. If you only fear God and love Him, our happiness will be complete. You can be a noble boy. Love, truthfulness and honesty,—these are sacred treasures. Do not lay them aside for a moment. You may be tempted and often tried, but my dear boy, it is at such a time these lovely treasures shine, and are highly prized. Cling closely to these precious traits, whatever you may be called to suffer. Let truthfulness and honesty ever live in your heart. Never through fear of punishment, sacrifice these noble traits. The Lord will help you, Henry, to do right. I believe it is your purpose to do right and to please your parents. *1LtMs, Lt 5, 1859, par. 3*

You may see little dishonest acts in other boys, but do not think for a moment of imitating them. Learn to despise such things. Do not condescend to mean talk or to mean acts. Shun the company of those who do evil, as you would a deadly poison; for they will corrupt every one who associates with them. Ever have your young mind lifting up, elevated above the low, evil habits of those who have no fear of God before them. You can have correct thoughts, correct ways, and can form a good pure character. *1LtMs, Lt 5,*

1859, par. 4

Our dear children are our treasures, and O, how anxious we are that they should meet the approbation of God. In His strength, you can reform, but never in your own strength. You can give the Lord your heart, and ask Him to forgive your sins, and if you move with sincerity, He will accept you and make you white and clean in His own precious blood. *1LtMs, Lt 5, 1859, par. 5*

We, your parents, pray much for you, that you may be a consistent, true Christian. We know that our Saviour is coming, and will take the good and holy, the honest and pure to dwell with Him forever in a holy heaven, where all is beauty, harmony, joy and glory. I want you to remember that Jesus suffered, groaned and died for you that His blood might cleanse you from sin. But there is a work for you to do to feel that you are a sinner, lost without the cleansing blood of your Redeemer. You must feel your undone condition without a Saviour. May the Lord clearly open to your young mind the plan of salvation, and lead you to give yourself unreservedly to Jesus as His, to serve Him continually. Come to Him, dear boy, love Him because He first loved you. Love Him for His lovely character, because He loved you well enough to die for you. *1LtMs, Lt 5, 1859, par. 6*

Henry, as soon as you were born, we prayed that you might be a Christian boy. We believe that you have felt some of the influence of the Spirit [of God] upon your heart; but we want its sweet influence to abide upon you, and the impressions lasting, your course steady, and you to daily receive grace to resist temptation. *1LtMs, Lt 5, 1859, par. 7*

I must close. Love and obey Jenny. Do right because you love to. Preserve these letters I write to you, and read them often and if you should be left without a mother's care, they will be a help to you. *1LtMs, Lt 5, 1859, par. 8*

Much love to Father and Mother White. Here is a peppermint for Willie. *1LtMs, Lt 5, 1859, par. 9*

From your affectionate Mother. *1LtMs, Lt 5, 1859, par. 10*

**Lt 6, 1859**

White, W. C.

Dartmouth, Massachusetts

September 15, 1859

Portions of this letter are published in *3MR 120*. See also *Annotations*.

Dear little Willie:

Have you received the letters I have written to you?<sup>1</sup>*LtMs, Lt 6, 1859, par. 1*

I will tell you what I saw last Wednesday. The fire companies were out with red caps and red uniforms; the officers had plumes in their caps. Then I saw in an alley, looking out at the firemen, a poor deformed lame man. He was sitting in a little carriage and what do you think was drawing him! It was not a dog or horse, but a goat, harnessed up just like a little horse. I thought if Willie had seen this, it would have pleased him, so much. Only think, a goat drawing a wagon with a man in it.<sup>1</sup>*LtMs, Lt 6, 1859, par. 2*

Willie, I am now visiting where there are two little boys, not as large as you are, and two little girl babies. The little boys and girls are cousins. They are very pretty little children. You would love to play with them if you were here.<sup>1</sup>*LtMs, Lt 6, 1859, par. 3*

We hope little Willie is well and happy. We believe you are trying to be a good sweet little boy. You must try hard to be good. Don't please Satan by giving way to wrong temper, but remember he that ruleth his spirit is greater than he that taketh a city.<sup>1</sup>*LtMs, Lt 6, 1859, par. 4*

How glad we should be to see our dear little Willie again and hear his [sweet] voice. We love you very much Willie, and want you to be good and pleasant and lovely. Then every one will love you.<sup>1</sup>*LtMs, Lt 6, 1859, par. 5*

You must tell Grandpa and Grandma that we do not forget them, but often think of them and speak of them to our friends. You must try, Willie, to make Grandpa and Grandma happy. Don't grieve them by being noisy and rude, but be quiet and mild, gentle, then they will love you. Mind Jenny and try to please her. Be a sweet little boy. *1LtMs, Lt 6, 1859, par. 6*

From your mother. *1LtMs, Lt 6, 1859, par. 7*

**Lt 7, 1859**

Graham, Brethren

Topsham, Maine

September 24, 1859

Previously unpublished. See also *Annotations*.

Dear Brethren Graham:

Duty compels me to write you a few lines. While my husband is talking to the people I have shut myself in my bedroom to write you. *1LtMs, Lt 7, 1859, par. 1*

While at Dartmouth, Mass., the state of things in Connecticut was shown me in vision and I feel heartsick as I write. I saw that the Lord had not been in the strange work you have had there. O no. An enemy's hand has been working there. I saw that you had run into a fanatical spirit and carried things to great lengths. *1LtMs, Lt 7, 1859, par. 2*

I was carried through some of your meetings. Some were burdened, crying out in distress. I heard shrieks, and I saw a pressing of individuals to confess. I saw that a fear came over the church, fearing to speak to this one or the other who had been reprov'd or held in doubt by these exercises and burdens. It was a cruel work. God's frown is upon it. The enemy meant to carry out his object and drive to utter distraction and confusion. *1LtMs, Lt 7, 1859, par. 3*

I saw the case of Sister Graham, your mother. The Lord loves her, yet she has been held off and thrust with side and with shoulder. I saw that she was rather slow to bear her whole weight upon the truth, does not see it in all its importance, yet she will if a right course is pursued towards her. She loves the truth; she sees it is clear, but the state of the church would hold her in uncertainty and doubt and lead her to inquire, Have we not been deceived? The Lord loves Sister Graham, and if she follows on to know the Lord, she will know His goings forth are prepared as the morning. *1LtMs,*

*Lt 7, 1859, par. 4*

I was pointed to the case of Brother Landon. He has a work to do to overcome lightness, jesting and joking, which are not convenient for a growth in grace and knowledge of the truth. He must settle into the truth and seek to realize its vital importance. The feelings toward Brother Landon have been wrong. The fear over the church in his case has not been of God. Brother and Sister Landon must be united and have a decision and firmness in the government of their children, restrain and subdue their passions with decision. *1LtMs, Lt 7, 1859, par. 5*

I saw the case of Sister Mary North and Brother Wilcox. I saw that they have been pressed, crowded, and Mary has been crushed. Their attachment was not judicious, and Mary was overanxious; yet the pressing and urging to confess was not of God. Things were confessed that God was not in. They forced their minds to find something and confessed that which God did not require. And then the fear of Sister Mary, the treatment she received—think ye it was pleasing to God? Nay, verily. His eye has noticed it all, His frown is upon it. God loves Sister Mary and will have a care for her. The oil and the wine have been hurt. God has a care for Brother John and will lead him. He must move cautiously. There has been so much confusion in the church that he is in danger of taking false steps, that is, of not considering carefully enough and pondering the path of his feet. *1LtMs, Lt 7, 1859, par. 6*

I was shown Sister Lyman, that the Lord has never yet said to His angels, Let her alone. O no. His care is over her still. His eye is upon her. Here again was an impression, an exercise not of God. *1LtMs, Lt 7, 1859, par. 7*

Then I saw the case of Brother Moore. He was in darkness, not standing in the light of truth, feeling its weight and importance. Yet God has not left him. It has not yet been said to the angel, Let him alone. God's eye is upon him and He has a message that will take hold of him. But Satan steps in to destroy Brother Moore and drive him off where this message cannot reach him. God was not in that work. The church was not standing in a position where they could move understandingly in his case and carry out the mind of

Christ. *1LtMs, Lt 7, 1859, par. 8*

Other things I saw; others have felt this same distressed, crowding influence. Exercises and burdens have been carried out that led to fanaticism and confusion. I saw that Brother Barr has not been standing in the counsel of God. He has had a wrong spirit, has followed impressions and feeling. It has led him astray. I saw that he was more to be blamed in Connecticut than the church there. He, a servant of Jesus Christ, should be ready to correct these wrong influences in the church, but he gave support to them instead of correcting them, and I saw that he had better have been working with his hands than exerting this wrong influence in the church. In haste, *1LtMs, Lt 7, 1859, par. 9*

(Signed) E. G. White

**Lt 8, 1859**

Fraser, Jenny

Dartmouth, Massachusetts

September 15, 1859

Previously unpublished. See also *Annotations*.

Dear Jenny [Fraser]:

Here we are at Dartmouth in the house of Brother Ashley. We are quite well. My health is good, for me. *1LtMs, Lt 8, 1859, par. 1*

I wrote my last letter from Charlestown, Mass. Thursday we rode on the cars to Salem, the place of our next meeting. Made our home at Brother Saxby's. They were attentive to our wants. Brother and Sister Hutchins came Thursday. Brother Hutchins is quite well. Sister Hutchins is about as usual, but both have good appetites. This is favorable for them. They are in good spirits, enjoying the blessing of God. Brother Nichols seems as good as ever. He attended our meeting at Salem. The meeting was much better than we had expected. *1LtMs, Lt 8, 1859, par. 2*

A large hall—Lyceum Hall—was hired for the meeting. It was rather an odd place for a meeting. It was a very large room. We went up a flight of stairs. The hall was entered by three doors, and from the entrance commenced to descend and continued to descend. Every row of seats was a step lower. We went down into the hall as you go down a pair of stairs. Then there was a platform and upon the platform a stand. This platform was broad. *1LtMs, Lt 8, 1859, par. 3*

James and Brother Hutchins took their places in the center of the platform behind the stand, and moved the sofa to one end of the platform. From this platform the seats were ascending unto the entrance of the Hall. *1LtMs, Lt 8, 1859, par. 4*

Sabbath our meetings were interesting and profitable. James preached twice. Brother Hutchins talked quite freely. I bore my testimony with some freedom. Sunday, meetings commenced with



a conference and prayer meeting. It was a good season. I talked—gave some little description of the sufferings of Christ. There were one hundred twenty-five present. James preached from this text: “Preach the Word.” *2 Timothy 4:2*. He was very clear and free. Those who heard him said they never heard the subject made so plain before. James divided his subject and finished in the afternoon. There were one hundred-fifty present. James was blessed of the Lord with liberty again. I had some freedom in exhorting at the close of the discourse. *1LtMs, Lt 8, 1859, par. 5*

James preached again in the eve. I had freedom, and was strengthened to follow with exhortation. Meetings closed up well. Monday morning we were about to separate, and James spent some little time before morning prayer talking to those present upon having a kind, courteous spirit, being pitiful, etc. We then had a free season of prayer. *1LtMs, Lt 8, 1859, par. 6*

And thus we parted. Brother Saxby took us in his easy carriage to Charlestown. His wife accompanied us. The next day we went into Boston and traded some. Bought some remnants—drilling, bed ticking, twenty-seven yards factory cloth, two pieces, fine and course, woolen cloth for pants, cloth for my boys, remnants of merino shawls, etc. I have ticking enough for three feather ticks. I have done well by you this time in getting you the things you wanted. *1LtMs, Lt 8, 1859, par. 7*

Jenny, please get two crocks at Brother Kellogg’s and send one to Sister Godsmark’s, the other to Sister Byington’s, to pack down with good butter. *1LtMs, Lt 8, 1859, par. 8*

Today we are at Sister Collins’, a good home for weary pilgrims. Last night it was very cold. A heavy frost cut off corn and tomatoes. James saw ice one-eighth of an inch thick. *1LtMs, Lt 8, 1859, par. 9*

We are expecting to hear from you all at Topsham. Hope to hear you are all well, prospering in the Lord. We have not time to write Henry from this place but will write him when we get to Topsham. Hope, dear Henry, you are a good boy and happy in doing right. Jenny, be careful of your strength. Trust in the Lord, forever trust. *1LtMs, Lt 8, 1859, par. 10*

We went last evening to visit Sister Russell, who is in despair. She will not try to think there is hope for her. She is wasted to a skeleton. We had a very free time praying for her. She rested well that night, which is unusual for her. *1LtMs, Lt 8, 1859, par. 11*

I pitied the poor soul for she has ever tried to be a consistent Christian. *1LtMs, Lt 8, 1859, par. 12*

In love. *1LtMs, Lt 8, 1859, par. 13*

**Lt 9, 1859**

White, W. C.

Somerville, Massachusetts

September 6, 1859

Portions of this letter are published in *3MR 121*. See also *Annotations*.

Dear little Willie:

We are at Brother Folsom's. You remember, Willie, it is where they make candy. We are trying to get rested up for the meeting next Sabbath. *1LtMs, Lt 9, 1859, par. 1*

As we were riding from Springfield to Berlin, there were three children in the cars. One was a little boy about your age. He was dressed very prettily. I think his hair curled, but although he looked handsome, he was not so for he did not behave well. He disturbed those who sat near him by his loud, sharp voice, contending and plaguing his sisters until they had no peace. They told him they should tell his mother but he did not seem to care, and he behaved so rudely that we were all glad when he got off the cars. I thought then how badly I should feel if my little Willie was so disagreeable. *1LtMs, Lt 9, 1859, par. 2*

Now, Willie, that badly-behaved boy with pretty clothes did not make people love him. His pretty face did not make them love him. His behaviour made those who had the care of him ashamed of him, and all seemed pleased to get rid of the troublesome boy. *1LtMs, Lt 9, 1859, par. 3*

If Willie acts well, if he is gentle, kind, and obedient, father and mother will love him and all good people will love him. *1LtMs, Lt 9, 1859, par. 4*

Willie, I must tell you about Margaret's cats. She has two cats just alike, just of a bigness. They are just the color of a rat, Maltese color. Sister Folsom takes a piece of meat and holds it up to her

shoulder and the kitties will give a spring and climb to the top of her shoulder for the meat and then get down and eat it. These kitties are good, faithful kitties. They catch great big rats. They don't eat them, but bite off their heads and leave them. *1LtMs, Lt 9, 1859, par. 5*

Willie, we had a ride in the horse car again. You remember them! *1LtMs, Lt 9, 1859, par. 6*

Tell Grandpa and Grandmother that we have not forgotten them. We hope they are well. You must try to make them happy. They love you very much. Do just as Jenny [Fraser] would have you, my own dear boy. *1LtMs, Lt 9, 1859, par. 7*

From your affectionate mother. *1LtMs, Lt 9, 1859, par. 8*

Here is a peppermint, Willie. *1LtMs, Lt 9, 1859, par. 9*

**Lt 10, 1859**

White, W. C.

NP

Late September 1859

Portions of this letter are published in *3MR 121-122*. See also *Annotations*.

Dear little Willie:

We want to see you very much but it is eight weeks yet before we shall return home—a long time to be away from my children. In the last box we sent to Battle Creek were some little trinkets for you and a little box of candy. You must eat it only when Jenny [Fraser] thinks it is best. Eat a very little at a time. *1LtMs, Lt 10, 1859, par. 1*

We hope you are a good boy. We believe you are, and that you will make Jenny happy, for you know she will be so lonely when we are to be gone so long. Jenny loves you very much and you must please her. You must not get angry, but remember the Lord could not love you if you should be naughty. Jenny says you are a good boy and this made us feel very glad. I suppose you visit Grandpa and Grandma every day, and have a good time talking to them. *1LtMs, Lt 10, 1859, par. 2*

I must tell you something I saw in the cars. A wealthy gentleman took a little box from his pocket and wound it up like a watch. At the top of the box was a glass door, and open flew this little door and a little, tiny bit of a bird, with fine downy feathers popped up, and then forth from the box came a most beautiful song such as canaries sing. And the little feathers would move on the little bird, and it would twirl its pretty little head this way and that, flop its little wings, move its tail and fly about and act just as pretty as though the noise come from its tiny little throat. After the song was sung, down popped the little bird into the box, and down went the cover, and the man put the box into his pocket again. This little bird was artificial, made to look just like a little bird. We asked the man what it cost. He said \$200.00 (?). A great price! *1LtMs, Lt 10, 1859, par. 3*

Willie, good-by. Be a good little boy and I will write again soon.*1LtMs, Lt 10, 1859, par. 4*

In love. From your mother.*1LtMs, Lt 10, 1859, par. 5*

**Lt 11, 1859**

White, J. E.

Enosburg, Vermont

October 15, 1859

This letter are published in entirety in *AY 52-53*. See also *Annotations*.

My dear Edson:

I have written you a letter of four pages not long ago, but will write you again this afternoon. *1LtMs, Lt 11, 1859, par. 1*

The Lord has been very merciful to me on this journey and has given me better health than I have had for one year. I have felt quite lighthearted and at times have felt the sweet peace of God resting upon me. *1LtMs, Lt 11, 1859, par. 2*

How is it with you, Eddie, are you any homesick or do you keep so busy you do not find time to be homesick? I suppose your time is all usefully employed. We do not mean that you shall work all the time. Light work will not hurt you but be healthy exercise for you. We hope you will make some progress in your studies while we are absent. *1LtMs, Lt 11, 1859, par. 3*

Be faithful, Eddie, and take a right course, that those who so kindly care for you may love and respect you. I have been so grateful to hear such good news from you—that you were trying to do right and that you had not been wrong or caused the family grief that you are with. *1LtMs, Lt 11, 1859, par. 4*

I want to tell you a little circumstance: Yesterday we were with a family where there was a poor, sick, lame boy. He is a cripple for life and never will be able to walk or run like other boys. We inquired into the case and found this poor boy's affliction was caused by his going into a brook of water when he was warm. He has since been a great sufferer. He has a great ugly sore on his hip, which runs all the time, and one limb is drawn up some inches

shorter than the other. He is a pale, sickly, feeble little fellow,—has been so for five years.*1LtMs, Lt 11, 1859, par. 5*

You may sometimes think we are too careful of you and are too particular to keep you out of the river. My dear boy, think of this poor cripple. How easy it is for a young child like you to be a little careless or venturesome and make himself a cripple or invalid for life. I thought, What if this poor boy were mine? What if I should be compelled to see you suffer so? Oh, how my heart would ache that I had not been more careful of you. Eddie, I could but weep as I thought these things. Father and mother love you very much. We instruct you and warn you for your good.*1LtMs, Lt 11, 1859, par. 6*

Affectionately.*1LtMs, Lt 11, 1859, par. 7*



**Lt 12, 1859**

Everts, Br.

Refiled as *Lt 5, 1857*.

**Lt 13, 1859**

Friends

Battle Creek, Michigan

January 5, 1859

Portions of this letter is published in *5MR 291*. See also *Annotations*.

Dear Friends:

While in Rochester, N.Y., there were some things shown me concerning individuals at Battle Creek. I saw that all was not right with you. There is not that solemnity and watchfulness in your family which becomes those who are looking for their Lord. *1LtMs, Lt 13, 1859, par. 1*

I saw that the third angel is leading out a people and fitting them for translation. They are to be purified through obeying the truth. I saw that a work must be done in your family before God can be well pleased with you. You are not right. Your ways are not pleasing to God. God is leading out a people and all heaven is interested to unite this people together and draw them away from the world. I saw that you possess a dissatisfied feeling with the church and your sympathy runs out after those that it should not. *1LtMs, Lt 13, 1859, par. 2*

Instead of pressing with the church and having confidence in the church, you have too much confidence in your opinion and judgment. If there is a disaffected one who complains of the church, you too often sympathize with him, and instead of checking the complainer, receive what he says and get up a tried, dissatisfied feeling and speak of the wrongs (as you consider them) of the church. If any case of dissatisfaction arises you take the wrong side and unite with the complainer. Here you show your lack of confidence in the church, and this course causes the church to lose confidence in you. You feel like drawing off from the church, and the church feels it and they lose confidence in you. *1LtMs, Lt 13, 1859, par. 3*

You are not willing to confide in the judgment of the church, but prefer to rely upon your own judgment and opinion. This is wrong. If all in the church should take this course, the utmost confusion would reign in the church. When you take an humble position, and are willing to be counseled, advised, and corrected by those of sound judgment and experience in the church, then the church will feel it, will know it, and you will be united with them. Your hearts will be one, your experience one, and a healthy, wholesome influence will be felt in your family. *1LtMs, Lt 13, 1859, par. 4*

When you are baptized with the third angel's message, the soul-purifying truth for this time will make a separation between you and the world that you have never yet experienced. You will see then those who are wrong in their true character, and your sympathy will be more fully with God's peculiar people whom He is purifying unto Himself. *1LtMs, Lt 13, 1859, par. 5*

Please excuse this hastily written line. Overlook the poor writing. Different ones have broken in upon me. Have written a few lines at a time. *1LtMs, Lt 13, 1859, par. 6*

In love. *1LtMs, Lt 13, 1859, par. 7*

**Lt 14, 1859**

White, W. C.

Mannsville, New York

October 22, 1859

Missing.

## Lt 15, 1859

M, Brother and Sister

NP

1859

Previously unpublished. See also *Annotations*.

Dear Brother M and Wife:

Duty compels me to write you a few lines this morn.<sup>1</sup>*LtMs, Lt 15, 1859, par. 1*

While in Rochester, N.Y., I was shown a number of individual cases. Among them your case was shown me. I feel sad as I write. Things were opened before me and I saw the course that you had taken.<sup>1</sup>*LtMs, Lt 15, 1859, par. 2*

Sister M, you are not right. God is displeased with you. You have a bad disposition and O, how weak are your efforts to overcome it! You have a fretful and stubborn spirit and I was pointed back and saw that you never yet have subdued this disposition. You never yet have obtained the victory over it.<sup>1</sup>*LtMs, Lt 15, 1859, par. 3*

I saw that you should be grateful that God has given you a good husband, but you have not realized this. You have given way to self, and it has not only injured you and strengthened you in this great evil, but you have fretted at and ruled your husband until his disposition has greatly changed. If you continue as you have, there will be danger of his affections being weaned entirely from you and he will wish he never saw you. His married life has not been happy. It was in your power to make him happy. You were the object of his choice, but he never looked deep enough into your disposition and inquired, Will she be a help to me in spiritual things? Will she help soothe my careworn spirits? Will she by patient perseverance, help me overcome my evil besetments, or by fretfulness and impatience cause these evils to grow upon me, make my home unhappy and discourage me in my Christian walk, and prove a stumbling block in my efforts to obtain the victory over self, and to my overcoming at

last and having eternal life?*1LtMs, Lt 15, 1859, par. 4*

I saw, Brother M, that before your marriage you enjoyed religion. But you enjoy but little of it now. You fear your wife's tongue. It is an unruly member and it is often full of deadly evil, for it is set on fire of hell. She makes herself miserable, and you, too. Instead of possessing a cheerful, contented, and happy frame of mind that every Christian should possess, it is fretting, blaming, and groaning. Is God pleased with all this? No, no; His frown is upon it. Brother M, you have felt at times almost like giving up the battle, laying down the weapons of your warfare; but bear up with good courage. Impatience in your wife has begot impatience in you.*1LtMs, Lt 15, 1859, par. 5*

Your wife, I saw, did not honor you. She does not consider it a blessing to her and condescension in you to marry her and provide for her a home. This is the case. Thus God looks upon it. You have a better husband, Sister M, than you deserve. But often, before company and alone, you speak disrespectfully to your husband until he has begun to lose his own self respect and to place himself beneath the position that God has qualified him to fill.*1LtMs, Lt 15, 1859, par. 6*

Said the angel of God to Brother M, Assert your liberty. "Thou shalt worship the Lord thy God, and him only shalt thou serve." *Matthew 4:10*. Sister M, I saw that you have been impatient if your husband did not bow or submit to every wish of yours. You have been exacting and fault-finding. I saw, Brother M, that you should stand at the head of your family. God requires it of you. Keep your spirit free.*1LtMs, Lt 15, 1859, par. 7*

Sister M, you are too meddlesome, too free to talk. May the Lord show you yourself, your own heart, and may you with earnestness and zeal make strong efforts for eternal life. You have no time to lose. Your disposition has never been lovely, but now you can overcome if you will make strong efforts to do so and obtain strength from One that is mighty to save. "My grace is sufficient for you." *2 Corinthians 12:9*. You must make thorough work or you will be weighed in the balance and found wanting. A thorough reformation must take place with you or you will find no shelter in

the day when the fierceness of Jehovah's wrath is poured upon the heads of those who have slighted salvation, and made no effort to overcome their carnal hearts. Jesus is your Pattern. Imitate His lovely character, then you will be happy and all around you will feel happy. *1LtMs, Lt 15, 1859, par. 8*

Brother M, in the name of my Master, I would say, Go free. Shake off every shackle; break every cord. Possess patience and meekness under all circumstances, however trying it may be to human nature. Heaven, sweet heaven, is worth making any sacrifice or effort for. Elevate yourself; lay hold of God. He loves you yet. Press for the mark of the prize. *1LtMs, Lt 15, 1859, par. 9*

**Lt 16, 1859**

Rhodes, Brother

Hubbardsville, New York

October 28, 1859

Previously unpublished. See also *Annotations*.

Dear Brother Rhodes:

Duty compels me to write you a few lines. While at Dartmouth, Massachusetts, I was shown the individual cases of some, and among them of those who had been laboring in word and doctrine. The course that has been pursued by different ones and the influence that has been exerted among the flock of God were presented before me. *1LtMs, Lt 16, 1859, par. 1*

I was shown, dear brother, the course that has been pursued by yourself, and its influence. I was shown that you could not be right until you undo what you have done. What had been shown in your case was again presented before me. I saw that you had covered this up, instead of acting upon it and counteracting the wrong influence you have exerted. I saw that there had been fears in your mind that if the churches were aware of the reproofs you have had, and you should acknowledge you had moved wrongly, that it would destroy your influence, destroy the confidence of the church in you. Here the enemy deceives you, and the wrong influence you have exerted has been, and still is, a stumbling block to many. This stumbling block must be removed by yourself. *1LtMs, Lt 16, 1859, par. 2*

I can hold my peace no longer. There are things that must be corrected in the church if they are ever brought into the unity of the faith. You have moved from impulse. You have acted out your feelings and talked hard to different ones, reproofing sharply, bearing on individuals with much severity, when there was no occasion for it, except your feelings. You feel strong and act strong—go to extremes. *1LtMs, Lt 16, 1859, par. 3*



I was shown that it would be some time before the churches in this state lived down and come out from all the wrong instruction they have received. At Roosevelt I saw it was cleaving to them like the leprosy, and they will be plunged into darkness and trial until they take an entirely different course. *1LtMs, Lt 16, 1859, par. 4*

Your course in dictating to individuals is all wrong. It was no part of your work, telling what this one must do, and that one. It is for you to preach the Word and allow your brethren to have consciences, as well as yourself. You have been too forward to mark out the track for others. *1LtMs, Lt 16, 1859, par. 5*

I was shown the sad state of things in Lincklaen. Such a state of things need not have been. Your hard speeches and severe reproofs, your decided, unyielding course, have been the means of placing the cause there in almost a hopeless condition. God does not approve harsh dealing in the church. *1LtMs, Lt 16, 1859, par. 6*

Lorraine was presented before me. Circumstances have come under your observation and you have made quick decisions, accordingly gave your opinion, and counseled when it would have been much better had you remained silent. Your counsel, and the position you took in the cases of Brother Brigham and his wife, instead of mending the difficulty, made it worse. He is a quick-tempered, passionate man, but your influence and advice were not correct. Sister Brigham was in fault and was not careful and judicious to carry herself just as she should, and has taken advantage from what you have said to get out of her place. She has not always occupied the position a wife should. *1LtMs, Lt 16, 1859, par. 7*

Sister Horr has not been right; she has exercised more authority than she should and had she feared less the influence of her husband and occupied the humble position a wife should, she would have saved herself much trouble and perplexity that she has endured. There has been a great deal of fear of her husband's influence that was all unnecessary. She has done wrong. You have been at fault in deciding for or against individuals by what comes under your observation. There are always two sides to a matter,

and many times your influence has been cast all on the wrong side. *1LtMs, Lt 16, 1859, par. 8*

Dear Brother, your quick, sharp rebukes, your dictating to individuals, and marking out the course they should follow, has been wrong. Independent, thinking minds will not bear it. And God has not laid that work upon you. You could have had a good influence in this state, but you have killed your own influence by sharp talk, if one differed from you, to pass sentence upon him. The church of God will not bear this; they know it is not the spirit in which the gospel should be carried. *1LtMs, Lt 16, 1859, par. 9*

There may be times when we shall be called upon to deal plainly, to rebuke, to reprove with all longsuffering and doctrine. The doctrine must do this sharp work, not our words, and there must be longsuffering. You must not be impatient and in a great hurry to have one come up exactly where you think he ought to come at once. Leave time for the angels of God to do their work, to move on hearts, to correct wrongs. Let the truth carry on its purifying process. Teach individuals to move from principle, not from feelings or impulse. Allow that others have a conscience as well as you, and let the angels of God convict that conscience, and then the individuals will have an experience that is worth everything to them. *1LtMs, Lt 16, 1859, par. 10*

Many have depended on you to have an experience for them, because you have told them what they must do, and what they must not do. Everyone must have a living experience of his own, an individual experience. "Let brotherly love continue." [*Hebrews 13:1.*] "Be pitiful, be courteous." [*1 Peter 3:8.*] *1LtMs, Lt 16, 1859, par. 11*

Dear brother, it grieves me while I write, but I dare not withhold. You have not acted on what the Lord has shown concerning you. You have not done as you would mark out for others to do in like circumstances. It is your duty to correct the wrong influence you have exerted. You have set the church an example and have noticed little things, and have had many church trials that have proved a curse instead of a blessing. You have not dwelt upon the living principles of our faith but descended to little particulars, and entered into family matters that in no way concerned you. Many that

God loved, you have rebuked and reprov'd in such a manner that they have been driven off and become completely discouraged. Yet God's pitiful eye is over them, and He will yet reach down His arm to receive them. *1LtMs, Lt 16, 1859, par. 12*

Those who carry the truth must take a thoughtful, steady course, and their everyday life must be marked with kindness, mercy, compassion, and tenderness. It must not be fitful, impulsive, quick, or retaliating. The servants of Jesus Christ must take such a consistent course that their faith will recommend itself to the understanding of good men, and win unbelievers to the truth. *1LtMs, Lt 16, 1859, par. 13*

Servants of God must manifest great wisdom and judgment in dealing with minds. They must remember there are many minds and many differences, and these minds are to be made as one mind. The great principles of our faith are to be brought to harmonize the different minds and make them of one mind and one judgment, but this work cannot be done at once. The ministers of Christ are to do their work, preach the Word, talk the principles, and the angels of God are moving upon these minds constantly to correct evils and bring them into the one channel. You have been in too great a hurry, and have felt too uneasy, nervous, and easily irritated, and this has had a scattering influence. We should all be coworkers together to have a gathering instead of a scattering influence; gather with the angels of God. *1LtMs, Lt 16, 1859, par. 14*

Dear Brother, you have not been calm, patient with your brethren. You have not been impartial, but your judgment has often been partial and one-sided. May the Lord help you to purify your soul through obeying the truth. I saw that you have a work to do. Undo what you have done. *1LtMs, Lt 16, 1859, par. 15*

Don't smother what the Lord has shown in regard to you. There is scarcely an individual that knows that you have ever been reprov'd. You have felt afraid to let matters come out as they are. You must change your course, and come into a different position. You have been easily irritated. You have let your tried feelings run away with you. You have destroyed your own influence, and cut and hewed to the right hand and the left and wounded others and your own soul.

You have been very set and willful and very unwilling to confess your wrongs in this state. May the Lord open your eyes to see clearly, is my prayer. *1LtMs, Lt 16, 1859, par. 16*

## Lt 17, 1859

Friends at Roosevelt

Hubbardsville, New York

October 28, 1859

Previously unpublished. See also *Annotations*.

Dear Friends at Roosevelt:

I have a duty to do to free my soul in writing you. *1LtMs, Lt 17, 1859, par. 1*

While at Dartmouth, Massachusetts, the state of the cause of God in different places was shown me, together with the different influences that have been exerted among the churches. I have been shown that wrong teaching and Satan's taking advantage of different temperaments, have placed things in a very discouraging situation in this state. O the sad, sad work that has been made! *1LtMs, Lt 17, 1859, par. 2*

I was shown at Dartmouth that the wrong instruction and influence that have been given in Roosevelt have not yet been swept away, but cleave to some like the leprosy. I saw that there was no need of the confusion that is there. Satan is unwilling to have wrong corrected in that place. I saw that there have been burdens and exercises there that the Lord did not give. *1LtMs, Lt 17, 1859, par. 3*

After the message to the Laodiceans was given, some thought others were not as zealous in repenting as they should be, and instead of taking care of their own souls' interest, they began to be burdened and to reprove and bear down upon their brethren. This was not their work; and while they were thus engaged they got into a worse condition than those whom they were reprovng. I saw it was an individual work. "Be zealous and repent." [*Revelation 3:19.*] One is not to repent for his brother or sister, but for his own wrongs. Some have looked at and watched others and thought they were not moving fast enough—they did not move just to suit their idea of right—and impressions and burdens followed that God did not

dictate. There was a bearing down upon others, binding burdens upon others that they should not bear. *1LtMs, Lt 17, 1859, par. 4*

I saw that the Lord had shown sufficient to correct these evils, but with some there was an unwillingness to be corrected, and a tenacious holding on to these burdens and reproofs that the Lord was not in. I saw that individuals were looking back and seeking to straighten out the difficulty and select this impression or that burden to be of God. I saw that they had not wisdom to do this. They are just as liable to cherish an error or a wrong as the right. It was all darkness, their cutting and hewing, attending to others' consciences instead of their own, endeavoring to keep their brethren straight and neglecting their own souls. *1LtMs, Lt 17, 1859, par. 5*

They will have to yield that experience back there. It is impossible for them to separate the right from the wrong. They should lay it to one side and commence anew. God is just as willing to give them again all the good they had back there. But some have taken the position that if they yielded that experience they should have to give up their whole Christian experience. This does not follow. The Lord has shown them to be wrong, and the safest course for them is to give up that wrong. *1LtMs, Lt 17, 1859, par. 6*

The Laodicean message was of God, but you were deceived as to the work accomplished by the message. There was not time given for the angels to do their work, there was not time given for the development of character. The angels of God are waiting for character to be developed and they are weighing moral worth. *1LtMs, Lt 17, 1859, par. 7*

I saw that the great care some have had of Brother Ross is uncalled for. They have watched him with jealous care when they should be attending to their own souls. They are not to give account for Brother Ross's sins, but to repent of their own sins and leave Brother Ross to the care of the angels of God. They will convict Brother Ross, and as the great principles of truth are received by Brother Ross, the purifying process will go on and purge away wrongs and convict of error and he will then obtain an experience worth everything to him. But the brethren have acted just as though the salvation of Brother Ross's soul was committed to them, that

they must be conscience for him and tell him just what he must do. If he follows this, his experience will be founded in individuals instead of in God.*1LtMs, Lt 17, 1859, par. 8*

This is not as God would have it. I saw that Brother Ross could do errands for the Lord, but his brethren are so fearful Brother Ross will get exalted that they exercise an oppressive spirit of bondage. Think ye that God's angels are all asleep? Cannot they convict of wrong? Leave them a chance to do their work, and begin to search diligently your own hearts. Self is not dead yet with many. Correct your own wrongs, and what if Brother Ross does become exalted? You will not have to answer for his wrongs. I have been shown that you have neglected the great principles of our faith, to descend to little particulars, finding fault with others. Begin to work in your own hearts, to set in order your own house.*1LtMs, Lt 17, 1859, par. 9*

Brother and Sister Chapel and Brother and Sister Arnold have not understood the work of the Laodicean message, and they must search carefully and correct the evil. Others were engaged in the same work in the same spirit but I do not recollect them. You must leave the tangled mass and now dwell upon the great principles of our faith. Satan has been unwilling that you should understand this matter rightly. The Lord has been showing that things were not right for about two years, and yet you are all in blindness and plunging further and further into difficulty.*1LtMs, Lt 17, 1859, par. 10*

At Pennsylvania the state of things in New York was shown me, especially Roosevelt and vicinity. Everything was shown that was needed to correct the evil. But in Ohio again these things were presented before me, and I saw the influence Brother Rhodes had exerted, his wrong course, etc., and that it would be some time before its influence would wear away and these wrongs be corrected. I saw that the same spirit existed there at Roosevelt, and was pointed back to where Brother Truman Finch was connected with these things and saw that what he had to do was to correct his wrong course and remove the influence he had cast.*1LtMs, Lt 17, 1859, par. 11*

And at the same time I saw that the wrong course of the church at Roosevelt had not yet been corrected and confessed. There was a

great fear that if confessions of wrongs should be made, it would build up those who were thought to be wrong on the other side, and for fear of this there has been a scrinching, a shrinking from duty, that should have been immediately attended to when the message was given in Ulysses. But some were too generous, gave what was designed for them to their brethren, and have passed on, not making thorough work, until they have had less and less disposition to acknowledge their wrong course. *1LtMs, Lt 17, 1859, par. 12*

At Dartmouth, Massachusetts, the state of the church in this state was presented before me again, especially the church at Roosevelt and vicinity. They were all tangled up because there was a disposition with some to maintain that God had led them when He had not. I saw that the Lord had borne long and patiently with the church there, but the angels are grieved, God's cause wounded and reproached. And I saw that God will not move on many hearts to receive the truth while there is no strength in the church to nourish them. They are standing directly in the way of the work of God, are growing blinder and blinder in mind and more subject to the temptations of Satan. More labor has been spent on the church in Roosevelt than on any other church in the state of New York. They will have to make thorough work and manifest a repentance that needeth not to be repented of, and then the stain will begin to disappear from Roosevelt. *1LtMs, Lt 17, 1859, par. 13*

I saw you should print on your heart and memory the testimony given at Ulysses. Confess your own individual wrongs, make no reference to the wrongs of your brethren, and then cry to the Lord earnestly for wisdom. Wait on the Lord and where you do not now see things clearly, you will; light will break in. Gather with the angels of God instead of scattering. Be pitiful; be courteous. Have bowels of compassion for your brethren. *1LtMs, Lt 17, 1859, par. 14*

But it has been so different. There has been a blaming, an excusing of self, an accusing spirit against brethren. The third angel is bringing up God's people, elevating them, and fastening their minds and their affections on their eternal interests. A harsh, accusing spirit must be removed from the church before the church can flourish and exert a saving influence. *1LtMs, Lt 17, 1859, par. 15*



In haste. *1LtMs, Lt 17, 1859, par. 16*

## Lt 18, 1859

Naramore, Doctor

NP

April 14, 1859

Portions of this letter are published in *OHC 9, 201; 2MR 248*. See also *RH 04/28/1859; Annotations*.

Extract of letter. Portions of this letter are published in *OHC.1LtMs, Lt 18, 1859, par. 1*

We often think those who serve God have many more trials than the unbeliever, and that the path marked out for them to travel in is rugged, and they must deny themselves of many pleasures in order to travel it. *1LtMs, Lt 18, 1859, par. 2*

Last Sabbath I was led to compare the life of the sinner with the life of the righteous. The sinner does not desire or care to please God, therefore can have no pleasing sense of His approbation. But does the sinner enjoy his worldly pleasure and enjoyment unalloyed? O no. There are times when the sinner is fearfully troubled. He fears God but does not love Him. *1LtMs, Lt 18, 1859, par. 3*

Are the wicked free from disappointment, perplexity, earthly losses, poverty, and distress? Many of them suffer a lingering sickness, yet have no strong and mighty One to lean upon, no strengthening grace from a higher power to support them in their weakness. They lean upon their own strength. They obtain no consolation by looking forward to the future, but a fearful uncertainty torments them; and thus they close their eyes in death, not finding any pleasure in looking forward to the resurrection morn, for they have no cheering hope that they shall have part in the first resurrection. This is the end of the life of pleasure of the sinner. *1LtMs, Lt 18, 1859, par. 4*

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, he chooses to do His will, and prizes nothing so highly as His approbation. In the conflicting trials and changing scenes of this life, he knows that

there is One who knows it all, One who will bend His ear low to the cry of the sorrowful and distressed, One who can sympathize with every sorrow and soothe the keen anguish of every heart. He has invited the sorrowing one to come to Him for consolation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28.1LtMs, Lt 18, 1859, par. 5*

Amid all his affliction, the Christian has strong consolation. And if God permits him to suffer a lingering, distressing sickness before he closes his eyes in death, he can with cheerfulness bear it all. While he communes with his Redeemer you often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction. A short rest in the grave, and then the Lifegiver will break the fetters of the tomb, release the captive, and bring him from his dusty bed immortal, never more to know pain, sorrow, or death. O what a hope is the Christian's! Let this hope of the Christian be mine. Let it be yours. Hope, and we will ask no more. *1LtMs, Lt 18, 1859, par. 6*

Many speak of the life of the Christian taking away from us pleasures and worldly enjoyments. I say it takes away nothing worth saving. Is there perplexity, poverty, and distress endured by the Christian? O yes, this is expected in this life. But is the sinner, of whom we speak as enjoying the pleasures of this world, free from these ills of life? Do we not often see them in deep perplexity and trouble? Do we not often notice the pale cheek, the racking cough, indicating consumption? Are they not subject to burning fevers and contagious disease? How often do we hear their complaints of meeting with heavy losses of worldly goods! But these troubles are overlooked. *1LtMs, Lt 18, 1859, par. 7*

Christians sometimes think they have a hard time and that it is a condescension in them to lay hold of unpopular truth and profess to be Christ's followers, that the road seems hard and that they have many sacrifices to make, when in reality they make no sacrifice at all. If in reality they are adopted into the family of God, what sacrifice have they made? Their following Christ may have broken some friendship with their world-loving relatives, but look at the exchange—their names written in the Lamb's book of life, elevated, yes greatly exalted, to be partakers of salvation, heirs of God and

joint heirs with Jesus Christ to an imperishable inheritance. Shall we call it a sacrifice on our part to yield error for truth, darkness for light, sin for righteousness, a perishable name and inheritance upon earth for honors that are lasting, and a treasure undefiled that fadeth not away? *1LtMs, Lt 18, 1859, par. 8*

Even in this life, the Christian has One upon whom to lean for support, who will help him bear all his trials. Yet the sinner has to bear his trials alone. He goes down into the grave suffering remorse under darkness, bound by Satan, for he is his lawful prey. *1LtMs, Lt 18, 1859, par. 9*

It does seem to me that if there is any one who should be continually grateful, it is the follower of Christ. If there is any one who enjoys real happiness, even in this life, it is the faithful Christian. We will rejoice in Jesus Christ. We will live in the light of His countenance. *1LtMs, Lt 18, 1859, par. 10*

May the Lord ever give us a lively sense of the great sacrifice that has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice; and may our vision be clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful. *1LtMs, Lt 18, 1859, par. 11*

If we appreciate or have any sense of how dearly our salvation was purchased, anything which we may call sacrifice will sink away into insignificance. *1LtMs, Lt 18, 1859, par. 12*

**Lt 19, 1859**

Chamberlain, Sister

Newport, New Hampshire

October 4, 1859

Previously unpublished. See also *Annotations*.

Dear Sister Chamberlain:

Duty compels me to write you a few lines. About one year ago when we visited the East, things were in great confusion. We were obliged to see things in the utmost confusion and suffered much in mind on account of this wretched state of things. I was shown in vision while at Clinton the cause of this confusion. At the same time I was shown that it would be of no use for Brother Barr to travel among the churches East, for he could not do them good; that he had better be laboring in a humble way, working with his hands, than to do this; and that he possessed too much dignity, etc. *1LtMs, Lt 19, 1859, par. 1*

While at Dartmouth, Mass., a few weeks since, again the power of God rested upon me and I was wrapped up in a vision of God's glory. In that vision I was shown the state of things in Connecticut, in Massachusetts, in Maine, and in New York City. My soul was wrung with keen anguish as I saw the state of things. I was shown that the ministers, or those who professed to be servants of God, had caused much of this sad state of things for lack of real spiritual intelligence. Ministers of God should understand their work and their calling. They should not give the least influence to a hurried, fanatical spirit. *1LtMs, Lt 19, 1859, par. 2*

I saw that Brother Barr had done this, and when the message to the Laodiceans was given, a hurried fanatical spirit came in and burdens and exercises were had that the Lord was not in. No time was granted individuals to develop character. Angels of God were patiently waiting to weigh moral worth, and to mark the development of character. But some went ahead of the angels and were burdened and exercised because the work was not closed up

at once. They did not wait patiently for the Lord to test character and to spue out the lukewarm, but took that work into their own hands; and unless they could see individuals coming up to the point they thought they should reach, they pushed them off. A fear came over them—fear to associate with the ones they thought spued out of the mouth of the Lord. Why did they not read the connection—*Revelation 3:18-22*? A strange, fearful, excitable, fanatical spirit came in and bore rule. *1LtMs, Lt 19, 1859, par. 3*

I saw that if Brother Barr had understood his duty, he would have checked this spirit at once. But he was not standing in the counsel of the Lord. I was pointed to the work in Connecticut. O, what a work! The brethren Graham were led by a wrong spirit. Those burdens and exercises they had were not of the Lord. They were in a deception. Brother Barr encouraged this, and by his words created a fearful excitement when Sister Lyman was set aside by one of these burdens. Brother Barr said, “‘He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy.’ [*Proverbs 29:1*.] Who goes next? There may be hope today; tomorrow it is gone.” *1LtMs, Lt 19, 1859, par. 4*

I was shown Sophronia C. mixed up with these strange exercises; and the burdens and exercises for Mary North and John Wilcox were uncalled for. It was not of God. They were made to believe that they had greatly sinned where there was no sin. Their thinking of marriage might have been injudicious; further than this they were not guilty, and the treatment of Mary was cruel in the extreme. God loves Mary and John. *1LtMs, Lt 19, 1859, par. 5*

Then the moves Brother Barr made in your place were not actuated by the Lord. It was in his own spirit he came to you. His influence over you and the burning of those pictures and the cases was not right. I was shown that this was a loss that need not to have been. The cases could have been exchanged for something useful. And then again I saw that there was destruction of property that was not your own. It belonged to another. And if you could not conscientiously keep it you should have handed it to the owners and then you would be clear. *1LtMs, Lt 19, 1859, par. 6*

## Lt 20, 1859

Bean, Brother

NP

September 1859

Previously unpublished. See also *Annotations*.

Brother B [Bean]:

I will try to write you what has been shown concerning you. I was shown that if God had called you to devote yourself to His work, when you have not a special errand to do for the Lord, you should labor with your hands the thing that is good. You can be of use in your place. You have thought the Lord had laid more upon you than He has. *1LtMs, Lt 20, 1859, par. 1*

Brethren should be careful, and know that the Lord has laid the burden upon men before they encourage them into the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit up and qualify men before urging them into the field. If God has called them they will feel the deep weight of the work upon them. Let them endure hardships, suffer some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote their whole time especially to the work of teaching the truth, should labor with their hands and supply their own necessities. *1LtMs, Lt 20, 1859, par. 2*

I have seen that those who, by the sanction of their brethren and the Holy Spirit, are set apart for the work will have something to carry; they will give unmistakable evidence of their calling. Some who think they are called of God are altogether too easy. They enter into other men's labors and build on another man's foundation. *1LtMs, Lt 20, 1859, par. 3*

Dear brother, you have mistaken your calling—it is not to travel and preach. You cannot command attention, you cannot hold a

congregation. If the Lord had called you to the work of teaching He would have qualified you for the work. It is a great thing to stand between the living and the dead. It is a great thing to feel the burden of souls and to move judiciously and with wisdom as a servant of Jesus Christ should. You have moved too fast and accomplished but little. In the absence of ministers you can move forward to administer baptism if it is necessary, or attend to the ordinances of the Lord's house. You should hold yourself in readiness to advocate the truth whenever you can. This is the duty of every one who has an understanding of the truth. All should glorify God and seek to save their fellow men in whatever circumstances they are placed. *1LtMs, Lt 20, 1859, par. 4*

I saw it was a fact that the brethren, instead of the Lord, were calling men into the gospel field. You have not been called of God to give yourself to the work of teaching the truth. You can do errands for the Lord. There are places and times where and when you can help in the work of God; but this is no evidence that God has laid on you the burden of teaching. The Lord did not call you to travel in Massachusetts. Your call to journey there was of no higher authority than your brethren. You cannot get the ears of the people. You are not fitted for the work. And there are others who have been thinking the Lord has a work for them to do to teach the present truth, but they are mistaken in this matter. If they should go, they would be self-made messengers. *1LtMs, Lt 20, 1859, par. 5*



## Lt 21, 1859

Evans, Brother

NP

September 1859

Previously unpublished. See also *Annotations*.

Brother E [Evans], I was shown in vision you could do errands for the Lord, but it would be of no use for you to travel extensively, for you cannot be a thorough laborer. You have not judgment and wisdom to fill the place of God's servants—who are chosen to teach the present truth and give themselves up wholly to the work—are required to fill. You are not judicious, not careful that your influence and your words tell on the right side. You are not fitted to direct in church matters or to officiate in church trials. Your influence would tend more to draw matters into perplexity than to get out of difficulty. You are not called to travel all the time, or give yourself wholly to the work. You can at times do good in talking the truth where the way opens, but know that the Lord is with you and that He sends you to a place before you go. Every one of us is in duty bound to let his influence tell for the truth and advocate it wherever there is an opportunity. *1LtMs, Lt 21, 1859, par. 1*

You should not, I saw, give up entirely the idea of laboring with your hands, even if you suffer some inconvenience and unpleasant feelings. You are afraid of your strength. You lack ambition to labor, and should seek God for strength to labor if you lack strength. *1LtMs, Lt 21, 1859, par. 2*

There will have to be a great reform with some in Vermont. The idea that many have that the Lord has called them into the vineyard will have to be given up. The enemy is at work in this matter. You have thrown too much burden upon the church. Exercise more, care for your own family and leave not all that heavy burden for the church while you are eased. *1LtMs, Lt 21, 1859, par. 3*

**Lt 22, 1859**

Phillips, Brother

Roxbury, Vermont

October 10, 1859

Previously unpublished. See also *Annotations*.

Dear Brother [Phillips]:

I was shown that you have the gift of exhortation. You can do good, but you let feeling govern you too much. You should lift when the work goes hard. *1LtMs, Lt 22, 1859, par. 1*

I was shown that you are not called to devote your whole time to exhortation, but can fill in here and there. When you are not especially engaged in this work of God you should be economical of your time, and should not seek to be eased while others are burdened and have all that they can do to get along. Your time should be spent to glorify God. It has troubled the minds of many that some are eased while they are burdened. *1LtMs, Lt 22, 1859, par. 2*

Those who have property have a duty to do to dispose of their means to God's glory, but the burden does not rest alone upon them. Many of them have acquired their property by hard labor. They used their strength lent them of God, to obtain what they have. Responsibilities rest upon them to dispose of their means in a right manner to honor God. And those who have strength of body should use their time and strength to God's glory, and provide for themselves, and do even more than this. They could bless others by advancing the cause of God with the means earned by the sweat of the brow. They should not live upon the bounty of others, but be diligent in business, fervent in spirit, serving the Lord. *1LtMs, Lt 22, 1859, par. 3*

**Lt 23, 1859**

Children

Topsham, Maine

September 20, 1859

Copied from *AY 47-48*.

**Lt 24, 1859**

White, W. C.

Topsham, Maine

September 20, 1859

Copied from *AY 48-49*.

**Lt 25, 1859**

White, Henry

Newport, New Hampshire

October 4, 1859

Copied from *AY 50-51*.

**Lt 26, 1859**

White, Henry; White, J. E.

Brookfield, New York

October 30, 1859

Copied from *AY 53-56*.

**Lt 27, 1859**

Peabody, William

NP

1859

Extract of letter. This extract is published in entirety in *PH016 35-38*. See also *Annotations*.

**Regarding James White as a Leader**

I was shown that God would reward those who will bear responsibilities and with energy push His work forward and stand in the forefront of the battle. God will choose those who will venture something in His work, but there are those who will not fill the place that God would be pleased to have them fill. *1LtMs, Lt 27, 1859, par. 1*

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I saw that God had made him a burden-bearer from the commencement of his work since 1844. God thrust him out that he should obtain an experience to fill the place He designed for him to occupy, as one to manage in His cause to forward the work. In order to do this he has had to take responsibilities and to risk something on the success of this message. *1LtMs, Lt 27, 1859, par. 2*

God would be pleased if others would feel the same interest and move with the same energy, but they will not venture. I saw that God was displeased with those who do not take the burden themselves, and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would relieve him from such heavy responsibilities. God has made him His agent to stir up to zealous action. *1LtMs, Lt 27, 1859, par. 3*

I saw that the blessing of the Lord has rested upon every essential

move that has been made to advance His cause and steadily has the work progressed, and one difficulty after another been surmounted. It is because God's hand was in the work. *1LtMs, Lt 27, 1859, par. 4*

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith, and his venturing out as he has done has reproved their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. Those responsible were at fault in this. Their faith was not strong enough to keep pace with him. Had they the strong faith and self-denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something in the result and success of this message, it would inspire faith in the hearts of the remnant and there would be activity and zeal in pushing forward this great work. *1LtMs, Lt 27, 1859, par. 5*

I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work, and they counsel and direct the people through chosen agents and thus the work moves forward. I was shown that God in His own wise providence raised James above dependence and want that his testimony and influence might not be crippled by the galling sense of dependence. God will use him as His instrument to speak with freedom, independent of man, and in His strength and Spirit raise his voice, and with his example call upon the people to arouse and with energy to assist with their substance, their influence, ability, and judgment in moving forward this great work. And any that wish to be convinced can be, that it is not from selfishness or to obtain any advantage for himself that he pursues this course. His object is to advance the work of God, which is dearer to him than life. *1LtMs, Lt 27, 1859, par. 6*

I saw that God will have a voice to speak in the Office and in His cause. I saw that it was easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw



that amid all the hatred and devices of Satan, God had spared the life of James, although Satan has pressed him sore to take it away. A few years since the Lord wrenched him from the enemy's grasp and from his power, and raised him up still to act for Him, to walk out on his faith, to be a succorer to the needy, and to strengthen and uphold His servants whom He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment. *1LtMs, Lt 27, 1859, par. 7*

This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work. *1LtMs, Lt 27, 1859, par. 8*

## Lt 28, 1859

Byington, Brother

Battle Creek, Michigan

1859

Portions of this letter are published in *MRmnt 110*; *2Bio 98*. See also *Annotations*.

Dear Brother Byington:

James did not let me see the letter you wrote. He meant to conceal it from me, but by accident he let drop a word which caused me to closely inquire into its meaning. To satisfy me he told me as well as he could remember what was in the letter. Brother Byington, I felt grieved.<sup>1</sup>*LtMs, Lt 28, 1859, par. 1*

In my letter to you I felt deeply. I was very cautious that not a word I should say should wound, but that the facts should be related as simply as possible, and they cut. I knew if you realized the matter as it was shown me, you would nearly despair, and with strong cries and humble repentance you would seek the forgiveness and favor of God.<sup>1</sup>*LtMs, Lt 28, 1859, par. 2*

You speak of my publishing you. The only answer I can make is, If God should say, Hold up Brother Byington's case and warn others lest they fall into a like snare, and through love of this world yield their sacred obligations to God and the truth, you might see your case then published; and I would lift up my voice as a trumpet and cry, "Beware, beware. Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him." [<sup>1</sup>*John 2:15.*]<sup>1</sup>*LtMs, Lt 28, 1859, par. 3*

God is no respecter of persons. He does not bow to man's pride or shape His course to fit man's convenience. He is high and lifted up, and man must bow and yield continually to His will, and shape his course in accordance with the will and mind of God. If any one stands in the way of the work of God, He will lift him out of the way in His own good time, and as He does this it will not be done to suit

the pride of the individual, but to speak a loud and effectual warning to others. *1LtMs, Lt 28, 1859, par. 4*

This world is in your heart, and to it you have sacrificed your noble calling, which, if followed out, would elevate you above the world and fix your grasp upon immortal treasures. *1LtMs, Lt 28, 1859, par. 5*

God forbid that I should dishonor Him by crying, Peace, peace, when there is no peace. We have not a temporal millennium in which to do this last closing work. May the Lord arouse me and breathe upon me His Spirit, and give me energy and zeal to do all in my power to save souls. *1LtMs, Lt 28, 1859, par. 6*

I saw, Brother Byington, that the greatest cause or reason that has led you to doubt its being duty for you to leave New York was temporal things. You had an income there that you do not have where you are, and if you do for the cause, you have to sacrifice. As yet you have not known what it is to sacrifice. I was shown this: *1LtMs, Lt 28, 1859, par. 7*

Who gave you what you have? Who gave you strength and judgment to acquire it, that with it you might do good, aid in His work, and advance His glory? I saw that the finger of God could quickly touch you, and like Job you [could] be stripped of everything. *1LtMs, Lt 28, 1859, par. 8*

I saw that Satan was leading your mind to look upon the dark side, to encourage doubts and unbelief and to live under a cloud. In reality you have nothing existing around you to be the least excuse for your keeping your mind in gloom and unbelief. You have not a family of little children dependent upon you, and you are free from cares that many are perplexed with. God is displeased with you. If you were even brought down to be a common day laborer, having nothing upon which to depend, there would be no excuse for such sadness, such murmuring and gloom. You would not in that case have half the anxiety and trouble you do now, and you would be in no worse position than many of God's servants. *1LtMs, Lt 28, 1859, par. 9*

God is not partial. His ways are equal. I wish the curtain could be

lifted and you could see your condition as it is. I was shown that your feelings have been wrong towards James. Since that house was purchased for Brother Bates to live in, you have been sinking. You have given way to the enemy and looked with suspicion upon James' motives concerning that matter. You ought to have been foremost in the matter, and cheerfully, gladly helped in getting a home for him, instead of having the least trial in the matter. God's ways are equal. He does not require one to sacrifice everything and another to make no sacrifice at all. *1LtMs, Lt 28, 1859, par. 10*

God's eye is upon all these things. He reads the motives of all, and it is written in the book. God suffered you to be tested to discover to you that selfishness existed in your heart. You have let this matter pass along with a bitter root springing up in your heart to trouble you. The enemy has managed to keep you in a constant hurry that you may have no time to devote to God. All the best of your energy and strength has been spent in your own service. *1LtMs, Lt 28, 1859, par. 11*

I was then shown that God will reward those who will bear responsibility, and with energy push His work forward and stand in the forefront of the battle. God will have those who will venture something in His work. But there are those who will not fill the place that God would be pleased to have them fill. *1LtMs, Lt 28, 1859, par. 12*

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I was pointed back to the commencement of the work and was shown that God thrust him out that he might obtain an experience to fill the place He designed for him to occupy as one to manage in His cause, to forward the work, to take responsibilities, and to risk something on the success of this message. God would be pleased if others would also feel the same interest and move with the same energy. But they will not venture. *1LtMs, Lt 28, 1859, par. 13*

There are those who have excellent ability and judgment, and exercise it in the things of this world. The children of this world are wiser in their generation than the children of light. I saw that when the children of this world are adopted into the family and service of

God, they do not generally turn their judgment and wisdom to a good account in spiritual matters. They exercise good judgment in temporal things but get the impression that God's cause will take care of itself. That judgment and wisdom lent them of God for a high and noble purpose is perverted, put to a wrong use. God is displeased that those who have so much energy and zeal in worldly matters have but little weight or responsibility of His work and manifest but little energy in His cause. They will not venture or risk much, for they lack strong and active faith in the success of this message. *1LtMs, Lt 28, 1859, par. 14*

I was shown that Brother Byington, Brother Fletcher, and Brother Smith have looked with suspicion and distrust upon James because he ventured out to do so much. They shook their heads doubtfully, thought he was going too far, moving too fast. I saw that if these should have their will and their way how the work should move, how it should progress, it would not move at all. Their fears and doubts and lack of energy would cause the work to stand still. The spirit with which they move in the work would be scattered through the body, and feeling would have much to do in governing the work. At times the pulse would beat quick and strong, and then again the feelings would change and the pulse beat slowly and feebly, so it could scarcely be perceived that they moved at all. I saw that those who are not willing to help bear the heavy burdens should not hinder and cast on their own weight to add additional burdens and to clog the work. *1LtMs, Lt 28, 1859, par. 15*

I saw that it was a sacrifice for Fletcher and Martha [Byington] to care kindly for Thomas as they did. They will not lose their reward, for he is precious in the sight of God, and every kind and generous act to that suffering disciple is remembered in heaven. It is written in the book, and the different ones whose interest, sympathy, and faith was aroused for him have not labored in vain. Every such golden privilege improved will prove for their own advantage in the end. *1LtMs, Lt 28, 1859, par. 16*

I saw that there has been a watching to see if there was not a failure in the management of the work, and if it does not come out as expected, some take advantage of it and make as much of it as possible. God has been displeased with these things. *1LtMs, Lt 28,*

I was pointed back to Moses and saw where God placed him. He occupied a prominent position. Aaron and Miriam murmured against Moses and talked with each other upon the matter. They were jealous of Moses, thought he took too much upon himself. God's anger was kindled against them. I saw that God was displeased with those who do not take the burden themselves and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he [James] has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would release him from heavy responsibilities and burdens. But as yet God has made him His agent to stir up to zealous action, and I saw that His blessing has rested upon every essential move that has been made to advance His work, and steadily has the work progressed and one difficulty after another has been surmounted. It is because God's hand was in the work. *1LtMs, Lt 28, 1859, par. 18*

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith and his venturing out as he has done has reproved their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. They were at fault in this. Their faith was not strong enough to keep pace with him. Had they the strong faith and self denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something it would inspire faith in the hearts of the remnant, and there would be activity and zeal in pushing forward this great work. I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work; they counsel and direct the people through chosen agents, and thus the work moves forward. *1LtMs, Lt 28, 1859, par. 19*

I was shown that God in His own wise providence raised James above dependence and want, that his testimony and influence might not be crippled by the galling sense of dependence. God

wants to use him as His instrument to speak with freedom, independent of man, and in His Spirit raise his voice and with his example call upon the people of God to arouse and with energy to assist with their influence, ability, and judgment and substance in moving forward this great work. And any that wish to be convinced can be, that it is not selfishness or that he may be advantaged himself that he pursues the course he has, but that his object and aim is to advance the work of God which is dearer to him than life. I saw that God will have a voice to tell in the Office and in His cause.*1LtMs, Lt 28, 1859, par. 20*

I saw that it is easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw that amid all the hatred and devices of Satan God had spared the life of James, although Satan has pressed him sore to take away his life. God has wrenched him from the enemy's power and raised him up to still act for Him, to walk out on his faith, to be a succorer to the needy and to strengthen and uphold His servants that He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment. This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.*1LtMs, Lt 28, 1859, par. 21*

**Lt 29, 1859**

Children

Dartmouth, Massachusetts

September 15, 1859

Copied from *AY 65-66*.



**Lt 30, 1859**

Dear Friends

Enosburg, Vermont

October 12, 1859

Portions of this letter are published in *5MR 231*. See also *Annotations*.

Dear Friends:

We have just arrived at Brother Saxby's, a wealthy, homespun farmer; he is an Englishman, came into this country with nothing, is worth now somewhere about three or eight thousand. *1LtMs, Lt 30, 1859, par. 1*

We are very tired. [We] were awake this morn at three o'clock, arose at four, took breakfast half past four and were on our way to Northfield at five o'clock A.M. Brother Howard carried us with his team seven miles to Northfield; took the cars for St. Albans. Arrived at that place [at] half past 11 A.M. and found Brother Augustin Bourdeau and Bro. Saxby waiting with easy teams to take us fourteen miles to Brother Saxby's. We tarry here tonight, tomorrow we leave for Augustin Bourdeau's, who lives two miles from this place. Shall tarry there until Friday and then he will take us in his carriage ten miles farther to the meeting (to Berkshire). *1LtMs, Lt 30, 1859, par. 2*

I will now go back to give you a little history of the meeting. Meetings commenced Friday afternoon. We arrived at Roxbury Thursday noon. Next morn early one of Brother Pierce's sons was at the door of Brother Grant with a team for to take us to his father's. It was climbing a mountain half a mile long. We visited at Brother Pierce's until noon and then went back again to Roxbury about three miles. Was obliged to shut myself from the company to write. *1LtMs, Lt 30, 1859, par. 3*

Sabbath morn it was very stormy. We had a snow storm and there fell above one inch of snow. Our congregation was quite large, and

attention good. Sunday nearly all of Roxbury was out, the large court house was filled, and there was the deepest attention and interest. We had a good interview with old friends but so many wanted advice upon this matter and that, and I had so much writing to do to individuals, at the close of the meeting I was more exhausted than I had been to any previous meeting. My head was in a complete whirl.*1LtMs, Lt 30, 1859, par. 4*

James had good liberty in preaching. He talked three times Sabbath, and twice Sunday. I followed in exhortation. I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of Heaven. When our faith grasps the blessing then the blessing is ours, for our faith has got hold [of] it, and when our faith brings the blessing down to us—when the dark clouds scatter and divine rays of light from Jesus illumine our darkness—then it is no more faith; it is feeling. The evidence has come and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting. Brother Pierce talked with great freedom and power, also Brother Phillips. Brother Pierce exhorted and appealed to his townspeople and neighbors with power. He appealed to those with whom he had been engaged in business and in civil matters together and entreated them to examine the truth of the Sabbath.*1LtMs, Lt 30, 1859, par. 5*

Our meeting ended well, leaving a good influence. Monday we visited Brother Pierce's family but was obliged to write nearly all the time while there.*1LtMs, Lt 30, 1859, par. 6*

Tuesday morn we parted with Brother and Sister Hutchins, Brother and Sister Sperry and went into Roxbury three miles, took dinner, packed our trunks and then Brother Howard took us up to his house about four miles, one mile was up a mountain a mile long. Next morn we awoke at three and took breakfast at four. At five o'clock A.M. Brother Howard helped us to Northfield seven miles with his team. Then we took the cars for Enosburg [and] arrived there at 11

o'clock A.M. Found Brother Cornelius Bourdeau waiting for us with two teams. James and self took one, and he the other and we rode 14 miles to Brother Saxby's quite comfortably. But here again we had to climb mountains. In every direction we have yet traveled since we entered Vt. we have had to climb mountains.*1LtMs, Lt 30, 1859, par. 7*

Yesterday morn we came to Bro. Bourdeau's. Today we leave for Berkshire, but it rains now and we shall wait until it clears off. Excuse my scribbling Martha. Much love to your parents and brothers. I would say Martha, Edson has new stockings somewhere at home in that old chest or in that basket of stockings. Don't let him want for anything.*1LtMs, Lt 30, 1859, par. 8*

Write us a long letter at Lapeer.*1LtMs, Lt 30, 1859, par. 9*

## Lt 31, 1859

Pierce, Brother and Sister

Battle Creek, Michigan

February 21, 1859

Previously unpublished. See also *Annotations*.

Dear Brother and Sister Pierce:

I can write but a few lines, and will come right to the point. I am getting out a book and relating a little of my experience. If you could give me a little the particulars of your wife's state when she was despairing, and when she attended the Wolcott meeting, please give fully the effect of the vision upon her—the influence of them.*1LtMs, Lt 31, 1859, par. 1*

We are all as well as usual now. The Lord has wrought for us. Father and Mother White are living with us. They have embraced the Sabbath and are coming right along into all the present truth. The Lord has truly wrought for us, and we will praise His dear name.*1LtMs, Lt 31, 1859, par. 2*

The church here seem to be rising. I feel more anxious desire for holiness and an entire conformity to the will of God than ever before. I want my ways right in the sight of God.*1LtMs, Lt 31, 1859, par. 3*

Dear Sister Pierce, you must not be discouraged, trust in God. His watchful eye is over you; His ear is ever open to your cry. If the clouds envelope you, don't be discouraged. Then call to mind the lovingkindness of God and then believe He will not leave you to sink. His own strong arm will be reached down and lift your head above the cloud and reveal to you His own lovely face and fill you with earnest desire for His image to be reflected in you.*1LtMs, Lt 31, 1859, par. 4*

**Lt 32, 1859**

Smith, Brother and Sister Cyrenius

Battle Creek, Michigan

July 9, 1859

Previously unpublished. See also *Annotations*.

Dear Brother and Sister [Cyrenius] Smith:

Since having the conversation with you last Thursday I have been burdened. A heavy weight is upon my spirits, and I have felt strongly convicted that I was wrong in trying to explain the vision I sent you. That is not the work God lays upon me. It is to give to others what He has given to me, and then, if they cannot see everything in the vision, let them humble themselves before God, search their own hearts, try their motives, plead and agonize with Him until they can see. This I have seen in times past was the right way. I have departed from it and am sorry. *1LtMs, Lt 32, 1859, par.*

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In this last vision I was shown that if you had fully believed and acted upon the vision given before, there would have been no necessity for this last one. But the first vision has not been heeded. It had not that effect upon you that God designed it should. I am strongly convicted that I have explained much of the force of the vision away, and it has not accomplished what God designed it should. It is the last time I shall undertake such business. It is a serious matter to lessen the effect of the vision in the least. We are doing up work for eternity, and I must meet what God has committed to me. If I have not discharged my duty faithfully, mine will be a sad fate. *1LtMs, Lt 32, 1859, par. 2*

I know from the conversation we had that you do not understand yourselves in the light in which you were shown me. Things which were plainly presented before me you could not understand. It is my duty to put the matter in as clear a light as possible before you, and the work of making you believe it belongs to another. It is not my work, and I shall never again be drawn into it. *1LtMs, Lt 32, 1859,*

*par. 3*

I know you do not see this matter as it is. I saw that there was selfishness in many things in you both, that must be corrected. Since I saw you I have dwelt considerably upon what I have seen, and the clearer the vision comes to my mind the more convinced I am that you are certainly blinded about yourselves. In regard to Brother Czechowski, selfishness was in both your hearts. I am not mistaken in this matter. Perhaps you do not see it so, but God regards it so. Dig deep, I beseech of you. I have not the least personal feeling in this matter. I dare not say peace, peace, when there is no peace. *1LtMs, Lt 32, 1859, par. 4*

I have seen that Sister Cranson has not received from you that heartfelt sympathy that her case required. You have not made her case your own. You have seen and felt deeply the wrongs in her children but have not half felt the wrongs in your own. Her heart has been desolate and lonely, her loss is a living loss. But few have had any just sense of her loneliness and discouragement. I saw that a difference should be made between her, a widow, and others who are differently situated. Her husband wore out his life and died at his post. He had perfect confidence that if his wife and his children could live near you, your influence would be saving, and your sympathy and care would partly make up the loss they would sustain. You have failed in some things. A heavy responsibility rested upon you in this matter. It has not been borne as it ought to have been. *1LtMs, Lt 32, 1859, par. 5*

I saw that God has His eye upon the widow and fatherless. Sister Cranson has often distrusted God, her faith has been weak, she has had too much pride, but if many who now see her lack were placed in her condition, they would not do half so well as she has done. I saw that widows whose husbands have devoted their strength to God and have fallen in their work should be regarded in a different light than even other widows. A duty rests upon the church in this matter and great care should be taken to help strengthen the widow in her affliction. *1LtMs, Lt 32, 1859, par. 6*

## Manuscripts

### Ms 1, 1859

Proof of the Call to the Ministry

Topsham, Maine

September 24, 1859

This manuscript is published in entirety in *21MR 13-16*. See also *Annotations*.

I was shown the state of things in Vermont. Their condition is not pleasing to God. They should have order among them, and have everything done up exact, straight, and square. There is too much leaving things at loose ends, and I saw there has been too much leaving the important truths to dwell on little things. There has been a stiff, unbending spirit with some in Vermont, and a desire to bend others to their ideas or notions. *1LtMs, Ms 1, 1859, par. 1*

There has been a moving by feeling, and neglecting the living principles. Dwell on the great principles of our faith, and do not descend to the little particulars. There has been a fault-finding spirit, a watching others that there should not be. I saw that brethren in Vermont must change their course. They must not move from impulse, but from principle. *1LtMs, Ms 1, 1859, par. 2*

I was shown the case of the brethren who feel that God has a work for them in the field, Brethren Bean and Evans. If God has called them, the weight and burden of the message will rest in power upon them, and their gift will not be exercised among believers only, but the great burden of their work will be to go out in new fields and raise up a company to keep the truth. But I saw that these brethren had not understood their work fully. God has not called them to give themselves unreservedly to the work. O no, they can assist in the work and do errands for the Lord, but they should not feel to throw themselves on the church as messengers or as called and chosen servants of Jesus to travel from place to place, or state to state, to labor and preach. Their time should not be occupied visiting the

different churches; they do not good this way in travelling from church to church. The churches generally are just as well off without them. They have a duty to do in case ministers are absent, to baptize or administer the ordinances. It is pleasant to visit the brethren and churches of Sabbath keepers, but still the church is just as well off without such laborers, unless they have a special message to deliver. These should be careful of their time when they are not on a special errand for God [and] labor with their hands, [doing] the thing that is good. *1LtMs, Ms 1, 1859, par. 3*

Both of these brethren can be of use in their place, but they have thought the Lord has laid more upon them than He has. Brethren in Vermont should be careful and wait until the Lord lays the burden on men before they encourage them to labor. Even if the Lord designs to use individuals, the brethren are in danger of hurrying them along, hurting them by encouraging them too much. They should be left to work their way along, and let God fit them for the work. Let them come along with the deep weight of the work upon them. Some are entirely spoiled by being hurried into the field before the Lord has prepared them for going. Let them endure some hardships and obtain an experience in the work. Those who do not devote their whole time to labor in new fields, and carry the truth, should labor with their hands, and do what they can to supply their own necessities. *1LtMs, Ms 1, 1859, par. 4*

I saw that those whom the Holy Spirit and the brethren have set apart to the work will have something to carry, and as they have the burden and weight of the message, they will give unmistakable evidence of their calling. They will not be content merely to travel among the churches, but God will give them the burden to go out in other places where the truth has not been preached, and bring out individuals or a company into the truth. They should not enter into other men's labors and build on other men's foundations. *1LtMs, Ms 1, 1859, par. 5*

This evidence will the Lord give His church if He has called men into the field in visiting the different churches. The churches are generally just as well off without these laborers. They have a duty to do, and in case ministers are absent, to baptize or administer the ordinances. I saw that especially Bro. Bean should be careful of his



time when he has not a special errand to do for the Lord. He should labor with his hands, [doing] the thing that is good. He can be of use in his place. He has thought the Lord has laid more upon him than He has. *1LtMs, Ms 1, 1859, par. 6*

Brethren should be careful and know that the Lord has laid burdens upon men before they encourage them in the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit them for the work. Let them come along with a deep weight of the work upon them, let them endure some hardships, some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote themselves entirely to the work of teaching the truth, should labor with their hands and supply their own necessities. *1LtMs, Ms 1, 1859, par. 7*

I saw that those who by the sanction of the brethren and the Holy Spirit are set apart to the work will have something to carry, and as they have the burden and weight of the message, will give unmistakable evidence of their calling. They can not be content to travel among their brethren, but they will be burdened to go out into new places, and bring out individuals into the truth; and if those who have strength, work and preach, it will not require their influence at all, but give them better success. This evidence will God give those whom He has especially called. They will feel such burden for souls, such yearning for others out of the truth, they can but listen to His teachings, and with the Lord with them, they will convince souls. *1LtMs, Ms 1, 1859, par. 8*

But some are too easy who think they are called of God; they enter into other men's labors, and build on other men's foundations. Bro. Pierce the Lord has blessed and given freedom of speech; he should [not] be handing out his means to help others, but should seek to save his wife care and labor. He should study her convenience and comfort, but should not hand out his means at present. His time is money. His labor is needed in the field, and he must take a different course from what he has. *1LtMs, Ms 1, 1859, par. 9*

Bro. Phillips has the gift of exhortation. He can do good, but he lets feeling govern him too much. He should lift when the work goes hard and he is not called to devote his time, but can fill in here and there. When he is not especially engaged in the work of God, [he] should be economical of his time, should not seek to be eased while others are burdened and have all they can do to get along. *1LtMs, Ms 1, 1859, par. 10*

Brother Evans can do errands for God, can interest a congregation, but can not travel extensively or be a thorough laborer. I was shown the case of Brother Bingham. He has a good gift, and can do good, fill in here and there, but his labors can not tell unless he has corresponding works. He is not careful studying how he can best approach individuals, but broaches the subject abruptly, and injures his influence, and the cause he loves. I saw that he should labor at home to set a holy, godly example, be patient, be kind and tender to his relatives and friends, especially his wife and children. His good influence should tell in the neighborhood. He must not have a driving spirit, but a winning one. He can not drive souls into the truth but he can win them much more successfully than he can drive. *1LtMs, Ms 1, 1859, par. 11*

## Manuscripts

### Ms 1, 1859

Proof of the Call to the Ministry

Topsham, Maine

September 24, 1859

This manuscript is published in entirety in *21MR 13-16*. See also *Annotations*.

I was shown the state of things in Vermont. Their condition is not pleasing to God. They should have order among them, and have everything done up exact, straight, and square. There is too much leaving things at loose ends, and I saw there has been too much leaving the important truths to dwell on little things. There has been a stiff, unbending spirit with some in Vermont, and a desire to bend others to their ideas or notions. *1LtMs, Ms 1, 1859, par. 1*

There has been a moving by feeling, and neglecting the living principles. Dwell on the great principles of our faith, and do not descend to the little particulars. There has been a fault-finding spirit, a watching others that there should not be. I saw that brethren in Vermont must change their course. They must not move from impulse, but from principle. *1LtMs, Ms 1, 1859, par. 2*

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different churches; they do not good this way in travelling from church to church. The churches generally are just as well off without them. They have a duty to do in case ministers are absent, to baptize or administer the ordinances. It is pleasant to visit the brethren and churches of Sabbath keepers, but still the church is just as well off without such laborers, unless they have a special message to deliver. These should be careful of their time when they are not on a special errand for God [and] labor with their hands, [doing] the thing that is good. *1LtMs, Ms 1, 1859, par. 3*

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time when he has not a special errand to do for the Lord. He should labor with his hands, [doing] the thing that is good. He can be of use in his place. He has thought the Lord has laid more upon him than He has. *1LtMs, Ms 1, 1859, par. 6*

Brethren should be careful and know that the Lord has laid burdens upon men before they encourage them in the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit them for the work. Let them come along with a deep weight of the work upon them, let them endure some hardships, some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote themselves entirely to the work of teaching the truth, should labor with their hands and supply their own necessities. *1LtMs, Ms 1, 1859, par. 7*

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Bro. Phillips has the gift of exhortation. He can do good, but he lets feeling govern him too much. He should lift when the work goes hard and he is not called to devote his time, but can fill in here and there. When he is not especially engaged in the work of God, [he] should be economical of his time, should not seek to be eased while others are burdened and have all they can do to get along. *1LtMs, Ms 1, 1859, par. 10*

Brother Evans can do errands for God, can interest a congregation, but can not travel extensively or be a thorough laborer. I was shown the case of Brother Bingham. He has a good gift, and can do good, fill in here and there, but his labors can not tell unless he has corresponding works. He is not careful studying how he can best approach individuals, but broaches the subject abruptly, and injures his influence, and the cause he loves. I saw that he should labor at home to set a holy, godly example, be patient, be kind and tender to his relatives and friends, especially his wife and children. His good influence should tell in the neighborhood. He must not have a driving spirit, but a winning one. He can not drive souls into the truth but he can win them much more successfully than he can drive. *1LtMs, Ms 1, 1859, par. 11*

## Ms 1a, 1859

The Cause in Vermont

NP

August 1859

Previously unpublished. See also *Annotations*.

I was shown the state of things in Vermont. They should have order among them and have everything done up exact, straight and square. There is too much leaving things at loose ends. There should be order in regard to appointing meetings, and an understanding [of] who is to labor in these meetings. There should be a perfect understanding that the help is sufficient to carry through these meetings in a right way, that the congregation should be held, and that interest should exist all through the meeting. I saw that rather than to appoint meetings and the efforts be feeble and the gifts such as not to interest, it would be better not to have such meetings, for the hearers judge the cause and the work to be all of one piece, and decide for error instead of truth. *1LtMs, Ms 1a, 1859, par. 1*

I was shown that the churches in Vermont have been weakened by leaving the important truth to dwell on little things—to dwell on articles of dress and take notice of little things. There is a faultfinding spirit—neglecting their own soul's interest to keep their brethren and sisters straight. They neglect the great principles of our faith to descend to little particulars. There has been a stiff, unbending spirit with some in Vermont and a desire to bend others to their ideas of right and to their notions, and they have been tried if other minds did not run in the same channel with their own concerning little things. *1LtMs, Ms 1a, 1859, par. 2*

Feeling has governed some. They felt bad about this brother or that sister. They had on some article of dress, or there was some article of furniture in their house that you did not feel that they should have. But this does not concern you. Your feelings may be wrong. Dwell upon the important, saving truth, the great principles of our faith and religion, and then leave the brother or sister to the Lord

and the angels to convict them of their wrong in dress or furniture or fixings. If they really love God and have extravagance about them, the Lord is just as willing to show them their wrong and convict them of their sin as He is to convict you, or somebody else, or lay a burden on some other one. *1LtMs, Ms 1a, 1859, par. 3*

Preach the truth, and if the truth is received in the heart it will affect the receiver and purge wrongs from him. Don't be in too great haste. Leave the Spirit of the Lord time to do its work, time to correct wrongs; then the individual has an experience that is worth everything to him. I saw that the brethren in Vermont must not move from impulse, but from principle; must not be governed by feeling or impressions, because they are liable to be deceived if they trust here or rely there. They must preach present truth straight, plain, and clear, and not come down from the important things to little things that do not concern them. *1LtMs, Ms 1a, 1859, par. 4*

There must be a more strict attention paid by all to their own eternal welfare, to cultivate the good seed sown in their own heart, or before they are aware of it, while they are intently watching their brother or sister, poisonous weeds are choking the good seed in their own hearts. And are they then in a situation to remove or correct the wrong in their brethren? Oh no. *1LtMs, Ms 1a, 1859, par. 5*

I saw that some, when reprov'd by the gifts God has placed in the church, immediately commence to retaliate, begin to watch to see if they can't find something in an article of dress, in the instrument God uses—the reprov'er—or in others, to find fault with. They encourage a faultfinding, complaining spirit and bring the displeasure of God upon them more than it was before. They add sin to sin. Instead of putting away their wrong, they hide it or cover it by gratifying their carnal mind in accusing their brother or sister. *1LtMs, Ms 1a, 1859, par. 6*

I have been shown the case of those brethren who feel that God has called them into His vineyard. If God has called them, the burden and weight of the work will rest upon them; they will feel the burden of the message with power, and they will not exercise their gift so much among believers who have an understanding of the



truth but among those in new fields, laboring by every effort, by prayer and holy living and talking the truth, to raise up a company of Sabbathkeepers. They will not run much among the brethren, accomplishing but little. *1LtMs, Ms 1a, 1859, par. 7*

I saw that some brethren have not fully understood their work. The Lord has not called them to give themselves up wholly or unreservedly to the work of teaching the truth to others. They can assist in the work, do errands for the Lord, but they should not throw themselves wholly on the church as called and chosen servants of Jesus Christ are required to. They are not called to travel extensively from state to state. [Manuscript is incomplete.] *1LtMs, Ms 1a, 1859, par. 8*

## Ms 2, 1859

Diary

NP

January 1, 1859

Portions of this manuscript are published in *I'd Like to Ask Sister White*. See also *Annotations*.

January 1. The commencement of another year. My husband went down into the water and buried seven with Christ in baptism; two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. As Jesus was raised from the dead so the candidates were raised up out of the water. May they live a new life unto God. Will they be enabled to crucify self and imitate the self-denying life of Jesus? *1LtMs, Ms 2, 1859, par. 1*

In the eve the church followed the example of their divine Lord. Said Jesus on the night that He was betrayed, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. ... If ye know these things, happy are ye if ye do them." *John 13:14-17. 1LtMs, Ms 2, 1859, par. 2*

I was greatly blessed while engaged in washing the feet of my dear mother. It seemed to me to be the last time I should have the privilege. I felt called out to cry earnestly unto God that those weary feet might run in the way of God's commandments, travel the whole length of the Christian road, and after her weary pilgrimage is ended, lay off her armor at the feet of her Redeemer, and finally stand upon the Mount Zion and walk the streets of gold. We wept together and that season will be long remembered. *1LtMs, Ms 2, 1859, par. 3*

A holy solemnity pervaded the congregation. The place seemed awful and solemn on account of the presence of the Lord. After we had followed the example of our Lord in washing feet, we partook of the communion. It was an impressive scene as we called to mind the sufferings of our dear Saviour for our sins. Our hearts were

deeply melted, and overflowed with gratitude and love to Him who had paid such a dear price to ransom us from the power of Satan and hopeless misery. *1LtMs, Ms 2, 1859, par. 4*

## Ms 3, 1859

Vision for James White

NP

1859

Previously unpublished. See also *Annotations*.

I was shown in my last vision that God would have James give himself more to the study of the Word, labor more in word and doctrine, in speaking and writing. I was pointed back and saw that we had exhausted our energies in times past. Past anxiety and care had not been in vain. It was needed to bring the cause into a position where it would not languish and sink. Now the cause of God has strength. The tide of opposition is strong against it, but it has sufficient strength to stem this tide. Now such wearing labor, such privations, such agonizing to bring the church up, is not required of us; but James' labors, in connection with mine, are to be spent in different places now and then, not to take the burden of the church—for they must bear their own burden—but to teach them God's Word, the necessity of experimental religion, what it is, and the position they are called upon to occupy. This will be the labor for the church. *1LtMs, Ms 3, 1859, par. 1*

And then I saw that the voice must be heard in the great congregation upon points of present truth, in clearness and with decision presenting to the hearers and before the readers of the *Review*, that whosoever will may come and be sanctified through the truth. From what I saw, there must be more consecration on our part, and we must live more in the light of God's countenance. I saw that with his mind exercised more upon Bible truth James would be a better laborer. A little closer application will accustom the mind to dwell upon important truth. *1LtMs, Ms 3, 1859, par. 2*

I was shown that God did not lay on us such heavy burdens as we have borne. Talk the truth to the church, show them the necessity of working for themselves. The church has been carried too much. I saw that the reason we were not required to go through hard, distressing places [and] bear heavy burdens, is because the Lord

would have our voice tell, and we should be called upon when our help was actually needed. Our influence will be needed to overrule important moves that will be made. Errors occasionally will trouble the church, and our energies must not be exhausted so as to unfit us for the important occasions in which God would have us act a prominent part. *1LtMs, Ms 3, 1859, par. 3*

I saw that our efforts have been crippled by the enemy, affecting the church to call forth from us almost double labor to cut our way through, then afterwards follows lassitude and lack of strength. Our efforts have been crippled in this way. I saw that we had a work to do. Sometimes the adversary would resist every effort we might attempt to make, and the condition of the people was not such that God could safely bless them. But I saw that we should go right along and not feel that we are responsible for the result of these different meetings. We do our duty, and if the result is not as we could wish, it should not discourage us and weaken our confidence. At times the power of God will distill upon the people, and the result of our labor be very encouraging. We must take an even course and then in the end we can accomplish much more good. *1LtMs, Ms 3, 1859, par. 4*

I saw that we must have system, and plan that we may expend our strength to the best advantage. I saw that care should be used in praying and speaking, that we should not injure the speaking organs but we should command the voice, and by so doing the speaking organs will be preserved from weakness a greater length of time, and will be less liable to disease. *1LtMs, Ms 3, 1859, par. 5*

## Ms 4, 1859

### The Case of Sister Cranson

NP

1859

Previously unpublished. See also *Annotations*.

I was shown the case of Sister Cranson. I saw that she has not received that heartfelt sympathy that her case required. There are those who have not made her case their own. Some have seen the wrongs in her children and have not been as tender and careful of her feelings in the matter as they should have been, while at the same time those who have been more favorably situated have not half realized, and corrected as they should, their own children's wrongs. Her widowed heart has had many solitary, desolate, agonizing hours that others have known nothing about. Many times she has cast herself away in her loneliness and been strongly tempted to make some hasty move which would have ruined her. Her loss is a living loss. But few have had any just sense of her discouragement and loneliness. *1LtMs, Ms 4, 1859, par. 1*

I saw that there should be a difference made with the widow and others who are differently situated. It has troubled her, and lessened her confidence in her brethren because those who have labored for her required so high wages. It looked heartless to her. She should not have laid out her means in building. The matter should have been overruled by strong counsel and advice. The means used in that addition should have been saved to supply her with life's necessities. *1LtMs, Ms 4, 1859, par. 2*

Her husband wore out his life in trying to save souls, doing his Master's business. He was self-denying, self-sacrificing, beloved of God. He died at his post. He had perfect confidence that if his wife and children could live near the brethren their influence would be saving, and their sympathy and care would partly make up for the loss they would sustain. She made a sacrifice in getting to Battle Creek. It has been well that she came. It has been a blessing to her, kept her from a greater evil; but it has not been half the

blessing it might have proved if all had that interest and care for her that they should have felt. *1LtMs, Ms 4, 1859, par. 3*

I saw that God has His eye upon the widows and fatherless. The church has not felt the obligations belonging to them. Sister Cranson has often distrusted God. Her faith has been weak. She has had too much fear of dependence, too much pride. But if some others, who now see her lack, were placed in her condition they would not do half as well as she has done. *1LtMs, Ms 4, 1859, par. 4*

I saw that widows should ever be cared for, especially those whose husbands have devoted their strength to God and have fallen while engaged in His work. They should be regarded in a different light than even other widows, and duty rests upon the church and upon each individual in this matter, and great care should be taken to help strengthen and comfort the widows in their affliction. *1LtMs, Ms 4, 1859, par. 5*

## Ms 5, 1859

Diary, January to March 1859

Michigan

January 1 - March 31, 1859

Portions of this manuscript are published in *2SM 337*; *3SM 261-262*; *WM 322-325*; *3MR 136-142*; *4MR 437*; *7MR 216-217*; *1Bio 396-400*. See also *Annotations*.

[Battle Creek, Mich.,]

Sabbath, January 1, 1859

It is the commencement of the new year. The Lord gave James liberty Sabbath afternoon in preaching upon the necessary preparation for baptism, and to partake of the Lord's supper. There was much feeling in the congregation. At intermission, all repaired to the water, where seven followed their Lord in baptism. It was a powerful season and of the deepest interest. Two little sisters about eleven years old were baptized. One, Cornelia C., prayed in the water to be kept unspotted from the world. *1LtMs, Ms 5, 1859, par. 1*

In the eve the church followed the example of their Lord and washed one another's feet, and then partook of the Lord's supper. There was rejoicing and weeping in that house. The place was awful, and yet glorious, on account of the presence of the Lord. *1LtMs, Ms 5, 1859, par. 2*

[Battle Creek,]

Sunday, January 2, 1859

Sister Augusta Bognes was sent for to assist me to prepare for another journey. Made a coat for Edson. He will accompany us. We tried to comfort Augusta. She is cast down and discouraged; health poor, and no one to depend on. She has laid aside her armor and shield of faith. May the Lord strengthen the weak hands and confirm the feeble knees. Gave Sister Irving a warm cloak and dress and a



few other things to make over for her. *1LtMs, Ms 5, 1859, par. 3*

[Battle Creek,]

Monday, January 3, 1859

Went to the office; called in at Brother Loughborough's and at my sister's. Wrote seven pages to Doctor Naramore, then took dinner at my sister's. Had a good interview with my father and mother. Went to the office again after dinner, and wrote four pages to Brother Orton's family; also wrote four pages to Brother Howland's family, and wrote to Sister Ashley, and Brother Collins' family. Paid Widow Cranson \$1.00 for making a couple of shirts. Paid Sister Bognes \$1.00 for making a coat. She was unwilling to take it, but I felt it duty to hand it to her. She is poor and sickly. May the Lord pity and care for her. Said Jesus, The poor ye have always with you. May the Lord rid us of selfishness and help us to care for others' woes and relieve them. *1LtMs, Ms 5, 1859, par. 4*

[Battle Creek,]

Tuesday, January 4, 1859

Went to the office. Wrote a number of letters to different ones who were acquainted with our experience. Wished them to call up the events and write them to us. Wrote to Brother Hastings of New Ipswich, N.H., Brother Collins of Dartmouth, Mass., Noah Lunt of Portland, Me., and Brother Nichols of Dorchester, Mass. Wrote a vision given me for Brother Bates. *1LtMs, Ms 5, 1859, par. 5*

[Battle Creek,]

Wednesday, January 5, 1859

Thought of remaining at home to prepare for my journey. At noon James said they needed help at the office. I went down to help them. There was a difficulty in the press. No papers to fold. All waiting for work. While waiting I wrote to Brother Benedict's family. While [I was] busily engaged in writing, Sister McClemule came in. I must leave to talk with her. Jenny, Mother, and Willie came next. Showed them the press. Jenny and Mother spent the afternoon with

Sister Smith. While [I was] folding, Sister Cornell came in and wished me to go down street to get some things for Roxanna. Walked down, got the things, returned to Brother Smith's for supper, then home with Jenny, Mother, James, Edson, and Willie. Found Father very cheerful at home. *1LtMs, Ms 5, 1859, par. 6*

[Battle Creek,]

Thursday, January 6, 1859

Made a cap and a vest for Edson. At night am very weary. Gave Agnes [Irving] a half-worn dress paramatta for her mother. They are poor. The husband and father is sick. Their crops have failed. They have breadstuff to buy and nothing to buy with. Agnes is their main support. She is only seventeen. There are four children now at home. They must suffer unless the church interest themselves in their behalf. May the Lord have mercy upon the needy, and put it into His children's hearts to dispense to them with a liberal hand. *1LtMs, Ms 5, 1859, par. 7*

[Otsego, Mich.,]

Friday, January 7, 1859

Went to Otsego to Brother Leighton's. It was a cold drive, yet we kept quite comfortable. Slept well that night. *1LtMs, Ms 5, 1859, par. 8*

[Otsego, Mich.,]

Sabbath, January 8, 1859

It is the holy Sabbath. May we honor and glorify God today. *1LtMs, Ms 5, 1859, par. 9*

We went with Brother Leighton in his sleigh to Otsego, four miles. It was very cold; could hardly keep comfortable. Found the meetinghouse not very warm. All were so cold. Must take time to get warm. Brother Loughborough preached upon the judgment. Then I said a few words. Not very free. Then the church readily gave in their testimonies. Many of those who were Cranmer's

followers were present. They wished to know why there should be a division. They said the house of God was not divided; that as God was with us so He was with them, that Cranmer preached the same as Brother Loughborough preached. They sang a great deal, and we felt that it was time for us to speak. I said a few words, then John explained who had made the division. They seemed displeased. We felt freer. *1LtMs, Ms 5, 1859, par. 10*

[Otsego,]

Sunday, January 9, 1859

Rested well last night, but feel a depression of spirits this morning. It is very cold today. Word has been brought to us that the Baptist meetinghouse has been locked up to keep us out. They do not hold meetings there themselves, neither will they let us enter. *1LtMs, Ms 5, 1859, par. 11*

We held meetings in Brother Russell's house. The room was filled. A number of new ones were out to hear. John had much freedom. There was deep feeling in the meeting both forenoon and afternoon. The saints were strengthened. I had freedom in exhorting the people. Some wept aloud. Brother Hatten's brother and his wife were present. They are not in present truth. They know not God. They seemed deeply affected. That meeting will be long remembered. Cranmer's followers were present. The Lord gave us liberty and His salvation. We closed the meeting with the victory. *1LtMs, Ms 5, 1859, par. 12*

Monday, January 10, 1859

Left Brother Leighton's Monday afternoon for Allegan. Was heartily received by Dr. Lay's family. Sister Lay seems free. Had a pleasant interview with the family. The Lord met with us at our season of prayer, yet my spirits are somewhat depressed. *1LtMs, Ms 5, 1859, par. 13*

Tuesday, January 11, 1859

Went to Brother Rumery's. Was well received. His brother's wife was visiting with them. I never saw them in so good a state of mind

as at this time. The Lord has been working for them. They feel more the spirit of present truth than I ever saw them have before. In the evening, Brother George Lay, his wife, and Sister Jones came. We had a very interesting interview, relating some of the interesting incidents of our eastern journey. We had a season of prayer before we parted. Brother Rumery prayed like a little child. Seemed to feel much for his children. The Spirit of the Lord was with us, and we felt that our interview was profitable. *1LtMs, Ms 5, 1859, par. 14*

Wednesday, January 12, 1859

Wednesday morn had a solemn season of prayer. Brother Rumery felt deeply. He again plead with God in great simplicity for his children. May the Lord answer the father's prayers and give him his children to go with him. There is an improvement in the children. They obey more readily and the oldest boy seems more steady. *1LtMs, Ms 5, 1859, par. 15*

I went to Brother Thompson's. Was gladly received, yet did not enjoy the visit; was unwell. Brother Kenyon has gone to Allegan. After supper I went to Brother Day's. Had quite a good visit, yet do not feel in a visiting mood. My spirits are depressed. The snow is leaving us. Brother Day proposed to go to Otsego for our wagon, and save John the journey. *1LtMs, Ms 5, 1859, par. 16*

[Allegan (?), Mich.,]

Thursday, January 13, 1859

Brother Day carried out his proposal. He started for Allegan. We rode with him as far as Brother Oren Jones'. We intended visiting them today. Found Sister Jones' mother and sister there, and we drove on to Brother Leander's. Brother Leander had gone hunting. Their little one is not well. *1LtMs, Ms 5, 1859, par. 17*

[Allegan (?), Mich.,]

Friday, January 14, 1859

Expected James. A letter came that he is not coming because Brother Andrews was expected. The church are all disappointed, for

Brother Fisher's case has been a great trial, and they intended to take up his case and enter into an examination of things which have transpired. But now we know not what to do. May the Lord direct and give wisdom. He alone can straighten things here. Brother Jones returns—no success. There was meeting in the evening. The house was nearly filled. John [Loughborough] preached upon, "Whom he did foreknow, he also did predestinate." [*Romans 8:29.*] He had freedom. I then said a little upon the necessity of having decision of character, that the half-hearted and indifferent would be left behind. Those who choose eternal life will show it in their lives, and will at last obtain it. *1LtMs, Ms 5, 1859, par. 18*

[Allegan (?), Mich.,]

Sabbath, January 15, 1859

The ground is again covered with snow. Brother John [Loughborough] preached upon the inheritance of the saints, giving the election doctrine a rub. The house was crowded. All listened with the greatest attention. In the afternoon I tried to talk a little. May the Lord bless my weak efforts to the good of some precious soul. *1LtMs, Ms 5, 1859, par. 19*

In the eve there was a church meeting to investigate Father Fisher's case. He broke down a little. Made some confession, and was put upon probation, not to be acknowledged as a messenger, but as a learner of the third angel's message. His heart is not in unison with us. He is far out of the way. The church is destined still to have trials with him. *1LtMs, Ms 5, 1859, par. 20*

[Allegan (?), Mich.,]

Sunday, January 16, 1859

Am quite sick. Went to the meeting. Was so sick I was obliged to return home to Brother Leander's. John [Loughborough] preached on the Sanctuary. Had a free time. Took dinner at Brother James Cornell's. Brother Leighton was there and three Sister Fosters, and Sister McDonald was present. I felt so miserable I could not converse. In the afternoon I went to Brother George Lay's. Met Brother Rumery there. It was snowing fast. Had quite a pleasant

interview in the eve. But, Oh why am I so depressed, why so cast down and homesick? Have I departed from God, that I am thus left in darkness? Oh, restore unto me the joys of Thy salvation; then shall my lips praise Thee and my heart rejoice.*1LtMs, Ms 5, 1859, par. 21*

[Allegan (?), Mich.,]

Monday, January 17, 1859

Felt better this morn. We remained at Brother George Lay's through the day. We feel lonesome and sad. There is but little to cheer the spirits or make the heart glad. The case of Father Fisher lies heavily upon us all. Brother Inman from Wayland is here. It seems to me he has too much of the minister about him; he is given too much to talk; prays lengthy, and exhorts lengthy. Father Fisher read to him a long piece he had written against the visions. Brother Inman leaves us for his home.*1LtMs, Ms 5, 1859, par. 22*

Tuesday, January 18, 1859

Brother Lay harnessed his horses to a sleigh and took Mary, Edson, and myself over the log way and over the bad going ten miles to the plank road. The road is very bad and rough. John [Loughborough] followed us with the horses and wagon. We feel very thankful for the easy conveyance over the bad road. Sister Lay went with her husband for the ride. After we struck the plank, we had a good road all the way to Grand Rapids. Tarried with Brother James Cramer over night. Had a good visit with them. Brother Cramer is a cripple—caused by a fall from a building. I am so weary and lame through riding I cannot move without suffering pain.*1LtMs, Ms 5, 1859, par. 23*

Wednesday, January 19, 1859

Have slept but little through the night. A little daughter was born to add to Brother and Sister Cramer's responsibilities. The mother and child are comfortable.*1LtMs, Ms 5, 1859, par. 24*

In the afternoon we went to Wright. Brother Cramer, the elder, took a seat in our carriage to pilot us. He is acquainted with the road. It is

a good road. Have no milk for Teresa [Loughborough]. She cries. Oh, that we may be as earnest for the bread of life as she is for temporal food! She will not be satisfied. May our earnest cries go up to God for His salvation. About dark arrived at Brother Root's. They welcomed us heartily. It is a good home with plenty of house room. Sister Root is in feeble health. There was a meeting in the evening. We were too weary to go. John and Brother Cramer went. Had a good meeting. *1LtMs, Ms 5, 1859, par. 25*

[Wright, Mich.,]

Thursday, January 20, 1859

Rested well through the past night. Feel lonesome today. It is dark and rainy. This is an excellent family. In the afternoon, Brethren Frisbie and Rhodes came. Brother Frisbie informs us that my husband will not come. Am very sorry. Our labors should be together. *1LtMs, Ms 5, 1859, par. 26*

[Wright, Mich.,]

Friday, January 21, 1859

Feel a little more cheerful in spirits. Meeting commenced today. The house was well filled. They came from Caledonia, Rome, Vergennes, Ionia. *1LtMs, Ms 5, 1859, par. 27*

Sabbath drawing on. Had a lengthy meeting in the afternoon and none in the evening. Many testimonies were given in. Many of them lacked the Spirit. I spoke a little; feel deeply my unworthiness. *1LtMs, Ms 5, 1859, par. 28*

I have felt so homesick on the journey. I fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling. I feel a lack of the Spirit of God. Have had a weeping time before the Lord. And again while attempting to bear testimony in meeting, my heart was full. I could not refrain from weeping. *1LtMs, Ms 5, 1859, par. 29*

[Wright, Mich.,]

Sabbath, January 22, 1859

This morning I have been pleading and wrestling with God. I have a gleam of light but this cannot satisfy me. I must know that my way pleases God. Went to the meeting with a heavy heart. Am much depressed in spirit. I fear my work has hindered me from communing with God as much as I should. There were about three hundred present—a very attentive congregation. Deep interest was manifested. Brother John Loughborough had freedom in talking. He dwelt on the inheritance of the saints. The same subject was continued in the afternoon. His tongue is like the pen of a ready writer. The people of God seem hungry for the bread of life. They eagerly devour every word that is spoken. I try to exhort; have not much liberty. Something holds me. Oh that [five illegible words] that confine me, and bear a testimony that will reach the heart. Meeting closed at five o'clock. No meeting in the evening. Quite a number tarry at Brother Root's. Their prayers lack faith and energy; are dry and formal. And I am enveloped in clouds and am much discouraged. Oh, that I might come to the feet of Jesus and tell Him all my wants! I shall claim the promises of God through all my unworthiness. He will appear for me and set me free. My soul thirsteth for God. I long for His salvation. *1LtMs, Ms 5, 1859, par. 30*

[Wright,]

Sunday, January 23, 1859

Meeting commenced at half past eight and the house was well filled. It was a prayer and conference meeting. The exhortations and prayers were more spirited. No time was lost. Two or three arose at once to speak. One sister arose three times and could not speak. Others would arise and she sat down. At length she gave it up. The conference meeting ended. Brother Loughborough gave an interesting discourse which would tend to wean the hearts of the people of God from earth, turn their attention from their trials, and cause them to work for the things which are unseen, which are eternal. There was a short intermission. Brother Loughborough again gave an interesting, appropriate discourse. I then followed in exhortation. Had freedom and victory, speaking of the life and sufferings of Christ and of His coming the second time, the Life-



Giver to raise the dead and change the living. *1LtMs, Ms 5, 1859, par. 31*

In the evening Brother Frisbie preached upon the Sabbath. He did not have his usual liberty. Brother Loughborough said a few words and I followed, saying a few words, that none of us were compelled to receive salvation but we could receive it if we would. We could choose life or death. Many desire life but do not choose it. They love the world, its fashion, its pleasure, and they plainly show they have not chosen eternal life. Their treasure is here. This world is their home. The lives of those who choose life and salvation will be marked with their choice. Their conduct will say plainly that they are seeking a better country, even a heavenly, a city that hath foundations, whose builder and maker is God. Our meetings closed this night. *1LtMs, Ms 5, 1859, par. 32*

[Grand Rapids, Mich.,]

Monday, January 24, 1859

We rode to Grand Rapids to Brother Cramer's, the elder. Many have stopped on their way home—a large company for whom to get dinner, but it passed off very agreeably. In the eve I went up to young Brother Cramer's; had some conversation with them and then a season of prayer. I felt called out to pray for the elder Brother Cramer, who is deeply afflicted with ill health and lameness. Had some freedom in prayer. I believe he will be speedily strengthened to glorify God. We feel that our evening's interview was profitable. *1LtMs, Ms 5, 1859, par. 33*

Tuesday, January 25, 1859

It looks like a storm. I feel rather cast down. My teeth troubled me through the night. We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us, of which we thankfully partook. This is a colored family. Although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet

have a better acquaintance with this dear family. The meeting is four miles beyond Brother Hardy's. They accompanied us to the meeting. It was held in a private house. Brother Loughborough talked for thirty minutes on the gift of the Spirit of God. Then I spoke of neatness and order. *1LtMs, Ms 5, 1859, par. 34*

Wednesday, January 26, 1859

Rested but little the past night. Brother Gerald is poor, yet with a warm heart. He welcomed us to his humble house and provided for us as well as he could. *1LtMs, Ms 5, 1859, par. 35*

It is a beautiful day. We feared we should be obliged to ride in a storm, but we have a very good road and everything seems favorable. We are homeward bound today and expect before night to meet husband and children. At noon took a dry luncheon at an old hotel, while the horses were feeding. Joyfully, we again met our family. Little Willie seems overjoyed to meet us again. Poor child, he has been very sick in my absence. Is now better but looks miserable. My husband has been sick, but the Lord has preserved their lives. With gratitude to God I take my place in my family again. There is no place to be so dearly prized as home. *1LtMs, Ms 5, 1859, par. 36*

[Battle Creek,]

Thursday, January 27, 1859

Rested but little the past night. Was so thankful and happy to meet my family again, and to be in the society of my husband and children, [that] I could not sleep. Have a headache through the day. *1LtMs, Ms 5, 1859, par. 37*

[Battle Creek,]

Friday, January 28, 1859

Had the privilege of sitting at the table with my husband's father and mother and my father and mother. We enjoyed the interview much. *1LtMs, Ms 5, 1859, par. 38*

[Battle Creek,]

Saturday, January 29, 1859

Have spent a very restless night. My lungs are very sore. Every breath causes me pain. Cannot attend meeting today. *1LtMs, Ms 5, 1859, par. 39*

At noon Sister Kelsey came up to take dinner with us. *1LtMs, Ms 5, 1859, par. 40*

Wednesday, February 2, 1859

My lungs trouble me very much. *1LtMs, Ms 5, 1859, par. 41*

Thursday, February 3, 1859

Very sick all day with sick headache. Henry Pierce, from Monterey, was at our house. Sent Sister Leander Jones some things for her children and Jenny sent her her best bonnet. May the Lord enable us to see the wants of the poor and give us a ready and willing heart to supply them. *1LtMs, Ms 5, 1859, par. 42*

Friday, February 4, 1859

Health poor. Went to the stores with Brother Bates and Augusta Bognes. They purchased a coat for Brother Bates. *1LtMs, Ms 5, 1859, par. 43*

Saturday, February 5, 1859

Attended meeting all day. James preached twice. Had freedom. His text was, "This generation shall not pass, until all these things be fulfilled." [*Matthew 24:34.*] In the afternoon I had a free time as I bore testimony. Brethren Carmen and Street tarried with us all night. They urge us strongly to come to their place. *1LtMs, Ms 5, 1859, par. 44*

[Battle Creek,]

Sunday, February 6, 1859

Visited my mother; obtained some facts in my experience. *1LtMs, Ms 5, 1859, par. 45*

[Battle Creek,]

Monday, February 7, 1859

Sent a letter to my sister Mary [Foss] and one to Jane Seaman. Visited my mother in the afternoon; made her a cap. Had a conversation with Robert Holland in the evening. Sarah's hired girl was sick. *1LtMs, Ms 5, 1859, par. 46*

[Battle Creek,]

Tuesday, February 8, 1859

Wrote a letter to Sister Drusilla Lampson and Sister Mary Chase. In the afternoon visited Sister Lyon, in company with Mother White and Sister Ballou. Had quite a pleasant interview. Cut and made some caps for Mother. It may be the last time I shall have the privilege of making caps for her head, but my prayer is that she may wear a crown of glory in the kingdom of heaven. Brother Den has been thrown down and beaten by drunken men. Two men interfered. Brother Den complained of the men. They were shut up last night. They have their trial today. The same men struck my husband three times with a whip. Did not hurt him. The world is growing worse and worse. My prayer is, O Lord gather not my soul with sinners, nor my life with bloody men. *1LtMs, Ms 5, 1859, par. 47*

[Battle Creek,]

Wednesday, February 9, 1859

Had a good season of family prayer. My soul hungers and thirsts for salvation and holiness of heart. My anxiety is great for my children. I was led out to cry earnestly to God for them that they may be subjects of His grace and heirs of salvation. Wrote my twin sister a letter, also one to my sister Mary and one to Brother and Sister Folsom. *1LtMs, Ms 5, 1859, par. 48*

[Battle Creek,]

Thursday, February 10, 1859

Am not well. In the forenoon Sister Harriet Smith visited us. In the afternoon Sister Kellogg came, and soon after Sister Grant, and spent the afternoon with us. In the eve Warren came up and I had some conversation with him. Some need to be held in with bit and bridle. It is hard for me to believe that such are Christians. They seem to have no responsibility but have to be entreated and carried upon the shoulders of others. *1LtMs, Ms 5, 1859, par. 49*

I cannot keep out of my mind the words of our Saviour, "Strait is the gate and narrow is the way that leadeth unto life, and few there be which find it; because wide is the gate and broad is the way that leadeth unto death, and many there be which go in thereat." [Matthew 7:13, 14.] Who will choose Christ as his portion and be willing to suffer trial and affliction for His sake? Who will cheerfully endure the trials and without fretfulness make any required sacrifice? Oh, it is a great thing to know the fellowship of Christ's sufferings; yet we must know this. We must so enter into the life of Christ that we can realize in a degree the great sacrifice made for us and consider that any privation or sacrifice that we can make to make others happy and to save souls is aiding in the plan of salvation. Thus we are coworkers with God, coworkers with His angels. *1LtMs, Ms 5, 1859, par. 50*

[Battle Creek,]

Friday, February 11, 1859

Am not well. Unable to write. Keep my chamber nearly all day. *1LtMs, Ms 5, 1859, par. 51*

[Battle Creek,]

Sabbath, February 12, 1859

Sabbath attended meeting all day. Brethren Charles Jones and Henry Pierce were present. My husband preached in the forenoon, How shall a young man cleanse his ways? etc. It seemed to be a

right and proper subject, appropriate for the people. In the afternoon we had a conference meeting. It was a profitable time. The presence of the Lord was with us. Free testimonies were borne and all who have recently professed the truth bore their testimony. Agnes spoke. I never heard her before. Brother Jones and Brother Pierce tarried with us over the night. *1LtMs, Ms 5, 1859, par. 52*

[Battle Creek,]

Sunday, February 13, 1859

Have some little freedom in writing. My carpet was brought home today, and Sister Byington offers to give me the weaving of it. It is very kind in her. Do not know as I ought to accept it. *1LtMs, Ms 5, 1859, par. 53*

[Battle Creek,]

Sabbath, February 19, 1859

The Lord was with us in meeting. *1LtMs, Ms 5, 1859, par. 54*

[Battle Creek,]

Monday, February 21, 1859

Sent a letter of eight pages to Dr. Naramore and a couple of pages to Brother Orton. *1LtMs, Ms 5, 1859, par. 55*

[Battle Creek,]

Sabbath, February 26, 1859

Had a good meeting. There was preaching in the forenoon and prayer and conference in the eve. It is encouraging to see those who have lately embraced the truth so ready to bear their testimony. May the Lord build them up in the most holy faith and strengthen them to run the whole length of the Christian road that they may obtain an everlasting victory, a rich and glorious reward. *1LtMs, Ms 5, 1859, par. 56*

My lungs are very painful. Every breath causes me distress. In the

eve Brother and Sister Godsmark visited us to spend the night with us. I suffered so much pain I could not sit up. Unwillingly I retired. I was disappointed; had hoped to enjoy the society of these Christian friends. I passed through considerable suffering before sleeping. *1LtMs, Ms 5, 1859, par. 57*

[Battle Creek,]

Monday, February 28, 1859

Mary Loughborough came here; stopped with us to dinner. Her baby was sick. In the afternoon went in to Sister Ratel's. Had a pleasant interview. Her babe had on an old, torn, white dress—the best he has except one that she keeps to put on him when she goes out with him. She speaks of her children that died two years since. She does not wish them alive again. The family are all poor. The oldest girl much prizes a Bible I gave her. She reads out of it to her parents. Sister R's health is very poor. Has spit blood. I fear she will not fill her place in her family long. She tries to do right. Her husband is a poor, wicked, passionate man and she has great trials. May the Lord sustain her. She begs us to pray for her that she may do right at all times. *1LtMs, Ms 5, 1859, par. 58*

[Battle Creek,]

Tuesday, March 1, 1859

Walked to the office. Called to see Sister Sarah and Mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. I then called on Sister Aurora Lockwood. Had a pleasant interview with her. She is a choice sister, beloved of God and highly respected of all the church. *1LtMs, Ms 5, 1859, par. 59*

I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. Came to the office, assisted them a little there and then came home to dinner. Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. Oh, that all knew the sweetness of giving to the poor, of helping do others good and make others happy! The Lord opened my heart to do all in my power to relieve those around me. Give me to feel my brother's woe! *1LtMs, Ms 5, 1859, par. 60*

[Battle Creek,]

Wednesday, March 2, 1859

Unwell all day. Tried to write a little. Sister Kelsey and her son called on us. Sister Kelsey seems sad. She brought wheat to sell and it is musty. Cannot dispose of it. She needs means to use. We prepared her a warm meal and had her sit down and partake of it before starting for the thirteen-mile ride home. It is chilly weather. I lent her a cloak; feared she would suffer. I feel the deepest sympathy for this devoted widow. She has been a kind friend to us and in time of need has assisted us liberally. May the Lord abundantly bless the widow and be her God and husband, and be a God to the fatherless. I look upon my kind husband and see that God has dealt very mercifully with me in sparing to me my husband and dear children. Oh, my heart shall always be grateful for His rich mercy and loving kindness. *1LtMs, Ms 5, 1859, par. 61*

[Battle Creek,]

Thursday, March 3, 1859

My health is very poor. Am troubled with severe cramp in my side. Have some fear as to the result. I cannot stand straight, and walk with much pain and difficulty. Intended visiting the brother Dan [?] John. It is impossible to go. I feel a strange weakness. Gain some strength by taking a little tomato wine [juice]. *1LtMs, Ms 5, 1859, par. 62*

[Battle Creek,]

Friday, March 4, 1859

I have a strong desire to get nearer to God. My heart pants after God, the living God. My time is employed in sewing. Made two caps for my boys. In the eve, at the commencement of the Sabbath, we assembled at Brother T. Meade's to pray for him, that God would heal him of his disease. He is fast going down, and unless God in mercy raises him, he will go down into the grave. We had unusual freedom in prayer for Thomas. I was abundantly blessed. How precious the name of Jesus sounded to me. Brother John Andrews



came to this city last night. We have met today and he took dinner with us. Has related particulars concerning his visit at R. We listened with great interest. *1LtMs, Ms 5, 1859, par. 63*

[Battle Creek,]

Sabbath, March 5, 1859

Did not attend meeting today. My husband was sick. Have remained with him to wait upon him. The Lord met with us and blessed us this morn. I had unusual liberty in prayer. Brother John Andrews preached twice today. He spent the eve and night with us. We enjoyed the visit much. *1LtMs, Ms 5, 1859, par. 64*

[Battle Creek,]

Sunday, March 6, 1859

Had an interview with Martha Byington. Cut out a dress. We were perplexed; took it all to pieces and made it over. Spent the afternoon with [Mary] Loughborough; attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked and it was thought by them best to give their influence in favor of right and against wrong. They think it right to vote in favor of temperance men being in office in our city, instead of—by their silence—running the risk of having men of non-temperance put in office. Brother Hewitt told his experience of a few days, and is settled that it is right to cast his vote. Brother Hart talked well. Brother Lyon opposed. No other objected to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. Oh, that they may all act in the fear of God. Men of intemperance have been in the office today, in a flattering manner expressing their approbation of the course of Sabbathkeepers in not voting, and expressing hope that they will stick to their course and, like the Quakers, not cast their vote. Satan and his evil angels are busy at this time and he has a work upon the earth. May Satan be disappointed, is my prayer. *1LtMs, Ms 5, 1859, par. 65*

[Battle Creek,]

Monday, March 7, 1859

It is rainy today. It looks very gloomy without, but if the Sun of righteousness shines in my heart all is well and no outward appearance and gloom can make me sad. Today the votes are cast for town officers. *1LtMs, Ms 5, 1859, par. 66*

[Battle Creek,]

Tuesday, March 8, 1859

It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today. He came up to visit us in the eve. Had a pleasant interview. I got together a few things for him to take home. Send Angeline a new calico dress, nine shillings, and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister, or Mother, Andrews a nice large cape, well wadded, for her to wear. I made a bag to put them in, of towel cloth. Wrote three small pages to Sister Mary Chase. In it wrote recipe obtained from John's. *1LtMs, Ms 5, 1859, par. 67*

[Battle Creek,]

Wednesday, March 9, 1859

I suffer so much pain in my shoulder, lung, and my whole side, I can write but little. Wrote six small pages to Sarah Whipple. *1LtMs, Ms 5, 1859, par. 68*

I visited my mother. Made her a black cap. In the eve Sister Mary Meade came in, for husband and self to visit them and encourage Thomas. He is much cast down. His lungs trouble him much. James talked encouragingly, then we had a season of prayer. The Lord met with them and all are much encouraged. *1LtMs, Ms 5, 1859, par. 69*

[Battle Creek,]

Thursday, March 10, 1859

Walked to the city and back. Was very weary. Purchased John F. a pair of pants. In the afternoon Sister Irving came in. She looked sad and appeared to be chilled. Agnes [Irving] was much affected, as she noticed a little reluctance on the part of her mother to tell her how sick father was. She burst into tears and cried out in an earnest manner, "Ma, tell me how Pa is?" She had feared that he was dead. Her mother, deeply affected, told her he was failing slowly. Oh, what a scene I witnessed! The mother compelled to come to the daughter for her hard-earned wages to support a dying husband and father and four children. The mother's feelings—entirely overcome as she feels her necessity and her reluctance to take all her daughter's wages. *1LtMs, Ms 5, 1859, par. 70*

For ten weeks the daughter has lived with us and we have paid her nine shillings a week. All but one dollar of this she has handed to her mother. Her clothes are poor, yet she does not appropriate any means to her own use. She forgets herself in her self-sacrifice and devotion to her parents. It was as affecting a scene as I have ever witnessed. The reluctance of the mother to accept, through necessity, the wages—all the wages—of a daughter, and the willingness and freedom of the daughter to have all go to her poor afflicted parents. *1LtMs, Ms 5, 1859, par. 71*

The mother and daughter wept, and we wept. We aided them some. Paid half toward a pair of boots for a little brother—one dollar. I paid one dollar fifty for a pair of shoes for the mother. Husband gave her one dollar in money. Henry gave her ten cents, Edson ten cents, and little Willie ten. Husband gave her five dollars more to buy a few luxuries for the sick one. We parted with considerable half-worn clothing to make over. We put up one pint of rich grape wine [juice] and another pint of currant for the sick one, and sent a little handful of dried apples for the sick one's table. *1LtMs, Ms 5, 1859, par. 72*

[Battle Creek,]

Friday, March 11, 1859

It has been dark and stormy all day. It has rained and blown very

hard. Husband has been preparing for a garden. Rather early spring. Large holes are prepared in the earth for the pieplant. *1LtMs, Ms 5, 1859, par. 73*

[Battle Creek,]

Sabbath, March 12, 1859

Not able to attend meeting. *1LtMs, Ms 5, 1859, par. 74*

[Battle Creek,]

Tuesday, March 15, 1859

Went to the office. Wrote two letters: one to J. Clark, Portage, three pages of foolscap; one to Paul Folsom, six pages of note paper. *1LtMs, Ms 5, 1859, par. 75*

Sister Decker sends in ten dollars to James [White] and Uriah [Smith] to apply where it is most needed. Applied two dollars to Sister Irving. William handed me one dollar to dispose of for her. *1LtMs, Ms 5, 1859, par. 76*

[Battle Creek,]

Wednesday, March 16, 1859

Wrote a letter of six pages to Sister Decker. *1LtMs, Ms 5, 1859, par. 77*

[Battle Creek,]

Thursday, March 17, 1859

George, Agnes [Irving], and myself visited Brother Irving. *1LtMs, Ms 5, 1859, par. 78*

[Battle Creek,]

Friday, March 18, 1859

Finished the arrangement of letters to the office. *1LtMs, Ms 5, 1859,*

*par. 79*

[Battle Creek,]

Sabbath March 19, 1859

Attended meeting in the forenoon. Brother Loughborough preached with great liberty upon the sleep of the dead and the inheritance of the saints. Tarried at home in the afternoon. Read to my children, wrote a letter to Brother Newton and wife, encouraging them in spiritual things. In the evening attended meeting for communion and washing feet. Was not as free as I wished to be on such occasions. My teeth troubled me. Returned home before meeting closed. *1LtMs, Ms 5, 1859, par. 80*

[Battle Creek,]

Sunday, March 20, 1859

My health is very poor. Father and Mother are moving over their things today. Mary Ann, Brother Irving's daughter, just returned from visiting her parents. They are somewhat anxious to get near the village of Battle Creek. Brother Thomas Meade came to our house. Stopped with us until his things were moved. I was surprised to see how fast he has run down. He is very weak. We must trust in God. If we look at appearances we should think his case hopeless, for he seems marked for the grave. Mary, his wife, took dinner with us. She is very worn and tired from moving, and then her husband's weak state depresses her spirits. May the Lord spare Thomas to his family and to the church, is our earnest prayer. The arm of flesh cannot save him. The Lord is mighty to save. In Him we trust. We believe we shall not trust in vain. *1LtMs, Ms 5, 1859, par. 81*

[Battle Creek,]

Monday, March 21, 1859

I suffer considerably in body, yet went down street to assist in buying Father and Mother things to keep house with. Returned home for dinner and finished the trading in the afternoon. I suffer much from weariness. Brother and Sister Grant came up with things

for Brother Irving's family. I have a sick headache. Was obliged to retire. *1LtMs, Ms 5, 1859, par. 82*

[Battle Creek,]

Wednesday, March 23, 1859

Visited Brother Godsmark's and met with a hearty reception. Had a prayer meeting in the eve, at the stated time of their prayer meeting. We had quite a refreshing season, although there were but a few. *1LtMs, Ms 5, 1859, par. 83*

[Battle Creek,]

Thursday, March 24, 1859

Arose early. Assisted my husband and Brother Richard in taking up a currant bush to plant in our garden. Sister Hulda rode down to Battle Creek with us. Brother Richard and Orville came on after with a load. We arrived at home two hours before they came. They took dinner with us. It is a cold, blustering day. Brother Richard and wife will suffer unless they are warmly clothed. I lend them cloak, mittens, and necktie to protect them. The weather is very changeable, but in the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy. Father and Mother are contented in their new home. May the Lord give them peace of mind and continual refreshing from His divine presence. *1LtMs, Ms 5, 1859, par. 84*

[Battle Creek,]

Friday, March 25, 1859

Finished John a pair of pants, and prepare a coat for Edson. In the evening, as we bow to implore the protection of our heavenly Father through the night, the Lord begat within me living cries after His salvation for Brother Thomas. I was made to feel that the Spirit maketh intercession for us with groanings which cannot be uttered. Oh, how precious seemed the promises of God to us as our united cries were sent up for the restoration of our afflicted brother. Our trembling faith grasped the strong promises of God and we felt like

agonizing like the importunate widow until our petition should be answered and our dear brother restored to health again. *1LtMs, Ms 5, 1859, par. 85*

[Battle Creek,]

Sabbath, March 26, 1859

We arose early and walked down to see Brother Thomas. We learned that at the same hour that we were called out in prayer at home for Thomas that Brethren Kellogg and Smith were praying around his bedside, and the Lord met with the sick and strengthened him to praise His name with a loud voice. They all felt the sweet refreshing from the presence of the Lord. Thomas rested well through the night and we felt rejoiced at this token of good from the Lord. We had a praying season for our dear brother. The Lord met with and blessed him and us again and he praised the Lord for His great goodness. At half past one o'clock those connected with the office met together to pray for Thomas' recovery. The Lord gave us a measure of freedom. *1LtMs, Ms 5, 1859, par. 86*

[Battle Creek,]

Sunday, March 27, 1859

Went to the office today to cover books. Sent out the things sent in for Brother Irving's [family]. *1LtMs, Ms 5, 1859, par. 87*

[Battle Creek,]

Monday, March 28, 1859

Covered, or made, a mattress for the lounge. Very weary. In the eve folded and prepared different signatures for different books. *1LtMs, Ms 5, 1859, par. 88*

[Battle Creek,]

Tuesday, March 29, 1859

Quite unwell. Was obliged to rest in the forenoon. In the afternoon wrote three letters and had an interview with my father, which

causes me much sadness of heart. They are going east. Father is a second child, but knows it not. In the eve, stitched one hundred books. While we were engaged at family prayer Brother Carmen came. Went out to Brother Irving's. Returned in the eve. Brother Irving is a little more comfortable. *1LtMs, Ms 5, 1859, par. 89*

[Battle Creek,]

Wednesday, March 30, 1859

Set out the raspberry bush. Went to Mr. Manchester's for strawberry plants. Got some currant bushes. Brother Carmen left this morn. Brother John Farnsworth went with him. Thomas is no worse, but slowly improving. Praise the Lord for this manifestations of His loving kindness. We can truly say with the psalmist, "This poor man cried and the Lord heard him." [*Psalm 34:6.*] "I also cried unto the Lord and He heard my prayer. Therefore, I will praise the Lord as long as I live." *1LtMs, Ms 5, 1859, par. 90*

Sent off three letters—one to Brother Nichols and one to Brother Howland, having one enclosed to Brother Foey, and one to Brother J. T. Orton. *1LtMs, Ms 5, 1859, par. 91*

[Battle Creek,]

Thursday, March 31, 1859

Planted a patch of strawberries. Sent a letter of twelve pages of note paper to my sister. *1LtMs, Ms 5, 1859, par. 92*



**Ms 5a, 1859**

Diary [Mar. 10, 17]

March 10, 1859

Copied from *The Good Samaritan*, 12/1859.

## Ms 6, 1859

Diary, April to June 1859

NP

April 1 - June 30, 1859

Portions of this manuscript are published in *3SM 262-263*; *WM 325*; *3MR 142-143*; *5MR 218*; *7MR 217-218*; *1Bio 404-406*. See also *Annotations*.

Friday, April 1, 1859

Went with our team fifty miles to Jackson. Enjoyed the ride. It is a beautiful day. *1LtMs, Ms 6, 1859, par. 1*

We see something which teaches us a lesson in almost everything around us. As we journeyed along we met a smooth, clever-looking dog; as he trotted along, we noticed a large, fierce, savage-looking dog standing by the roadside looking very fierce, waiting the coming of the clever-looking animal, ready to pounce upon him. We thought we would watch the result. Soon the little dog that was trotting along noticed his fierce companion and slacked his pace. He seemed to understand the nature of his enemy and he dared not run by, but in a most humble manner crawled along upon the ground. Thus he continued to crouch and crawl until he had come up to the fierce-looking dog, who immediately pounced upon him. The dog would not battle but rolled upon the ground in a begging manner. The big dog could not fight alone. He left the clever, pleading animal, who was still afraid of irritating him. So he walked along slowly, acting as though he wished to run but did not dare to. At length he increased his pace a little until he was sure he could outrun the other big dog; then he ran along as fast as he could go, looking back to see if the other followed. If human beings would only manifest such humility under injustice as this dumb creature, how many unhappy quarrels might be saved. *1LtMs, Ms 6, 1859, par. 2*

[Jackson, Mich.,]

Sabbath, April 2, 1859

Brother Meade's family came to the meeting. Also Brother Burwell and wife, and a near neighbor who has recently commenced to keep the Sabbath. May the Lord enable them, Brother and Sister Gregory, to persevere. They seem good. The meeting was profitable. *1LtMs, Ms 6, 1859, par. 3*

Nothing of particular interest occurs. In the even attend to the ordinances. My mind was particularly depressed. A horror of great darkness settled upon me. James felt it, also Brother Palmer. We commenced to follow the example of our dear Saviour to wash one another's feet. While in this act the dark clouds parted and revealed to us again our Saviour. James and Brother Palmer were also set free. Our mourning is turned to rejoicing. We feel a peace of mind which is ever desirable to be felt by the Christian. *1LtMs, Ms 6, 1859, par. 4*

Sunday, April 3, 1859

Stayed at Jackson today. Visited Brother Gurney. *1LtMs, Ms 6, 1859, par. 5*

[Battle Creek,]

Monday, April 4, 1859

It is cold and windy, yet we returned home. Took dinner at Brother Burwell's. They gave us six dozen eggs, three chickens, and a few dried apples. Brother Burwell handed me one dollar for Brother Irving's family, and Sister Palmer handed me \$1.25 for Agnes [Irving] a dress. *1LtMs, Ms 6, 1859, par. 6*

[Battle Creek,]

Wednesday, April 6, 1859

Finished covering the lounge. Sister Frisbie called upon me. She has been unwell. Is better today. We urged her to stop for supper. She consented. Sent the children a little cake. Louisa Bovee called in. Promised to call on her tomorrow afternoon a few hours. I have never yet visited her. *1LtMs, Ms 6, 1859, par. 7*

[Battle Creek,]

Thursday, April 7, 1859

Spent my time, two-thirds of the day, writing to Brother and Sister Church. Wrote six pages and half of note paper. In the afternoon visited Louisa Bovee for the first time. Had a profitable interview. After supper had a season of prayer. Felt something of the blessing of God while entreating His mercy and strength. I am opposed to afternoon visiting and chit-chat upon this, that, and the other thing, which imparts no spiritual strength to either party, the visitor or the receiver. *1LtMs, Ms 6, 1859, par. 8*

[Battle Creek,]

Friday, April 8, 1859

Made my husband a neck stock. Set out strawberry plants. Went down into the city with Agnes [Irving] to purchase some necessary articles of dress for Agnes. *1LtMs, Ms 6, 1859, par. 9*

[Convis, Mich.]

Sabbath, April 9, 1859

Rose early and rode about twelve miles to Convis to meet with the saints there. The ride was refreshing. Called at Brother Brackett's. They accompanied us to the place of meeting, about two miles distant from his house. A little company of Sabbathkeepers were collected in a large, commodious schoolhouse. James had great freedom speaking to the people. I said a few words. Meeting held until about two o'clock. Nearly all bore testimony to the truth. After the meeting closed, a woman came to meeting; thought it was to be in the afternoon. She had walked a mile. She read the notice in the paper but did not read carefully enough to find out the time of meeting; therefore lost it all. After supper, as the hours of holy time were closing, we had a refreshing season of prayer. James talked with the children before bowing to pray. *1LtMs, Ms 6, 1859, par. 10*

Sunday, April 10, 1859

It is very rainy. Think it impossible to get to the meeting today. We will do what good we can in Brother Brackett's family. Sister Smith, her husband and daughter, came half a mile to see us. Had some conversation upon the Sabbath. Brother Smith is convinced that the seventh day is the Sabbath, but the cross stands in his way. He fears his children. Oh, that the Lord would strengthen him to keep all His precepts and give him courage to acknowledge the truth, letting the Lord take care of the results. We feel that the day has been spent profitably. *1LtMs, Ms 6, 1859, par. 11*

[Battle Creek,]

Monday, April 11, 1859

Spent most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them. *1LtMs, Ms 6, 1859, par. 12*

[Battle Creek,]

Tuesday, April 12, 1859

Continued to make garden. Went down to Sister Benedict's for some plants. My heart is called out in sympathy for them. I know they are poor and Brother Benedict is very feeble; unable to work. The mother and the daughters are in feeble health. May the Lord pity them and may He live in the hearts of the church, is my prayer. *1LtMs, Ms 6, 1859, par. 13*

[Battle Creek,]

Wednesday, April 13, 1859

Went down to Sister Fults' [?]. Sent her a bottle of wine. She gave me some plants for my children. Obtained some sage roots; divided with her. *1LtMs, Ms 6, 1859, par. 14*

[Battle Creek,]

Thursday, April 14, 1859

Very windy; keep close indoors today. *1LtMs, Ms 6, 1859, par. 15*

[Battle Creek,]

Friday, April 15, 1859

Write extracts of a letter to Doctor Naramore. Send Sister Benedict a present of \$1.30, for favors received of them. Put up Brother Benedict one pint of currant wine and one pint of grape [juice]. May the Lord bless the afflicted is my prayer. My heart aches for the needy. *1LtMs, Ms 6, 1859, par. 16*

[Ceresco, Mich.,]

Sabbath, April 16, 1859

Rode seven miles to Ceresco, to attend a meeting with the brethren. The meeting was comforting to the church. The Lord met with us and we were all refreshed. Praise His dear name. After meeting closed, took supper with Brother Hide's family. Then rode to Brother Byington's and to Glover's. Had a good interview with them. Sabbath afternoon engaged in prayer for Martha [Byington] whom we found much reduced with fever and ague. The Lord truly met with us. Martha was blessed and strengthened. James was powerfully moved upon by the Spirit of the Lord. Brother Byington appeared cold and unfeeling. His heart is too much wrapped up in the things of this world. In the eve engaged in prayer at Brother Glover's. The Lord gave us a sweet peaceful season. Brother Glover prayed so sweetly; his heart all melted by the sweet influence of the Spirit of God. Sister Glover's health is not good. *1LtMs, Ms 6, 1859, par. 17*

Sunday, April 17, 1859

Again visited Brother Byington. Had a good, sociable time with the family, but Brother Byington is cold and cloudy. His heart is all on this world. The Lord pity and bless him. My husband is afflicted with an ulcered tooth. It was snowing. Cleared off. At noon concluded to venture to the meeting. There were but few out. Husband talked in pain. We then rode home seven miles. *1LtMs, Ms 6, 1859, par. 18*

[Battle Creek,]

Monday, April 18, 1859

Husband's tooth still very painful. My heart troubles me much. A collection of water around it. Am much pressed for breath. Received a number of excellent letters. One from Mary Chase. Husband received one from John White. I received one from Emily Brisse [?]. I have long wanted to hear from Emily. She still holds on to the truth. Her husband is converted; keeps the Sabbath with her. Received a letter from Brother Orton. *1LtMs, Ms 6, 1859, par. 19*

[Battle Creek,]

Tuesday, April 19, 1859

My heart still troubles me. There seems to be a heavy weight upon it. In the eve Brother Hilliard came with his wife and seven children. We are glad to see them and we keep them over night. *1LtMs, Ms 6, 1859, par. 20*

[Battle Creek,]

Wednesday, April 20, 1859

Brother Hilliard's family left for their new home at Otsego. May the Lord counsel them, is my prayer. Mary Loughborough and Carrie Carpenter were here in the afternoon. Visited my mother, but am pressed for breath. *1LtMs, Ms 6, 1859, par. 21*

[Battle Creek,]

Thursday, April 21, 1859

Worked on a rug. Wrote a letter to Daniel Bourdeau. This morn there was a feeling of sympathy among certain of the flock for Brother Benedict's family. We have contributed a mite for their relief—about seven dollars. Purchased them different things to eat, and carried it to them. Brother and Sister Benedict visited us all day. Had a very interesting and pleasant interview. My mother came to see me, which was a great comfort to me. *1LtMs, Ms 6, 1859, par. 22*

[Battle Creek,]

Friday, April 22, 1859

Suffer for breath. *1LtMs, Ms 6, 1859, par. 23*

[Battle Creek,]

Sabbath, April 23, 1859

Sister Brackett, Sister Lane [?] and her daughter, Sister Scott, and Sister Smith came from Convis to the meeting at Battle Creek. They took dinner at our house. Meeting was interesting through the day. Brother Waggoner preached in the forenoon. His discourse was appropriate. At intermission four were baptized—Sisters Hide, Scott, and Agnes Irving, and Brother Pratt. Our afternoon meeting was very interesting. My husband never had greater liberty. The Lord's Spirit was in the meeting. The Lord gave me freedom in exhortation. In the eve the ordinances of the Lord's house were attended to. It was a solemn, interesting occasion. I was unable to attend, being much exhausted. *1LtMs, Ms 6, 1859, par. 24*

[Battle Creek,]

Sunday, April 24, 1859

Brother Palmer and Brother Glover tarried with us last night. *1LtMs, Ms 6, 1859, par. 25*

For self, \$2.00; for J. Facy [?], 81c; for Henry and Edson, \$1.50; for James White, \$1.42; for boys, 60c. *1LtMs, Ms 6, 1859, par. 26*

[Battle Creek,]

Monday, April 25, 1859

Went to the office in the morning. Stayed through the day. Prepared an article for the *Review*, and wrote a short piece for the *Instructor*; read proof. Took dinner at Brother Cyrenius Smith's. Had a pleasant little visit. Returned home quite tired. *1LtMs, Ms 6, 1859, par. 27*



[Battle Creek,]

Tuesday, April 26, 1859

Worked hard all day on a dress to wear through the mud. Brother Benedict tried to borrow money to discharge a debt. Was unable to let him have it for that object, for necessity was in the office. *1LtMs, Ms 6, 1859, par. 28*

[Battle Creek,]

Wednesday, April 27, 1859

Agnes [Irving] left for home today. Visited Mrs. Fults. Had a pleasant, friendly interview. She trembles as she sees the binding force of the law of God, yet she does not venture to obey. She is a strong-minded woman but keenly feels that her husband's opposition will destroy the peace and harmony of the family. I pointed her up to God. There is One who has greater claims upon her than her husband, and Him above all should she fear to displease. She must follow the dictates of her own conscience, even if she has foes in her own household. She admits this, yet lacks strength from God to break away from old friends and associates to form new ones. May the Lord strengthen this trembling child to follow in the humble, self-denying path that Jesus has traveled. *1LtMs, Ms 6, 1859, par. 29*

Thursday, April 28, 1859

Up quite early and started on our journey. Roads are very bad. Traveled fifty miles. Were greatly exhausted when we reached Brother Gerould's [in Caledonia] at night. Rested well through the night. *1LtMs, Ms 6, 1859, par. 30*

Friday, April 29, 1859

Again we started on [our] journey to Grand Rapids. Roads bad until we gained the plank. Took dinner at old Brother Cramer's and continued our journey to Wright. Roads bad. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side of

the stream. No accident befell us, which ought to call gratitude from our hearts. Arrived at Brother Root's about six o'clock. Sister Root has a babe one week old. She is very smart. Sits up the most of the time. *1LtMs, Ms 6, 1859, par. 31*

[Wright, Mich.,]

Sabbath, April 30, 1859

Attended meeting today. About 200 present. It was a good meeting. Husband preached upon the law of God in connection with baptism. A Mr. Palmer arose to ask a question which appeared to be merely to bring himself into notoriety and throw confusion, but no notice was taken of him. The meeting progressed. I exhorted a little, then others followed with their sweet testimonies. *1LtMs, Ms 6, 1859, par. 32*

[Wright,]

Sunday, May 1, 1859

A good congregation. The Lord met with us in the afternoon and eve. The fore part of the day we were not idle. We called on Brother Tubbs. Spent a few hours in profitable conversation; then left to call on Brother and Sister Ferguson. They live in a splendid house. Have no children, and all things looked rather dreary and desolate. Yet we had a profitable season of conversation and prayer before parting with them. We next went to Brother McPherson's [?]. We were heartily received and we enjoyed the interview with them much. They are open-hearted, sound people. This brother is also wealthy, but has it all in lands, for he cannot use much. *1LtMs, Ms 6, 1859, par. 33*

[Wright,]

Monday, May 2, 1859

We met together again to break bread and wash the saints' feet. It had never been practiced by them, but husband set the example to the men and I to the sisters, then all heartily engaged in it. It was an interesting occasion. The solemnity of the place made it still more

profitable. There was weeping and rejoicing, humbling before God altogether. It was a season long to be remembered. Husband never talked more interestingly and appropriately than when breaking the bread, and sobs and groans were heard from the congregation. *1LtMs, Ms 6, 1859, par. 34*

Tuesday, May 3, 1859

Rode to Caledonia. *1LtMs, Ms 6, 1859, par. 35*

[Caledonia, Mich.,]

Wednesday, May 4, 1859

Attended the ordinances in the afternoon. It is the first time they have ever attended to this exercise. It was a solemn, interesting season. *1LtMs, Ms 6, 1859, par. 36*

Thursday, May 5, 1859

Started on our way to Monterey. We are both weary and worn. *1LtMs, Ms 6, 1859, par. 37*

Friday, May 6, 1859

Rode from Dr. Lay's to Monterey. Stopped at Brother Day's. *1LtMs, Ms 6, 1859, par. 38*

[Monterey, Mich.,]

Sabbath, May 7, 1859

In great weakness attended the meeting. Could not remain. Obligated to leave and lie down until dinner time. They got me wine and raw egg, which revived my strength some. Took a wet sheet pack. *1LtMs, Ms 6, 1859, par. 39*

Sunday, May 8, 1859

Rode to Otsego. *1LtMs, Ms 6, 1859, par. 40*

Monday, May 9, 1859

Looks like rain, yet we prepared to return home. *1LtMs, Ms 6, 1859, par. 41*

Tuesday, May 10, 1859

Very weary and sick. *1LtMs, Ms 6, 1859, par. 42*

[Battle Creek,]

Friday, May 13, 1859

My heart troubles me much. *1LtMs, Ms 6, 1859, par. 43*

[Battle Creek,]

Sabbath, May 14, 1859

Attended meeting in the forenoon. Brother Loughborough preached. It was an appropriate discourse. It enlightened my mind some concerning the message to the Laodiceans. Light seemed to break into my mind that since the message to the Laodiceans has gone forth the delay that we are now in is to develop character, to bring out what is in the heart, and separate the precious from the vile. The lukewarm are being spued out of the mouth of God. Oh, what came over me as I looked over the congregation and saw the sisters with their ruffles on, their bonnets covered with bows and ribbons. If this is the index to the heart, oh what pride dwells in those hearts! The sign is truly hung out. My soul is distressed and burdened. I could not forbear weeping. They profess to be working for Jesus to change their vile bodies and fashion them like unto His most glorious body, and yet what pride they manifest! May the Lord have mercy, is my prayer. *1LtMs, Ms 6, 1859, par. 44*

[Battle Creek,]

Sunday, May 15, 1859

Agnes Irving commenced work again. Attended meeting in the evening. Said a few things upon dress. *1LtMs, Ms 6, 1859, par. 45*

[Battle Creek,]

Monday, May 16, 1859

Health poor. Pressed for breath. Have had strange symptoms. My tongue has grown numb. *1LtMs, Ms 6, 1859, par. 46*

[Battle Creek,]

Tuesday, May 17, 1859

Went down to the city. Purchased a dress. Laid out for self, \$2.75. *1LtMs, Ms 6, 1859, par. 47*

[Battle Creek,]

Wednesday, May 18, 1859

Mother came to visit me. She appeared to be in better spirits than usual. Received two letters from Sophrona Peckham, giving an account of her husband's death. He had only five days' illness. She writes that he embraced the Sabbath before his sickness. She has hopes in his death. A letter from Sister Lizzie [Bangs], my twin, giving an account of my niece's sickness. She is not expected to recover. My mother took her when but one year and a half old, and brought her up until she was sixteen. Brother Frisbie has a dispatch that his father was killed the day before at ten o'clock. He was brought home on the cars at noon. *1LtMs, Ms 6, 1859, par. 48*

[Battle Creek,]

Thursday, May 19, 1859

Miserable in health and depressed in spirits. My husband attended the funeral of old Brother Frisbie today, then he left Battle Creek to go in the cars to Allegan to attend his appointment. Oh, how desolate my heart feels! A strange sadness is upon me. I am so lonely, so distressed! Such a gloom rests upon everything. It seems that a heavy stone is placed upon my heart. Oh God, do not forsake me in my weakness and misery. *1LtMs, Ms 6, 1859, par. 49*

I sometimes think that my work is done, and feelings come over me that I am of no use, can do no good; and then it seems as though it

would be a sweet relief to rest in the grave. Everywhere I look there is a lack of vital godliness, and my whole heart is sick. I shun company. It seems so hollow and heartless, no God or heaven in it. Oh, how I desire solitude! I love to be alone. My disposition has been trusting, confiding, but I have seen so many false hearts and friends, a mistrust and disgust has fallen upon me. I seem to have no power to break it. *1LtMs, Ms 6, 1859, par. 50*

[Battle Creek,]

Friday, May 20, 1859

Have felt deeply today for my dear children. Prayed with them and for them. They may soon be left without a mother's care. Disease is bearing me down. My heavenly Father alone knows my almost constant pain. I have found some relief in prayer today. It did seem that the Lord heard me and would pity me. I am sorry I feel so deeply and am so sensitive. But few can enter into or understand my feelings or trials. But God knows all. He is acquainted with the whole burdened heart. May the Lord be pleased to revive my courage, and lift up my desponding heart and water it with the dew of heaven, that it may flourish again. Have cut out Johnny and Willie each a pair of pants from three yards of cloth. Have pieced Willie's considerably. *1LtMs, Ms 6, 1859, par. 51*

[Battle Creek,]

Sabbath, May 21, 1859

Not able to go to meeting in the forenoon. Unable to sit up. Felt unable to attend in the afternoon, but resolved to go. Suffered much pain in my side while sitting. Brother Frisbie preached: "In such an hour as ye think not, the Son of Man cometh." [*Matthew 24:44.*] After he sat down, Brother Bates talked well. Then I said a little about living up to our profession, having our dress correspond to our profession. I felt a solemn sense of what we should be who profess to be waiting for translation. The meeting was profitable. *1LtMs, Ms 6, 1859, par. 52*

[Battle Creek,]

Sunday, May 22, 1859

Feel a little better in body. In the afternoon Brother and Sister Lockwood visited me, also Sister Cornell and Sister Lyon. Had a very pleasant interview. *1LtMs, Ms 6, 1859, par. 53*

[Battle Creek,]

Monday, May 23, 1859

My mother came to visit me. She seems quite cheerful. At noon my husband came unexpectedly. I was very glad to see him. My prayers have been for him, morning and night, that God would be with him and return him to us again in safety. *1LtMs, Ms 6, 1859, par. 54*

[Battle Creek,]

Tuesday, May 24, 1859

Agnes [Irving] left for her home today. Wrote two short letters, one to Sophrona Peckham and one to my brother J. B. Harmon. He intends visiting us. Walked down to the office. Was much exhausted by the walk. *1LtMs, Ms 6, 1859, par. 55*

[Battle Creek,]

Wednesday, May 25, 1859

Feel very languid. Oh, why is it that such gloom rests upon everything? Why can I not rise above this depression of spirit? *1LtMs, Ms 6, 1859, par. 56*

[Battle Creek,]

Sabbath, May 28, 1859

Attended meeting all day. Felt pressed in spirit to bear a straight testimony upon pride, love of fashion. God is separating His people from the world. He is purifying them unto Himself, and those who will not heed reproof, who choose to possess their own way, to manifest the evil passions of the heart, will be left behind. God will

have a pure and a holy, self-denying, cross-bearing people. The message to the Laodiceans looks clearer to me. I see God will not do His work of spewing out until character is developed, His professed people proved, tested, and tried. Now God is proving His people to see if they will obey Him. "Be zealous ... and repent." [*Revelation 3:19.*] If they will not, He will spew them out of His mouth. There are some among us of whom God will soon say, "Their sins shall not be cleansed with sacrifice or offering forever." Like the house of Eli, a heavy curse will rest upon them. [*1 Samuel 3:14.*]*1LtMs, Ms 6, 1859, par. 57*

[Battle Creek,]

Thursday, June 2, 1859

A company came from Moscow [?]. They tarried with us over night. We were very glad to see them. I am suffering with pain in my side and great depression of spirits. *1LtMs, Ms 6, 1859, par. 58*

[Battle Creek,]

Friday, June 3, 1859

A number came from Monterey and stopped with us. Am sorry that I cannot enjoy their company. I have no health and my mind is completely depressed. *1LtMs, Ms 6, 1859, par. 59*

[Battle Creek,]

Sabbath, June 4, 1859

Was very sick and much discouraged. Unable to attend meeting. All report that it was the best meeting they ever attended. *1LtMs, Ms 6, 1859, par. 60*

Sunday, June 5, 1859

Went to the tent for meeting. Was so feeble did not enjoy it much. The tent was well filled. Brother J. N. Loughborough preached in the forenoon on faith. It was a profitable discourse. J. N. Andrews preached in the afternoon upon the Sabbath, or rather the two laws.



The attention of all was arrested and there was great attention. His exhortation was solemn and impressive. *1LtMs, Ms 6, 1859, par. 61*

[Battle Creek,]

Monday, June 6, 1859

Attended meeting in the morning. It was a meeting of deep interest. I had opportunity to bear my testimony. It was the best meeting of all, and when the people left, all united in saying it was the best conference they ever attended. At dinner we had thirty-five. *1LtMs, Ms 6, 1859, par. 62*

[Battle Creek,]

Tuesday, June 7, 1859

We were all much worn out. *1LtMs, Ms 6, 1859, par. 63*

[Battle Creek,]

Sunday, June 12, 1859

Sister Diantha came to help me sew. Her visit she thought was a benefit to her. *1LtMs, Ms 6, 1859, par. 64*

[Battle Creek,]

Tuesday, June 14, 1859

Diantha helped them fold at the office. *1LtMs, Ms 6, 1859, par. 65*

[Battle Creek,]

Wednesday, June 15, 1859

Diantha went home early in the afternoon. Brother Andrews, Uriah [Smith], and Harriet were visiting there. *1LtMs, Ms 6, 1859, par. 66*

Thursday, June 16, 1859

We rose early and rode to Brother and Sister Benedict's. *1LtMs, Ms*

6, 1859, par. 67

Friday, June 17, 1859

Diantha left early to do a little job for herself. Brother Day came. *1LtMs, Ms 6, 1859, par. 68*

Sabbath, June 18, 1859

We went to the tent meeting at Marshall. After the meeting closed, rode to Brother Glover's at Ceresco. *1LtMs, Ms 6, 1859, par. 69*

Sunday, June 19, 1859

Could not go to the tent meeting on account of rain. Took dinner at Brother Byington's. Then Martha accompanied me to the Creek. *1LtMs, Ms 6, 1859, par. 70*

Monday, June 20, 1859

Was very sick all day. *1LtMs, Ms 6, 1859, par. 71*

Tuesday, June 21, 1859

Was a little better. *1LtMs, Ms 6, 1859, par. 72*

[Battle Creek,]

Wednesday, June 22, 1859

Very unwell, yet Martha and self visited Sister Daigneau and Sister Ratelle. It was a profitable visit. They wished to get supper; we would not allow it. We do not believe in going to visit and taking up all the time preparing something to eat. We conversed upon our religious experience, then had a sweet, interesting season of prayer. We believe the Lord will go with Sister Ratelle as she moves in the country. *1LtMs, Ms 6, 1859, par. 73*

Thursday, June 30, 1859

Sister Cranson made me quite a long visit. We had a familiar conversation upon her situation. She is to be pitied. We helped her

to some things.<sup>1</sup>*LtMs, Ms 6, 1859, par. 74*

**Ms 7, 1859**

Diary, July to September 1859

NP

July 1 - September 30, 1859

Portions of this manuscript are published in *3MR 143*. See also *Annotations*.

[Battle Creek,]

Friday, July 1, 1859

Jenny and self walked down to the city. It was a tiresome walk.*1LtMs, Ms 7, 1859, par. 1*

[Battle Creek,]

Sabbath, July 2, 1859

Had sinking turns. Suffered much all through the day.*1LtMs, Ms 7, 1859, par. 2*

Sunday, July 3, 1859

I was very weak.*1LtMs, Ms 7, 1859, par. 3*

Monday, July 4, 1859

Wrote nearly all day—important matter.*1LtMs, Ms 7, 1859, par. 4*

Tuesday, July 5, 1859

Was very weak in body.*1LtMs, Ms 7, 1859, par. 5*

[Battle Creek,]

Wednesday, July 6, 1859

Rode down to the city with Mary Loughborough and my husband.

Took our bonnets from the milliner. *1LtMs, Ms 7, 1859, par. 6*

[Battle Creek,]

Thursday, July 7, 1859

Went down to Brother and Sister Smith's. Had some conversation with them upon a vision I had. Feel bad that they do not realize their state as it is. *1LtMs, Ms 7, 1859, par. 7*

[Battle Creek,]

Friday, July 8, 1859

We had much to do today. Dried half a bushel of cherries. *1LtMs, Ms 7, 1859, par. 8*

[Battle Creek,]

Sabbath, July 9, 1859

Had a strange sinking turn. Unable to attend meeting. Wrote to Brother and Sister Smith. *1LtMs, Ms 7, 1859, par. 9*

[Battle Creek,]

Sunday, July 10, 1859

Wrote a number of letters to Sisters Harris, Abbey, Lowry, Churchill. *1LtMs, Ms 7, 1859, par. 10*

[Battle Creek,]

Monday, July 11, 1859

Went to the office. Arranged James' and my letters. Took dinner at Fletcher's. Indians pitched their tents in Manchester Oaks. *1LtMs, Ms 7, 1859, par. 11*

[Battle Creek,]

Tuesday, July 12, 1859

Rode down street. Traded some. Spent the rest of the day in writing. Met Brother Byington at Fletcher's. He looked happier than I had seen him for months. Says after a week he is going out to labor for the Lord, and expects to be absent six months. Thank the Lord for this. *1LtMs, Ms 7, 1859, par. 12*

[Battle Creek,]

Friday, July 22, 1859

My brother that I have not seen for twenty years came from Illinois with his wife to visit us. *1LtMs, Ms 7, 1859, par. 13*

[Battle Creek,]

Tuesday, July 26, 1859

My brother leaves tonight at twelve o'clock. My father and mother accompany him. *1LtMs, Ms 7, 1859, par. 14*

[Battle Creek,]

Wednesday, July 27, 1859

It seems very lonely today: Brother and Father and Mother gone. Perhaps we shall never meet them again. This makes me sad. *1LtMs, Ms 7, 1859, par. 15*

Went down street to purchase material to use in Brother Czechowski's family. The merchant was kind enough to send her a dress. *1LtMs, Ms 7, 1859, par. 16*

[Battle Creek,]

Thursday, July 28, 1859

Went to the office; assisted my husband. *1LtMs, Ms 7, 1859, par. 17*

[Battle Creek,]

Sabbath, July 30, 1859

Mother White is quite ill with dysentery. Took her to our own house to nurse her up. Husband preached twice today. The truth was set forth in a clear, powerful manner. His text was, "Preach the Word."  
*[2 Timothy 4:2.]1LtMs, Ms 7, 1859, par. 18*

[Battle Creek,]

Tuesday, August 2, 1859

Brethren J. N. Andrews and J. N. Loughborough came from the tent meeting.*1LtMs, Ms 7, 1859, par. 19*

[Battle Creek,]

Thursday, August 4, 1859

Mother is now able to go to her home again.*1LtMs, Ms 7, 1859, par. 20*

Wednesday, August 17, 1859

Left Battle Creek for Jackson on our eastern journey. Arrived at Jackson about two o'clock p.m. Found Brother Palmer's family well. Had a praying season that eve. Felt like wrestling earnestly with God for the spirit of labor, and we had an assurance that our prayers would be answered.*1LtMs, Ms 7, 1859, par. 21*

Thursday, August 18, 1859

Awoke a little past two A.M. Took the cars at four. Feel very miserable. Wrote all day. Oh, what an exhibition of hoops! What pride and fashion! Surely hoops cannot be convenient in the cars. Our journey on the cars ended about six p.m. Found Brother Buckland and Cottrell waiting with covered carriages. We had a very easy conveyance to Brother Buckland's, about five miles.*1LtMs, Ms 7, 1859, par. 22*

[Western New York,]

Friday, August 19, 1859

They are coming in to the meetings. One hundred in the forenoon,

above two hundred in the afternoon. Brother White preached forenoon and afternoon. Brother Cottrell in the evening. Have meeting in the evening. *1LtMs, Ms 7, 1859, par. 23*

Sunday, August 21, 1859

Large congregation. Good attention. Tent full. Some women with their rich silks and satins sit upon the ground just inside of the curtain. I preached from this text, "Preach the Word." [*Verse 2.*]*1LtMs, Ms 7, 1859, par. 24*

Monday, August 22, 1859

Left Brother Buckland's for Albion. There took the cars for Rochester. Found Brother Orton waiting for us, and he took us to his home in his carriage. *1LtMs, Ms 7, 1859, par. 25*

Tuesday, August 23, 1859

Tarried with Brother Orton through the day. Traded in Rochester. Laura Seely came to Brother Orton's. Poor afflicted soul!*1LtMs, Ms 7, 1859, par. 26*

Wednesday, August 24, 1859

Left Rochester for Syracuse. There took the Omnibus for Central Square. Hired a conveyance for Roosevelt. Made our stopping place and home at Brother Sprague's. *1LtMs, Ms 7, 1859, par. 27*

Thursday, August 25, 1859

Wrote to Brother Peabody. Was very weary. *1LtMs, Ms 7, 1859, par. 28*

[Roosevelt, N. Y.,]

Friday, August 26, 1859

They are coming in to the meeting. Brother and Sister Wheeler are here. I am sick today. Had a meeting in the eve at the commencement of the Sabbath. It was a good meeting. Husband preached. There was a conference meeting appointed for the



morning. I had opportunity to talk. *1LtMs, Ms 7, 1859, par. 29*

[Roosevelt,]

Sabbath, August 27, 1859

They have a neat little meetinghouse. It was filled and crowded and many could not get in at all. In the afternoon they were obliged to give it up to the women and infirm and aged men. They drew up the wagons to the windows and the men filled them full. I had freedom in preaching. *1LtMs, Ms 7, 1859, par. 30*

[Roosevelt,]

Sunday, August 28, 1859

The meeting was held in the tent. *1LtMs, Ms 7, 1859, par. 31*

Monday, August 29, 1859

Left Roosevelt for Volney. Rode in a lumber wagon. It was very wearisome. *1LtMs, Ms 7, 1859, par. 32*

[Volney, N. Y.,]

Tuesday, August 30, 1859

Had a meeting in the schoolhouse. Bore my testimony after my husband preached. *1LtMs, Ms 7, 1859, par. 33*

Wednesday, August 31, 1859

Left Volney for Fulton [?], about five miles away. There took the cars for Syracuse and changed cars for Utica and again to Albany, and tarried at Springfield over night; lodging and breakfast cost \$2.00. *1LtMs, Ms 7, 1859, par. 34*

Thursday, September 1, 1859

We again took the cars for Berlin, Connecticut. Arrived at Brother Belden's before noon. They received us gladly. *1LtMs, Ms 7, 1859, par. 35*

Friday, September 2, 1859

Brother Sperry came from Vermont to consult James about meeting in Vermont. Great confusion about appointment. Brother Andrews Graham came to take us to visit his people. We did not enjoy the visit much. We were so perplexed to know how to correct the appointment. Took dinner with Brother Bruce Graham. Then went to William Graham's. His wife is sick, confined to her bed. We had a praying season with her and left for Brother Belden's.<sup>1</sup>*LtMs, Ms 7, 1859, par. 36*

[Kensington [?], Conn.,]

Sabbath, September 3, 1859

Quite a number have collected together. Dear precious souls are among them who have endured many hardships, suffered affliction and anguish. Sister Chamberlain is dressed in deep mourning. We call up the severe afflictions she has suffered. Buried a child, a noble boy named Joseph, about four years old. Buried her husband with that dreadful disease, smallpox. Then buried a daughter, a young woman grown. Gave birth soon after to a pair of twins; at an early age buried one; another son died in Michigan. Her son Joseph, a sweet, interesting boy of eight years, was drowned. Jane, a young woman grown, died of consumption. Her afflicted heart was comforted by hearing the words spoken. She was greatly strengthened.<sup>1</sup>*LtMs, Ms 7, 1859, par. 37*

Monday, September 5, 1859

Left Connecticut for Springfield on our way to Boston. Arrived at Boston; took a hack for Hay Market Square. Then took the horse railroad for Somerville. Arrived at Brother Folsom's about dark. Were received heartily by Brother and Sister Folsom.<sup>1</sup>*LtMs, Ms 7, 1859, par. 38*

[Somerville, Mass.,]

Tuesday, September 6, 1859

Found myself quite well this morn. Spent a portion of the day

writing. Wrote home to Henry, Jenny, and Willie. Wrote to Topsham, to Brother Sperry, and sent a letter to Brother Peabody, to Brother J. B. Harmon, and to Sister Sarah Belden. *1LtMs, Ms 7, 1859, par. 39*

Wednesday, September 7, 1859

Wrote a portion of the day. Made husband three collars. James went into Boston. Rode with brother Folsom to Salem. Returned about 9 o'clock p.m. In his absence, Brother Nichols came to see him. Was disappointed at his absence. Sister Folsom went out to trade. Returned about dark. *1LtMs, Ms 7, 1859, par. 40*

Thursday, September 8, 1859

Left Somerville for Salem at half past two o'clock p.m. Brother Saxby was not waiting for us. Took a carriage to his house. Brother and Sister Hutchins came to Brother Saxby's in the eve. *1LtMs, Ms 7, 1859, par. 41*

[Salem, Mass.,]

Friday, September 9, 1859

Some are coming in to the meeting. May the Lord bless His people and fit us up to do the work committed to us. *1LtMs, Ms 7, 1859, par. 42*

[Salem, Mass.,]

Sabbath, September 10, 1859

More brethren out than we had expected to see. The meeting was held in the Lyceum Hall. It is strangely constructed, the seats arising from the platform. Every row of seats is one step higher or ascending. The pulpit or stand is raised only one step. A great many can be convened. Our meeting Sabbath was profitable and interesting. James preached on baptism, and that sin is the transgression of the law. I said a few words. Others gave in their exhortation. At two o'clock p.m. James preached again with liberty upon the unity of the church. I then talked upon the necessity of

living out our profession and enduring temptation. No public meeting. In Brother S's house for the church. James talked at length upon our acting in union to place ourselves in a position to hold property legally. Passed off with profit. *1LtMs, Ms 7, 1859, par. 43*

[Salem, Mass.,]

Sunday, September 11, 1859

Prayer meeting in the morn. The church bore their testimony. Were quite free. As the people were collecting together, I exhorted the people. James preached in the morning, "Preach the Word," etc. [*2 Timothy 4:2.*] In the afternoon finished the discourse. He was very clear. Many thought it was the most forcible discourse on the Sabbath they ever heard. The sofa was placed on the platform, on one side of the stand, and Sister Hutchins and self took our seats upon it. At the close of the afternoon discourse I again bore my testimony. Had some liberty. In the eve James preached again; dwelt upon the Lawgiver; was quite clear and free. There were about 175 present. Again I exhorted the people. Was free. The Lord gave me free utterance and when the series of meetings closed we felt we had done what we could. After the meeting closed, had some conversation with Sister Dana; related the wonderful dealings of God with me in past time. *1LtMs, Ms 7, 1859, par. 44*

Monday, September 12, 1859

My rest was much broken last night, yet I felt quite well this morn. We assembled for prayers. Husband talked before engaging in prayer upon the necessity of being kind, courteous, pitiful, of being of tender compassion to one another. Remarks were appropriate and instructive. James and Brother Nichols prayed. It was a sweet, precious season. We shall go to Somerville. Brother Saxby took his covered easy carriage and we rode sixteen miles to Somerville. Sister Saxby accompanied us. It was a pleasant ride. *1LtMs, Ms 7, 1859, par. 45*

[Somerville, Mass.,]

Tuesday, September 13, 1859

Go into Boston to trade. *1LtMs, Ms 7, 1859, par. 46*

Wednesday, September 14, 1859

Go into Boston again to trade. Go to Brother Nichols' to visit them. The girls are absent from home. Henry was at home. Amelia Hastings went with us. *1LtMs, Ms 7, 1859, par. 47*

Thursday, September 15, 1859

Brother Nichols took us with his conveyance into Boston to take the cars. We are at Brother Ashley's. Are quite well. This seems to be a good home for us. *1LtMs, Ms 7, 1859, par. 48*

Friday, September 16, 1859

Early in the morn we walked to Sister Collins', one mile. It seemed like home to get in their big kitchen again; but one we miss, who was well and active when we were here before. Brother Collins has sickened and died and has been borne away to the silent grave. His loss is deeply felt, not only by his family, but by all the church. This family only numbers two, the mother and her son. They love the truth. I call to mind the time when Gilbert was a boy of twelve years, was not expected to live, but we offered earnest prayer to God in his behalf. As we raised him from the bed in my arms, the great drops of perspiration stood on his brow. The Lord answered our prayer. He was restored to health; his hearing was restored. *1LtMs, Ms 7, 1859, par. 49*

[Dartmouth, Mass.,]

Sabbath, September 17, 1859

It is rainy today. We fear some will be hindered from coming to meeting, but the Lord doeth all things well. The rain will result to His glory. *1LtMs, Ms 7, 1859, par. 50*

But few came out, but husband had good liberty in speaking. *1LtMs, Ms 7, 1859, par. 51*

Monday, September 19, 1859

Left Brother Ashley's for Somerville. Arrived at Boston; found Brother Philipps waiting for us. He drove us into Boston. There we traded some. Then called at Brother Hale's, of Charleston. Purchased shoes, then went on to Brother Folsom's. Took dinner with them, and at three took the cars at Boston for Portland and Brunswick. As we arrived at Portland, we ascertained that the last train of cars had been taken off. We were disappointed. Took a carriage for Brother Lunt's. Tarried with them overnight. Brother Lobdel [?] came in, in the eve. This hindrance cost us \$1.50.*1LtMs, Ms 7, 1859, par. 52*

Tuesday, September 20, 1859

In morn took a carriage for cars. When we arrived at the Brunswick depot did not find a carriage there. I am waiting while my husband is gone to speak for a carriage.*1LtMs, Ms 7, 1859, par. 53*

## Ms 8, 1859

Diary, October to November 1859

NP

October 10 - November 20, 1859

Portions of this manuscript are published in *3MR 144-145*, *7MR 218*. See also *Annotations*.

Monday, October 10, 1859

We were awake quite early. Brother Pierce came for us quite early. Was obliged to shut myself up to write. The brethren are scattering to their homes. We rode to Brother Pierce's, three miles. Climbed a mountain half a mile high. The house is full of company, but had no time to visit. Shut myself in the chamber to write. *1LtMs, Ms 8, 1859, par. 1*

Tuesday, October 11, 1859

Left Brother Pierce's for Brother Grant's. Took dinner at Brother Grant's. Brother Howard waited for us to pack and then took us to his house. It was climb, climb the mountain. They have a very pleasant place on the top of the mountain. There is a level space and excellent tilling land. They are at some distance from neighbors. Sister Howard is afflicted with asthma. Her husband and children help her do her work. *1LtMs, Ms 8, 1859, par. 2*

Wednesday, October 12, 1859

We awoke at three o'clock and arose at four o'clock. Took breakfast at half past four. Attended prayers, then prepared for Brother Howard to take us to Northfield. Left Brother Howard's at five a.m. Rode seven miles to Northfield, waited one hour. James sent a draft home and a little book to Willie. We are now on our way to St. Albans. Shall meet Brother Bourdeau there. *1LtMs, Ms 8, 1859, par. 3*

Friday, October 14, 1859

P.M. Left Brother Agustin Bourdeau's. Have been very unwell. It has been very stormy. Feared we must go to the meeting in a storm. The distance is about ten miles. But the clouds disappeared and we had a pleasant time and started for the meeting. Had a much better time than we feared. Stopped at Brother Martin's. We are very weary and retire early. Met at Brother Martin's many friends who are dear to us. *1LtMs, Ms 8, 1859, par. 4*

Saturday, October 15, 1859

It is snowing very hard. We feel very thankful that we came on our way Friday. Many were coming to the meeting in the storm. We gathered at the meetinghouse—a large, commodious house. Met Brother Daniel Bourdeau on the steps of the meetinghouse. We were glad to meet him. He is very dear to us. James preached in the forenoon and afternoon. I bore my testimony. The Lord gave me liberty and power. The people seemed to feel. A Brother Howlett, an old Methodist minister, spoke. He spoke with fervor and intelligence. He was but a babe in the truth, but a big stream of truth poured from his lips and his whole being talked. Brother Stone, Brother Buck, and other brethren bore testimony. *1LtMs, Ms 8, 1859, par. 5*

Sunday, October 16, 1859

The storm is over. We tarried at Brother Martin's. Last eve we had a conversation with a brother who is in trouble. He has once kept the Sabbath but was so persecuted by his own family he ceased to keep it, yet believed it. Now he feels God has left him. We tried to comfort him. He related to us that when he came to the meeting, his wife told him unless he would promise that he would not keep the Sabbath she would not live with him. He would not promise, and they lodged separately. Poor man, he has been much troubled. His wife's father was very violent. Would strike him. His children joined them. But after his wife's father had made a passionate threat against him, he suddenly fell sick, and he was called from the field to witness his sudden death. It is believed that the Lord removed him in His anger. We tried to comfort the poor, trembling brother. We know not how it will turn with him. He has, as it were, to deal with demons in his own family. Sunday night went with Brother



Austin. *1LtMs, Ms 8, 1859, par. 6*

Tuesday, October 18, 1859

Had a blessed season of prayer with Brother and Sister Taylor, and his mother, and Brother and Sister Whipple, and Czechowski. After dinner Brother Taylor took us to the cars. We rode from twelve o'clock to five p.m. At Madrid, met Brother Henry Hilliard. He took us to his own comfortable home. A good warm supper was prepared for us. We met warm friends here. We are very weary but can rest. *1LtMs, Ms 8, 1859, par. 7*

[Bucksbridge, N. Y.,]

Wednesday, October 19, 1859

It is cold and stormy. We sent to the village to get some cotton flannel to make us comfortable. Brother Haskell, his wife and daughter, Sister Claflin [?] and Sister Matthews came in from Norfolk on their way to attend the meeting. We took dinner together and then all together we started for the little meetinghouse at Bucksbridge. We were somewhat disappointed. The house is well filled. Brother W[hite] had liberty and with earnest, comforting, strengthening words, [and] cheered the little company. I had freedom talking of faith, showing the difference between faith and feeling. After the meeting closed, we returned home and sewed some. Am so unwell I cannot eat. *1LtMs, Ms 8, 1859, par. 8*

Thursday, October 20, 1859

Finds us at Brother Hilliard's. *1LtMs, Ms 8, 1859, par. 9*

Friday, October 21, 1859

We rose at about four a.m. It was cold and snowy. We took a luncheon and started out in a storm for Madrid depot. Waited one hour for cars. Then took the cars for Pottsdam depot. Waited there one hour for the cars. While waiting a little boy was brought in who was afflicted with inflammation of the eyes. He bore his affliction very patiently. His eyes were screened with a shade and a thick lined veil. They were taking him to the doctors in Rochester to get

aid. *1LtMs, Ms 8, 1859, par. 10*

We journeyed about twenty-five miles and the engine pump broke down, and we were obliged to wait two hours before starting again. By this delay we failed to make connection at Watertown and were obliged to wait in the depot eight hours. This was a great disappointment to us, for we should be out over the Sabbath; but others were also disappointed. There was one woman and her two brothers who were filled with grief. Their mother was dying; letters had been sent them, but were not received. Oh, what a world of sorrow, disappointment, and affliction we are living in! *1LtMs, Ms 8, 1859, par. 11*

While waiting in the depot we became acquainted with a couple directly from Waukon. They bring sad news from Brother Thomas Meade. They give a sad report of him; he is failing fast. *1LtMs, Ms 8, 1859, par. 12*

Sabbath commenced. We tried to call our thoughts from the things around us to sacred things. We took the cars at about eight and rode twenty-five miles, and within two miles of the Depot Brother Belue [?] met us on the cars. They have been worried about us, fearing we could not come. He stepped on the cars, rode out two miles, and then found us and went back again. There was Brother Miles waiting for us to take us to his house. *1LtMs, Ms 8, 1859, par. 13*

[Mannsville [?], N. Y.,]

Sabbath, October 22, 1859

It is pleasant weather. We had a season of prayer. Brother and Sister Miles once joined the Messenger [Party], and turned from us and sought to injure us, but now they sob out their repentant prayers and beg God to forgive them. Brother Miles took us to the meeting. The new house was filled. Some were obliged to stand in the entry. The Lord blessed us with liberty and freedom. James preached with freedom and I had freedom in exhortation. Our meeting was free all day. At noon we ate our luncheon at Brother Wilcox's; took supper at Brother Miles'. After Sabbath quite a number came in to spend the evening. *1LtMs, Ms 8, 1859, par. 14*

Sunday, October 23, 1859

Again we repaired to the meetinghouse. The house was crowded again. Brother White preached with freedom; I followed with exhortation. The Lord gave me perfect freedom. The Spirit rested upon us. One aged sister gave vent to her feelings by shouting praise to God. Brethren Chase and Bailey also opened their mouths and glorified God. In the eve Brother White was free again and our meeting closed with victory. We tarried that night at Brother Janks'. He and family have embraced the truth since we were last there. *1LtMs, Ms 8, 1859, par. 15*

[Wright, Mich.,]

Sabbath, November 12, 1859

It is stormy. We left Brother McPherson's for Brother Root's. Arranged ourselves for meeting. The meetinghouse was well filled. Brother John Loughborough preached in the forenoon, James in the afternoon. I followed in exhortation. Had freedom, speaking upon faith. *1LtMs, Ms 8, 1859, par. 16*

[Wright,]

Sunday, November 13, 1859

The storm continues. We went to the meetinghouse. Brother Loughborough preached in the forenoon. Brother White in the afternoon. I followed in exhortation. Was free. *1LtMs, Ms 8, 1859, par. 17*

Monday, November 14, 1859

We rode to Grand Rapids, fourteen miles. The road is very rough and it is tedious to ride. Arrived at Grand Rapids about noon. Brethren Rumery, Day, Lay, Gray, Jones, and Loughborough are in company with us. A refreshing dinner was prepared for us; after dinner we visited Sister Cramer. In the eve the brethren all came to Brother Cramer's, and had a good profitable interview, and a free season of prayer. It is stormy. *1LtMs, Ms 8, 1859, par. 18*

Tuesday, November 15, 1859

It is a beautiful day. We rose early and took our breakfast. Had a season of prayer and then started on our weary journey. The going is very rough. We broke one of the traces and were delayed a while. Changed carriages, and about noon tarried to rest the horses. Then took a little luncheon, and in one hour were on our way again to Monterey. The plank road is very rough, but for ten miles the road is very bad. Log ways, mud holes, and yet on we go, singing, "The road may be rough, but it cannot be long," etc. As we came up to Brother G. Lay's he stopped us and urged us to go in. We complied with his request and tarried with him over night. *1LtMs, Ms 8, 1859, par. 19*

Wednesday, November 16, 1859

We rose weary, lame, and sick. The journey was too much for us. Yet we wrote much of the day, and there we met my father, whom we have not seen for three months. Toward night we rode to Brother Day's. Tarried there over night. *1LtMs, Ms 8, 1859, par. 20*

Thursday, November 17, 1859

Took breakfast at Brother Day's, and took dinner at Brother H. Pierce's. We then looked over Brother Bates' house. Returned to Brother Day's and found Sister M. C. Chen—[?] there. She has sold out and come to buy in Monterey. She will take one of two places, either Brother Leandro Jones' or Brother H. Pierce's. *1LtMs, Ms 8, 1859, par. 21*

Friday, November 18, 1859

Rose languid and weary. Took breakfast at Brother Oren Jones'. Left soon after prayers for Brother Day's. James and self took a wet sheet pack. I wrote until near noon. Took dinner at Brother Day's; just before the commencement of the Sabbath we went to Brother Leandro's; tarry with them tonight. *1LtMs, Ms 8, 1859, par. 22*

[Monterey, Mich.,]

Sabbath, November 19, 1859

Brother Loughborough preached. A large congregation assembled at the Monterey meetinghouse. The house was full—crowded. Our earnest prayer this morn has been, Give us the living testimony; let us feel the burden of Thy work, the weight of Thy cause, the worth of souls. Then will Thy people be renewed and strengthened, and those not right, those not in union with Thy church, will be reprov'd, corrected. *1LtMs, Ms 8, 1859, par. 23*

Brother White preached in the p.m. on the work, the success of the three messages. He was clear and free in his discourse. The Lord gave me liberty in speaking and referring to the travail of Elijah. Elisha would follow the man of God. Elijah said, Go back, Elisha; but, “No,” said he, “as the Lord liveth and as thy soul liveth I will not leave thee.” [*2 Kings 2:2, 4, 6.*] He would see the end of the matter. He followed on and he saw the fiery chariot and the glory and the mantle of Elijah fall upon Elisha. So those who will follow on with the people of God, suffer trials with them, press on with them, when the mighty angel descends from heaven, clothed with the panoply of heaven and gives strength to the third angel, the power of the message is felt by them. The heavenly showers fall on them. The latter rain drops in their vessels. *1LtMs, Ms 8, 1859, par. 24*

[Monterey,]

Sunday, November 20, 1859

It is pleasant today, and there was a large gathering at the meetinghouse. They could not all get into the house. Brother John prayed. Brother White preached, finishing his subject upon the Messages. After he closed there was five minutes' intermission. The house was so crowded it was very uncomfortable. Brother Loughborough is now preaching from the parable concerning a man going into a far country to receive to himself a kingdom and return, etc. Many are standing, for they can find no seats. *1LtMs, Ms 8, 1859, par. 25*

## Ms 9, 1859

### Early Experiences in Meeting Fanaticism

NP

1859

Portions of this manuscript are published in *2SG* 49-52. See also *Annotations*.

[Probably from first draft of *2SG* written 1858-1860, but recording experiences from 1845.]*1LtMs, Ms 9, 1859, par. 1*

[I went] over to their house and there saw Sister Turner and bore my testimony to her which was to comfort her poor, sore heart. She was weeping as though her heart would break. She there confirmed the vision which I related to her. We learned from different ones that this one and that one had been set aside. Honest, precious souls had been told that they were rejected of God; that these fanatical persons had flocked to my father's house and made that their stopping place. J. Turner and J. Howell were leaders in this rank fanaticism. They followed impressions and burdens that led to corruption instead of purity and holiness.*1LtMs, Ms 9, 1859, par. 2*

Our parents were disgusted as they saw reason and judgment laid aside by them, and impressions were carried out. They protested against it, and as they could not get rid of this company, they closed their house and left the city for Poland, where my two married sisters were living. This did not suit J. Turner and he told me when we arrived at Portland that my father was a doomed man. My mother and sisters might be saved, but my father would be lost. The only reason he offered was because he did not give him possession of his house when he left Portland. His denunciations were bitter. We visited Poland, where my parents were, and again from their mouth we heard the fulfillment of the vision given in New Hampshire.*1LtMs, Ms 9, 1859, par. 3*

I had been shown that they needed help in Orrington, and that we must go there, for fanaticism had done its work there also; that fanatical spirits had rushed on without judgment until unbelievers

became disgusted with their course. These fanatical ones seemed to think that religion consisted in making a noise, being boisterous, rough, and talking in such a manner as to irritate and cause unbelievers to hate them, and then would rejoice that they suffered persecution. Unbelievers were enraged. They could see no consistency in this wild spirit and they made stringent rules that no advent believer should come into town. The innocent here suffered with the guilty. They could not have the privilege of assembling to encourage one another, for even the citizens of the place who were believers were denied this privilege. Sentinels were on the watch to hinder all who should attempt to enter the town. Yet the Lord bade me go. Naturally timid, I would gladly have been excused, but dared not take my own course. My life was not my own.<sup>1</sup>*LtMs, Ms 9, 1859, par. 4*

We first visited Brother S's family in Orrington. They heartily welcomed us to their home and hearts. Every moment was precious to these hungry children and we sat up till a late hour recounting the trials we had passed through and the refreshing seasons we had enjoyed; and we deplored together the sad state of the cause. I bore a sad and aching heart. It seemed so cruel that the cause of Christ should be injured by injudicious men. Not only were the men injuring their own souls but placing a stigma upon the cause which would not be easily wiped away. Satan was willing to have it so. It suited well his satanic majesty to see the truth mixed with error and then altogether trampled in the dust. He looked with hellish triumph upon the confused, scattered state of God's children.<sup>1</sup>*LtMs, Ms 9, 1859, par. 5*

Next morning as we were in the front room two men entered the door leading into the kitchen. Sister S. as she opened the front room door looked pale and motioned to us. We had no baggage. We put on our bonnets and stepped out of the front door. Just then there was quite a gathering at a meetinghouse near by, for it was fast (?) day. We passed on with the people and were not discovered.<sup>1</sup>*LtMs, Ms 9, 1859, par. 6*

The meetinghouse was in the direction of Brother B's house, where we wished to call. Gladly were we received. We prayed and wept together. Brother B. said we need not fear being troubled in his

house, for no one dared to dictate to him about who he should have in his family and who he should not. He had quite a war spirit against the course the citizens were pursuing. He was only partially in union with our people, but a portion of his family were fully with us. *1LtMs, Ms 9, 1859, par. 7*

We visited many of the brethren. We were hunted for, but the Lord always directed us out of their way to a place of safety, that, too, without the least effort on our part to conceal ourselves. We were engaged in doing the will of God, going from house to house to visit His tried children. *1LtMs, Ms 9, 1859, par. 8*

At one house we found them much afflicted. Their children were sick with measles. We prayed for them and the power of God rested upon us. We passed on to Brother W's and then we rode two miles farther to visit a family in affliction. Sickness was in their dwelling. We prayed with them and the Lord again met with us and comforted us with His love. *1LtMs, Ms 9, 1859, par. 9*

As we rode to the last place we were noticed by several individuals, but we trusted ourselves in the hands of God. Through the earnest entreaty of a few brethren we visited a family that was in great error. A few months before they were standing in the clear light of truth, and we took sweet counsel together. Phebe Knapp, a young woman, was with them professing to have visions of God, yet teaching the grossest errors—that the resurrection of the dead had taken place already—and she warned the family she was with not to receive us into their house for we would oppose the truth, referring to the resurrection being past. She taught numerous other absurd errors. *1LtMs, Ms 9, 1859, par. 10*

As the family saw Sister Foss and myself coming they fastened the door against us. But we opened it, for the door was insecurely fastened. We entered the dwelling in the name of the Lord. Immediately Phebe Knapp fell to the floor in great apparent agony, crying to the family, "You are in danger, danger, danger." I had a few moments of calm conversation with the family. I asked them why they showed me so much coldness. When we last parted with them a few months before our hearts were one. They had not seen me since, but I was the same; I believed just as I did. I asked who



had changed? They had changed and not us. They had been influenced by the spirit of error. I told them they had received error which caused our separation. We loved them, but could have no union with their error. *1LtMs, Ms 9, 1859, par. 11*

I then went into the room where Phebe Knapp was groaning and crying out. I bowed in their midst and asked God to hear me, and for His own glory manifest Himself to these poor, deceived souls, and to show them that we had come to do them good, and to convince them of error, and give them evidence that this was a false burden, and rebuke it. P.K.'s burden left her immediately. After exhorting them faithfully and declaring to them their errors, we left them. I was free. I had performed a disagreeable task and the Lord had sustained me. *1LtMs, Ms 9, 1859, par. 12*

As Sister Foss and myself walked back we rejoiced in the Lord. The brethren and sisters had not ventured to meet together for some time, but nearly all came together and there was quite a company assembled. It was a time of solemnity, of rejoicing, and weeping. It is impossible to describe such a meeting. There was no noisy shouting, but a solemnity rested upon all. We were suspected of holding a meeting somewhere, and we afterwards learned that persons were sent to Brother W's house to see if we were there, or if there was a meeting. At the time these two men came we were all bowed before God. There was no noise but a peaceful weeping spirit rested upon us. The windows were high so that none of us were noticed from the outside. The men went away satisfied that we were not there. *1LtMs, Ms 9, 1859, par. 13*

That night I was shown in vision that our work was done in Orrington, that we must leave by daybreak for men would come to take us and we should suffer abuse. There was but little sleeping that night, for we wished to speak encouragingly to each other as long as we could, for we knew not when we should meet again on earth. Some did not close their eyes that night, and early the next morning we were on our way. Two brethren took us in a rowboat to Camden, about five miles. We stepped on board the large steamboat and rode safely over the water to Portland. We received a letter from Brother W. stating that soon after daylight men came to his house for us, and were very angry when they found we had

gone. They met the men who had taken us to the steamboat and whipped them, but their testimony was they scarcely felt the stripes. *1LtMs, Ms 9, 1859, par. 14*

As I returned to Portland evidence increased of the desolating effects of fanaticism in Maine. J. Turner labored to turn my friends and even my relatives against me, and he succeeded in a measure. And what was all this for? It was because I had faithfully told them what had been shown me concerning his fanatical course. And to justify himself he circulated falsehoods to destroy my influence. My lot seemed hard to bear. I sank in discouragement, and my mind wandered for two weeks. My relatives thought I could not live. But the brethren and sisters met together to pray for me. I was sensible to their earnest, effectual prayers. The power of the strong foe was broken, and I was released from his grasp and was immediately taken off in vision. *1LtMs, Ms 9, 1859, par. 15*

In this view I saw that the opposition of man and a human influence should never afflict me again. If I felt an influence affecting my testimony I was to cry to God, wherever I should be, for another angel. One was guarding me continually and I should have another to strengthen me when it was necessary, and raise me above the power of any earthly influence. I saw then for the first time the glory of the new earth as follows. [Manuscript ends here. See *Spiritual Gifts 2:52-55* for a description of Ellen White's vision of the new earth.] *1LtMs, Ms 9, 1859, par. 16*

## Ms 10, 1859

### Early Experiences in Meeting Fanaticism

NP

1859

Portions of this manuscript are published in *2SG 46-50*. See also *Annotations*.

[Edited copy of portions of *Ms 9, 1859*, written 1858-1860, but recording experiences from 1845.] *1LtMs, Ms 10, 1859, par. 1*

[We visited Claremont, and] inquired for Adventists. We were told that there were two parties, one holding fast their past advent experience, the other had denied it. We stated that we wished to find those who had not denied their past experience, and were directed to Elders Bennet and Bellings whom they said believed as we did. They had so much to say against these two men that we concluded that they were “persecuted for righteousness’ sake.” [*Matthew 5:10*.] We called on them, and were received and treated kindly; yet a depression came upon me, and I felt that all was not right. *1LtMs, Ms 10, 1859, par. 2*

Elder Bennet had the appearance of being a very holy man. He spoke upon the subject of faith, and said “that all we had to do was to believe, and what we asked of God would be given.” He also had much to say upon charity. Brother White answered, “Blessings are promised on conditions,” and quoted (*John 15:7*), “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.’ Your theory of faith is empty as a flour barrel with both heads out. True charity is a very delicate personage, never stepping her foot out of the path of Bible truth.” *1LtMs, Ms 10, 1859, par. 3*

In the afternoon we called at Brother Collier’s. We were to have a meeting that night at his house, and supposed they were in union with Elder Bennet. We questioned them about him, but could get no information. Said Brother C, “If the Lord has sent you here, you will find them out and tell us.” *1LtMs, Ms 10, 1859, par. 4*

That evening as I was praying and reaching up by faith to claim the blessing of the Lord, Bennet and Billings began to groan and cry out, Amen! Amen! and threw their sympathy and influence in with my prayer. Brother White was much distressed. He arose and cried out, "I resist this spirit in the name of the Lord." As I was speaking with freedom they commenced groaning and crying out, Amen! Amen! I had no union with them for their amens chilled me. Brother White felt their influence upon him again, and arose and in the name of the Lord rebuked their wicked spirit, and they were bound. They could not rise again that night. *1LtMs, Ms 10, 1859, par. 5*

After the meeting closed, Brother White said, "Brother Collier, now I can tell you about those two men. They are dealing in a satanic influence and are calling it the Spirit of the Lord." Said Brother C, "I believe that the Lord has sent you. We have called their influence mesmerism, and we do not generally have meetings here because we have no union with their spirit. They rise above us, manifest much feeling, but they leave an influence darker than Egypt. I never saw them checked or tied up before tonight." *1LtMs, Ms 10, 1859, par. 6*

While at family prayer that night the Spirit of the Lord rested upon me and I was taken off in vision. A curtain was lifted, and I was shown the case of these men, and a few others in union with them; that they were practicing deception upon the flock of God, while professing to be the chosen holy servants of God. I saw darkness and iniquity covered up with a pious garb over their dark designs and deeds, disclosing iniquities that some had scarcely dreamed of, and that God would rend off that false covering and expose hidden things that some have scarcely thought of. *1LtMs, Ms 10, 1859, par. 7*

We returned to Grantham. On our way I fell from the wagon and so injured my side that I had to be carried into the house. That night I suffered great pain. Sister Foss prayed for me, and I united in pleading with God for His blessing and relief from pain. About midnight the blessing of the Lord rested upon me, and those in the house were awakened by hearing my voice while in vision. This was the first time I had a view of the voice of God in connection with the time of trouble. In the same vision I was shown that the cause of

God had been wounded in Maine and His children disheartened and scattered by a fanatical spirit, and that J. Turner and J. H., whom we had placed confidence in, were scattering the flock, and under a cloak of godliness were casting fear among the trembling, conscientious ones. I saw that we must go and bear our testimony in Maine. I related what I had seen to those present.*1LtMs, Ms 10, 1859, par. 8*

We soon returned to Portland and found the brethren in great confusion. A meeting was appointed at the house of Sister H. that I might have an opportunity to relate what had been shown me. While imploring the Lord for strength to discharge this painful duty I was taken off in vision, and in the presence of J. Turner was again shown his ungodly course. Those present said I talked it out before him. After I came out of vision he said that I was under a wrong influence, that a part of the vision was right and a part was wrong; that it would take a critical spiritual observer to detect the difference; that this was the same spirit that had always pursued him to crush him, etc.*1LtMs, Ms 10, 1859, par. 9*

With anguish of spirit I left the meeting, for I had a message for J. Turner's wife. I rode to their house and bore my testimony to Sister T., which was to comfort her poor, sore heart. She was weeping as though her heart would break. She confirmed the vision which I related to her. We learned from united testimony that honest, precious souls had been set aside and told that they were rejected of God, and that these fanatical persons had flocked to my father's house and made that their stopping place. J. Turner and J. Howell were leaders in this rank fanaticism. They followed impressions and burdens which led to corruption instead of purity and holiness.*1LtMs, Ms 10, 1859, par. 10*

Our parents were disgusted as they saw reason and judgment laid aside by them. They protested against the hypocrisy they witnessed, and as they could not get rid of this company they closed their house and left the city for Poland, where my two married sisters were living. This did not suit J. Turner and he told me when we arrived at Poland that my father was a doomed man; that my mother and sisters might be saved, but my father would be lost. The only reason he offered was because he did not give him

possession of his house. When he left Portland his denunciations were bitter. We visited Poland, where my parents were, and as we listened to the recital of their trials and of incidents which had occurred, the vision given in New Hampshire was confirmed.<sup>1</sup>*LtMs, Ms 10, 1859, par. 11*

# 1860

## Letters

### Lt 1, 1860

White, Henry; White, J. E.

[Anamosa, Iowa]

March 3, 1860

This letter is published in entirety in *AY 57-60*.

My Dear Henry and Edson: *1LtMs, Lt 1, 1860, par. 1*

It is almost dark. I can write but a few lines this evening. I wish this to be put in the Office<sup>[1]</sup> Apparently the post office, as she writes from Iowa. Typically she uses this term to refer to the publishing office in Battle Creek, Michigan. tomorrow. I was glad to learn that you had been to visit Mrs. Folts, and that you enjoyed the visit. *1LtMs, Lt 1, 1860, par. 2*

Dear children, I am very anxious that you should form good characters, that you should overcome obstacles, and obtain victories yourselves. Study your own temperaments. Learn your own faults, and what makes you feel unpleasantly and unhappily afterward, and then shun the cause. Especially do I as a mother charge you to be kind and forbearing, yielding to, and loving, one another. This will save you many unhappy hours, many unpleasant reflections. You can be happy if you choose. You must learn the important lesson of not always having your own way, but of sacrificing your will and way to gratify and make others happy. *1LtMs, Lt 1, 1860, par. 3*

I know a man that is now living, who in youth had his own way, was not willing to yield his notions, and he grew up to want his own way, and carry out his own will in everything. We have been acquainted with him for quite a number of years, and he is, we think, a very unhappy man. He is irritated at once if every one does not do just as he wishes to have them. When people first see him they think

that he is a good man, but when they become acquainted with him they change their minds, become tired of him, and wish he was elsewhere. He is a trial to everybody, is easily out of temper, and makes himself unhappy, and every one around him. *1LtMs, Lt 1, 1860, par. 4*

Now, children, if you would not wish to be like this unhappy man, you must learn to govern yourselves while young. Don't give way to fretful, unkind feelings; but remember that the Lord reads even the thoughts of the heart, and nothing is concealed from his all-seeing eye. Right acts, right thoughts, will be remembered in heaven, and every victory you gain when tempted to do wrong, every temptation manfully resisted, will be recorded in heaven. Don't forget, dear children, that evil deeds are faithfully recorded, and will bring their punishment unless repented of, and confessed, and washed away by the atoning blood of Jesus. It is easier to go in an evil way than to do right; for Satan and his angels are constantly tempting to do wrong. *1LtMs, Lt 1, 1860, par. 5*

But there is One who has promised to hear the needy when they cry. Go to God when tempted to speak or act wrong. Ask him in faith for strength and he will give it. He will say to his angels, There is a poor little boy trying to resist the power of Satan, and has come to me for help. I will aid him. Go stand by<sup>[2]</sup>The handwritten letter ends here. The remaining pages are missing. The balance is copied from *An Appeal to Youth*. that child who is endeavoring to do right, and when the evil angels attempt to lead his steps astray, gently guide him in the right path, and drive back the powers of the evil one. Every one of your efforts to do right is regarded of God. Dear children, live for God—live for heaven, so that when the wrath of God shall come upon the earth, Jesus may say to the destroying angel, Spare those two praying boys, Henry and Edson White. When in temptation they prayed to me to be delivered. I have washed away their sins. Come not near to destroy them—they are my jewels, saved by my blood. I will crown them for my kingdom. I will fit them to dwell in my heavenly mansions forever. They have overcome the tempter—they have gained the victory. They shall never more be tempted, but be free and happy eternally. *1LtMs, Lt 1, 1860, par. 6*

Dear children, will not such a precious commendation from Jesus



be worth a great deal more than for you to have your own will here, and to give up to sin and temptation, and to have no thoughts of God or heaven, and make those unhappy around you, and at last be separated from Jesus, destroyed with the wicked, and miserably perish from the earth? Is not heaven worth making an effort for? Oh children, reflect seriously, soberly; and remember if you are saved at last you must form a character for heaven. I will leave this matter with you for you to ponder upon. *1LtMs, Lt 1, 1860, par. 7*

In all you do, be faithful and thorough, even if it takes you longer. Learn to be steady and persevering. Have a purpose in all you do, and carry out that purpose. *1LtMs, Lt 1, 1860, par. 8*

Your affectionate Mother. *1LtMs, Lt 1, 1860, par. 9*

## Lt 2, 1860

White, W. C.

NP

March 3, 1860

This letter is published in entirety in *AY 60-61*.

Dear Willie:

I have just finished a letter to your brothers, and will write a few lines to you. I should so love to take you, my sweet Willie in my arms; but no, this cannot be. But I hope we shall be returned home safely that we can see you all again in our own happy home. *1LtMs, Lt 2, 1860, par. 1*

Willie, you must be a good boy. You must overcome an impatient spirit. To be impatient is not to be willing to wait, to want everything you desire in a moment. You must say to yourself, I'll wait. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." [*Proverbs 16:32.*] *1LtMs, Lt 2, 1860, par. 2*

Willie, if you would be happy, you must rule well your own spirit. Be obedient to Jenny, love your brothers and be good all day, and the Lord will love you. Every one will love you. *1LtMs, Lt 2, 1860, par. 3*

Willie, dear boy, you have been our sunshine, and Oh how I prayed that you might always be the same pure, sweet Willie. Try to do right. Be kind, be patient, and loving. The Lord loves little children and when they try to do right, He is pleased with them. *1LtMs, Lt 2, 1860, par. 4*

When you go to your grandfather's, you must not act rough and boisterous, but gentle and mild. When the boys go to the office, you must try to not be lonesome. Make yourself contented and happy. Don't fret, but learn to be patient, my dear boy. We love you very much and will now say good-by for the present. *1LtMs, Lt 2, 1860, par. 5*

Your Mother. *1LtMs, Lt 2, 1860, par. 6*

### Lt 3, 1860

White, W. C.

Iowa City, Iowa

March 14, 1860

This letter is published in entirety in *AY 61-63*.

Dear little Willie:

We have not forgotten you, my dear boy. When we see other little children around, we long to get our little Willie in our arms again, and press his little soft cheek and receive his kiss. In about five weeks we shall be at home again, and then, Willie, we will work in the garden and tend the flowers, and plant the seeds. You must be a good, sweet, little boy, and love to obey Jenny and Lucinda. *1LtMs, Lt 3, 1860, par. 1*

Give up your will, and when you wish to do anything very much, inquire, Is it not selfish? You must learn to yield your will and your way. It will be a hard lesson for my little boy to learn, but it will in the end be worth more to him than gold. Learn, my dear Willie, to be patient, to wait other's time and convenience; then you will not get impatient and irritable. *1LtMs, Lt 3, 1860, par. 2*

The Lord loves those little children who try to do right and He has promised that they shall be in His kingdom; but wicked, naughty children, God does not love. He will not take them to the beautiful city, for He only admits the good, obedient and patient children there. One fretful, disobedient child would spoil all the harmony of heaven. *1LtMs, Lt 3, 1860, par. 3*

When you feel tempted to speak impatient and fretful [words], remember the Lord sees you and will not love you if you do wrong. When you do right and overcome wrong feelings, the Lord smiles upon you. Although He is in heaven, and you cannot see Him, yet He loves you. When you do right [He] writes it down in His book; and when you do wrong, He puts a black mark against you. *1LtMs, Lt 3, 1860, par. 4*

Now dear Willie, try to do right always, and then no black mark will be set down against you and when Jesus comes, He will call for that good boy, Willie White, and will put upon your head a wreath of gold, and put in your hand a little harp that you can play upon, and it will send forth beautiful music, and you will never be sick, never be tempted there to do wrong, but will be happy always, and will eat of rich fruit and will pluck beautiful flowers. Try, try, dear boy, to be good and do right. *1LtMs, Lt 3, 1860, par. 5*

Your dear Mother. *1LtMs, Lt 3, 1860, par. 6*

## Lt 4, 1860

Waggoner, J. H.

Battle Creek, Michigan

April 14, 1860

Previously unpublished.

Dear Brother Waggoner:

While in Iowa some things were shown me in regard to messengers and their wives. I was shown in regard to your home troubles and was shown that it was very wrong for you to curse the churches with your wife, when she is in total darkness, without a ray of light, and your usefulness is destroyed by carrying such a body of darkness with you. The Lord frowns upon her course continually. And even when at home she makes you a weak man and then to travel with this shackle and clog with you, it is wrong, and it would be better for you to leave the gospel field entirely than to take this course and carry with you death and a medium for Satan to work through. *1LtMs, Lt 4, 1860, par. 1*

I have been shown that unless messengers take a decided stand and rise above the influence of their unconsecrated companions, it were better for the cause for them to cease laboring in the gospel field. I saw that your oldest boy was nearly ruined. He is naturally a good-hearted boy, but is not restrained, and his ways are evil and bad habits are growing stronger upon him. His every fault has been excused by his mother, and you have not realized the necessity of his being under strict discipline. He is allowed to follow his own way, grow up in idleness, and with his passions unsubdued. You, Brother Waggoner, will be accountable for this. Long since you should have put him under a guardian where he should have been taught industry and been under strict discipline. *1LtMs, Lt 4, 1860, par. 2*

You have tried every means in your power to remove every cause of fretfulness from your wife. You have made every effort to please, but in vain. She is a medium for Satan to work through, to destroy your influence. The influence of her continual fretfulness and finding

fault is ruinous to your children. But you must press against this blackening influence. You must decidedly rule your own house. *1LtMs, Lt 4, 1860, par. 3*

**Lt 5, 1860**

Pratt, Sister

Battle Creek, Michigan

April 15, 1860

Portions of this letter are published in *1Bio 416*.

Dear Sister Pratt:

I have been shown something I dare not withhold. In the last vision given at Knoxville, some things were shown me concerning individual cases. I was shown your case. *1LtMs, Lt 5, 1860, par. 1*

I saw that you lacked religion. You lack consecration. You did not come to this church right. Your husband had not kept the Sabbath. He was ignorant of the influences of the Spirit of God upon the heart. He has no divine help or strength from heaven to overcome evil habits, or obtain the victory over his besetments. He is unstable as water. *1LtMs, Lt 5, 1860, par. 2*

I was shown, Sister Pratt, [that] your conversation is not profitable. You converse too much and upon things that do not profit. Your conversation is too much to exalt self, [to] speak your own praise and have an high estimation of your ability. And you possess an independence of mind that is not becoming or approved of God. Your independent spirit must change and you possess the fruits of the Spirit, true humility and childlike simplicity, which would be much more pleasing to God. *1LtMs, Lt 5, 1860, par. 3*

You have talked to others against the church in this place. You have expected more of the church here than it was their duty to do. Had your husband been sick, an invalid, then your expectations would have been realized. But as the Lord has blessed him with health, he should possess more energy, be ready to endure hardship, and if he is not slothful in business, he can abundantly supply the wants of his family. There is a lack of perseverance and energy on his part. *1LtMs, Lt 5, 1860, par. 4*



And your finding fault with the church was not just or called for. Your coming here in the manner you did, called for the exercise of great patience from the church. Your children were rude and undisciplined. They were an annoyance, and the church was in doubt and uncertainty whether you were true objects of their aid or whether any duty was required of them in your case. You should realize that your coming as you did threw a burden on this church that God did not require them to bear. These things you should realize, and [you should] appreciate their efforts. *1LtMs, Lt 5, 1860, par. 5*

If you feel that others have not done just right, you should have patience. If you feel aggrieved or that you have been wronged, you should go immediately to the individual and with a kind spirit inform the one you think has been wrong—not hint and insinuate to others and relate the whole matter to them, and thus injure one of God’s children and excite prejudice against him. *1LtMs, Lt 5, 1860, par. 6*

God frowns upon such a course. He cannot meet with and prosper an assembly where such things exist. *1LtMs, Lt 5, 1860, par. 7*

Your much talk has not been a benefit to those around you or those with whom you associate. It has proved an injury to them. It has caused barrenness of soul and darkness. There must be a great work accomplished for you before you can be accepted of God. Your husband has no religion. You are often tried, and too often speak in an improper manner to him. You talk to him bitterly, which has not had a beneficial effect. Remember, by our words we are to be justified or by our words condemned. Our acts, our deeds, are passing in review before God. Angels are waiting to see what character we develop and all our words and acts are faithfully chronicled in heaven. Your independent spirit must be yielded, your self-esteem overcome. It must die and you be subdued by grace. *1LtMs, Lt 5, 1860, par. 8*

In haste. *1LtMs, Lt 5, 1860, par. 9*

## Lt 6, 1860

Loughborough, Brother and Sister

Battle Creek, Michigan

April 15, 1860

See variant *Lt 6a, 1860*. Portions of this letter are published in *1Bio 416-417*.

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie, and Mary's going to Ohio did not have a good influence. This journey was an injury to Carrie. She has not been as humble as she was before. These things troubled the church, and they have been troubled and tried over the matter. *1LtMs, Lt 6, 1860, par. 1*

I saw that messengers must use the greatest caution, look ahead, and study the effect of every move, for their moves do not affect themselves merely but the whole church. I saw it was not Carrie's duty to go to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those in whom they should have perfect confidence; and when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and causes them also to look with suspicion upon others who are called to labor for the good of souls. *1LtMs, Lt 6, 1860, par. 2*

Then Brother Cornell's course, in taking the means raised by the church and putting it into those worthless charts, completely discouraged the church. Their donations have been drying up. Means which they dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion, to feel that they are not careful of means put in their

hands; and they have some cause for these feelings. *1LtMs, Lt 6, 1860, par. 3*

I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon, and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly than she deserves. *1LtMs, Lt 6, 1860, par. 4*

Mary and Carrie are too closely linked together. God did not approve the close intimacy between Mary and Drusilla. It was a curse to both, and an injury to the cause. The link now existing between Mary and Carrie, God does not approve. There is a union there, hurtful to both. I saw that these minds were too much alike for one to be benefited by the other. Mary has a set, almost unyielding will, which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She also has an overbearing, domineering spirit, where she can exercise it. Her propositions and suggestions have been heeded by you both, and you have yielded to almost her every wish. The wrong of this must be seen, for Brother John's usefulness is greatly crippled. *1LtMs, Lt 6, 1860, par. 5*

Mary and Carrie have shut themselves too much away from the church, have rather found fault with the church, have not felt union with them generally. They have encouraged this feeling in each other, rather shut themselves up to each other, which is not right. They should have associated more with the church, and when with them not wait for them to introduce and lead out on religious subjects, but lead out themselves—bear some responsibility. *1LtMs, Lt 6, 1860, par. 6*

I can point you to the consequences of this feeling of dependence upon each other. This linking together, this childish submitting to each other's whims merely to please Carrie, to gratify her notion, regardless of consequences. I must speak this matter all out, I dare not withhold. I was shown the time and the occasion of Teresa, that frail flower, receiving disease when it might have been avoided as well as not. You all three were sleeping in the same bed when

Carrie was much diseased. You, Mary, violated the laws of health. Your little plant breathed in a feverish, poisonous atmosphere. The consequence was, it suffered, it withered, it died. *1LtMs, Lt 6, 1860, par. 7*

I saw that this sickly dependence upon each other is a sin. As children of God we should possess a noble independence, mixed with kindness, courtesy, and gentleness; but these set notions are despisable in the sight of God. *1LtMs, Lt 6, 1860, par. 8*

Then again, as the progress of disease was stayed, without consulting reason or consequences, you followed another notion and went to Moscow. Exposure again brought on the disease, which had not been eradicated from the system and it took a deeper hold of the vitals. *1LtMs, Lt 6, 1860, par. 9*

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set, but it must die; that domineering will must be subdued or God will not own her as His child. You have injured Carrie, both of you. You have felt under obligation to her when it was not due. These things have led to unhappy results and will still, unless you have a true sense of them. *1LtMs, Lt 6, 1860, par. 10*

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana when he should have stayed longer, to gratify Carrie's desire in going home. Carrie set up her will in the matter, and she was unwilling to yield. She did not study the glory of God or feel a willingness to deny herself or submit her will. Mary thought Carrie's wish must be gratified. It was gratified, and as the consequence John left the very place in which the Lord had placed him, and that He wished him to remain in. It was just the time that angels were moving on hearts and the truth needed to be forced home, to lead some minds to make a decision. They were left, some were not thoroughly convinced. They decided on the wrong side. Who is accountable for these souls? *1LtMs, Lt 6, 1860, par. 11*

Friends in Ohio lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good because they thought he sanctioned Carrie's going to Ohio,

and neither Carrie nor Mary had anything to do in public. These things looked larger to them than they really were.*1LtMs, Lt 6, 1860, par. 12*

Now there is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a restlessness with Mary and an idea that she can only enjoy the society of two or three select friends. This is not right. Carrie has been no help to her in this matter. She has encouraged this and has been more at fault than Mary, more set, more notional. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and an uneasy, restless, homesick feeling if these were not about them. This is not the fruit of the religion of Jesus Christ.*1LtMs, Lt 6, 1860, par. 13*

A contented, peaceful mind is the fruit of undefiled religion. Pure religion's enjoyment will overcome timidity, fear, loneliness, and these set notions. God does not approbate these things. The graces of the Spirit will overcome them, and where they still exist it shows a great lack of faith and confidence in God, a lack of religion, and a lack of the purifying influence of the truth.*1LtMs, Lt 6, 1860, par. 14*

Again I saw that Carrie uses too much freedom in conversation with the other sex. She should be more reserved, and not be so fond of their company. Her mind is restless and unsatisfied, and she is often very unhappy and makes others so.*1LtMs, Lt 6, 1860, par. 15*

I have written this in the fear of God. I will close, hoping you will receive it and make straight paths for your feet.*1LtMs, Lt 6, 1860, par. 16*

In love.*1LtMs, Lt 6, 1860, par. 17*

## Lt 6a, 1860

Loughborough, Brother and Sister

Battle Creek, Michigan

April 17, 1860

Variant of *Lt 6, 1860*. Previously unpublished.

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie and Mary's going to Ohio together did not have a good influence. This journey was an injury to Carrie. It exalted her and she has not been as humble as she was before. That journey tried the church in Ohio and other [places]. They were troubled over the matter. *1LtMs, Lt 6a, 1860, par. 1*

I saw that messengers should use the greatest caution. Look ahead and study the effect of every move, for the course they pursue does not affect themselves merely, but the whole church. I saw that it was a wrong move, Carrie's going to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those [in whom] they should have perfect confidence. And when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and they also look with suspicion upon other messengers who are laboring for the good of souls. *1LtMs, Lt 6a, 1860, par. 2*

Then Brother Cornell's course in spending the means raised by the church in publishing those worthless charts completely discouraged the church. Their donations have been drying up. Means which they have dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion that they are not careful of means put in their hands. And they have some

cause for these feelings. *1LtMs, Lt 6a, 1860, par. 3*

Friends in Ohio have lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good, for they thought he sanctioned Carrie's going to Ohio, and as they seldom took part in meeting, the church was disappointed and did not feel reconciled to such things. *1LtMs, Lt 6a, 1860, par. 4*

I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly than she deserves. Mary and Carrie are too closely linked together. The close intimacy between Mary and Drusilla God did not approbate. It was a curse to both and an injury to the cause. *1LtMs, Lt 6a, 1860, par. 5*

Neither of you have yet realized the miserable effects and influence upon the cause, of that foolish, senseless linking together. The link existing now between Mary and Carrie, God does not approbate. There is a union hurtful to both. I saw that you were not calculated to be a benefit to each other. Mary has a firm, unyielding will which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set and stubborn than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She loves to dictate and has an overbearing, domineering spirit where she can exercise it. Her propositions and suggestions have been heeded by you both. You have yielded to her almost every wish. These things must be seen for they make John a weak man. He has been too much influenced by others' notions and wishes. Brother John's usefulness is crippled. Mary's lack of consecration makes him a weak man and destroys the usefulness of his labors. *1LtMs, Lt 6a, 1860, par. 6*

Mary should have an influence with her to correct her errors and set notions, but it has been far otherwise. Mary and Carrie have shut themselves away from the church, and rather complained of the church, and have not felt union with them generally; and they have encouraged this feeling in each other, and it has withered their love and sympathy and union for the church, and in its place has come a listless, restless, lonesome feeling. They forget that we are one

body, and every one members one of another, every one of us has a part to act, an individual experience to obtain, a character to form for heaven; yet while doing this, we are dependent on each other. We are members one of another. *1LtMs, Lt 6a, 1860, par. 7*

If Mary and Carrie had made efforts to overcome their notions, and associated more with the church and exerted a good influence when with them, they would have been more spiritual. But there is a disposition with both to throw off everything calculated to bring the least weight or burden upon them and to shun any position where responsibility has to be felt and borne. Such a course has been pursued. The fruit is barrenness, and they have had isolated feelings as though alone, lonely. *1LtMs, Lt 6a, 1860, par. 8*

Mary, you have lacked greatly in making yourself useful. Your life is but a cipher, and that often tells on the wrong side. The weight is thrown in the wrong scale instead of bearing burden to burden. *1LtMs, Lt 6a, 1860, par. 9*

When in the society of others you should lead out on religious subjects, not wait for them. What kind of a reward can you expect if you shun responsibility and burdens and fail to make yourself useful? You may mourn over this lack but this will never remedy the matter. It is for you to act, to work in earnest. You can do it, but you don't love to take the trouble. *1LtMs, Lt 6a, 1860, par. 10*

I can point you to the consequences of this dependent feeling upon each other—these set notions to have your own will and way, this childish submitting to each other's whims merely to please, regardless of consequences. I must speak this matter all out. I dare not withhold [it]. I was shown the time and occasion when Teresa, that frail flower, received disease when it might have been avoided as well as not. You all three sleeping in the room and in the same bed, when Carrie was much diseased! O, Mary, you violated the laws of health! Your reason and judgment should have taught you better. Your little plant breathed in a feverish, poisonous atmosphere. The consequences were, it suffered! It withered! It died! I saw that this sickly dependence upon each other is a sin. We, as children of God, should possess a noble independence mixed with kindness, courtesy and gentleness. But these set



notions are no fruit of religion and [are] despicable in the sight of heaven. *1LtMs, Lt 6a, 1860, par. 11*

Again I saw, as the Lord answered prayer, the progress of disease was stayed. Without consulting duty, reason, or consequences, you all followed another notion and went to Moscow. Exposure again brought on disease which had not been eradicated from the system, and it took a deeper hold of the vitals; the consequence was fatal. *1LtMs, Lt 6a, 1860, par. 12*

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set but it must die. That domineering must be subdued or God will not own her as His child. You have injured Carrie—both of you. You have felt under obligation to her when it was not due. You have been asleep to these things. These things have led to unhappy results and you will fall into the same snare unless you have a true sense of them. *1LtMs, Lt 6a, 1860, par. 13*

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana (when he should not have left that field of labor) to gratify Carrie's desire to go home. There was nothing urgent or pressing in this but a desire and set will she was unwilling to yield. She did not study the glory of God and have her will submissive to the will of God. She was unwilling to deny herself. Mary thought Carrie's wish must be gratified, and the wants of God's cause were made secondary. Carrie's will was gratified. John left the very field in which the Lord had placed him, and which He wished him to remain in. It was just the time that angels were moving on hearts; and the truth needed to be enforced home to lead some minds to make a decision. But they were left. Some were not thoroughly convinced. Other influences came in, opposed to the truth. They decided on the wrong side. Who is accountable for these souls? *1LtMs, Lt 6a, 1860, par. 14*

I saw [that] unless Brother John can rise above these hindering influences and shake himself from them, devote himself fully to the work and shake off these trammels, it would be better for him to cease laboring in the gospel field. *1LtMs, Lt 6a, 1860, par. 15*

There is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a

restlessness with Mary and an idea that she can only enjoy the society of a very few select friends. This is not right. This is caused by a lack of religion. Carrie has been no help to Mary. She has encouraged this and [has] been more at fault than Mary; more set, more notional. Unless they exactly suited her turn of mind, [she] could have no pleasure in their society. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and when alone there was a restless, homesick, loneliness of feeling which made both unhappy. This is not the fruit of the religion of Jesus Christ. It is a withering, sickly influence caused by lack of the Spirit of God. A peaceful, contented mind is the fruit of pure religion. Pure religious enjoyment will overcome timidity, fear, loneliness and these weak, set notions. God does not approbate those who possess these things. The graces of the Spirit will overcome them. And where they still exist it shows a great lack of faith and confidence in God—lack of religion, a lack of the purifying influence of the truth. *1LtMs, Lt 6a, 1860, par. 16*

Again I saw that Carrie uses too much freedom to the other sex,—[is] too free in conversation. She should be more reserved and not so fond of their society. Her mind is restless and unsatisfied and she is often unhappy and makes others so. *1LtMs, Lt 6a, 1860, par. 17*

I have written this in the fear of God. I will close hoping you will receive it and make straight paths for your feet. *1LtMs, Lt 6a, 1860, par. 18*

In love. *1LtMs, Lt 6a, 1860, par. 19*

**Lt 7, 1860**

Smith, Harriet

Battle Creek, Michigan

June 1860

Portions of this letter are published in *PH016*. See *Lt 7a, 1860*.

Dear Sister Harriet [Smith]:

I think it is my duty to write you a few lines this morning. *1LtMs, Lt 7, 1860, par. 1*

After we came home from the West you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home. But I will go back. When we came from the East last fall I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to bear my testimony, but to the discouragement of my own soul; and when I prayed in that meeting house I had so little freedom I told James it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's [Smith] and your presence. I was reluctant to do so. I had no freedom and would feel a strange dissatisfaction after doing so. *1LtMs, Lt 7, 1860, par. 2*

While at Knoxville [Iowa] some things were explained to me which I had been ignorant of before. I was shown some things in Battle Creek, was shown the state of C. Smith's [Cyrenius Smith] family, and was pointed right back to the visions which they had not heeded. Then I saw Fletcher [John Fletcher Byington] and Uriah and you and other individuals. It seemed to be a chain of connection, with dissatisfied looks, and all watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart, not united. Darkness was in the Office. The angels of God were grieved and had but little to do with the work there. There was a secret dissatisfaction; all carried on in darkness. *1LtMs, Lt 7, 1860, par. 3*

Then I saw concerning J. H. Waggoner, and the communications between him and Uriah. If he had said to Uriah, "If Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I am equally to blame;" then matters would have been left in the right shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. At a meeting held at Brother Kellogg's [John Preston Kellogg], things shown me at Knoxville came vividly to my mind. *1LtMs, Lt 7, 1860, par. 4*

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening the hands of each other in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit and abused, and I have no more testimony to bear in Battle Creek until there is an entire change. This looks darker than the work in Rochester [New York] and is certainly worse, for they have their example and their present condition before them as a warning. *1LtMs, Lt 7, 1860, par. 5*

Harriet, I was carried back and shown that there has never been a full reception of the visions given in Paris [Maine]. It is still looked upon that Brother White dealt too plainly, and you are not free in this matter. From what has been shown me, he dealt no more plainly than the case deserved. And the disaffection and warfare against the testimony and visions there borne must be seen, felt, and acknowledged, or they will be subject to wrong influence and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given, all the past is called up and the same warfare commences, and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made. *1LtMs, Lt 7, 1860, par. 6*

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. You have received and cherished feelings that Brother White was too hard and too severe, and if one is reprov'd or censured, and complains of Brother White, you are all ready to sympathize with them. In this you come short of

being a coworker with the angels of God. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused, but must do his duty regardless of consequences. Who, then, deserves the sympathy? The one who feels the burden and in the fear of God discharges his duty? or the erring one who caused this burden by grieving the Spirit of God? *1LtMs, Lt 7, 1860, par. 7*

Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sin, and will not shun to declare the whole counsel of God, whether men will hear or forbear. I know individuals will rise up against the plain testimony. It does not suit their natural feelings. It does not suit you and some others who would rather desire smooth words spoken unto them and have peace cried in their ears. But this is not the work God has assigned us. *1LtMs, Lt 7, 1860, par. 8*

Individuals have been watching James with jealousy and suspicion, and the feelings and prejudice were communicated to each other while he was left in darkness as to the real state of their feelings. You have taken an active part in this. They were doubting the messages which the Lord has given. I saw that a great trial was before the church at Battle Creek, that James must be careful whom he trusted or confided in, for he is watched by his brethren at Battle Creek and watched by those in the Office—especially you, Uriah, and Fletcher. *1LtMs, Lt 7, 1860, par. 9*

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which God gave in Paris were doubted. The plain reproofs my husband there bore were not received, but he was looked upon as being hard and severe. But I saw that had he borne a more mild testimony he would have merited the displeasure of God. The feeling of those in Paris was not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reproved, instead of humbly confessing and putting away their wrongs, they dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their

unbelief and dissatisfaction. And they never yet have seen and realized their wrong course or our sufferings at that time, which need not have been as severe if they had taken a right course. They were willing to think they had been too severely dealt with. Satan helped them in the matter until great darkness covered them and they were blinded to their true state. *1LtMs, Lt 7, 1860, par. 10*

Brother J. N. Andrews sympathized with those in Paris; their feelings and position affected him—it does still—and his judgment and sympathy were perverted. He too often stood on the side of those who were cautioned or reprov'd, which caused trouble instead of healing the difficulty. This all arose from not having his sympathy and influence with those who he should have had confidence in, and letting those stand alone who were not in full sympathy with the work of God. Things at Paris were left at loose ends, ready for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way, the bars were left down for Satan to step in and possess the field. *1LtMs, Lt 7, 1860, par. 11*

When everything moves on smoothly, then past dissatisfactions and difficulties in Paris lie dormant, but when a reproof or rebuke is given the same dissatisfaction arises. “Brother White was wrong back there; he was too severe, and he is too severe now.” Then jealous, hard feelings arise. As he is in union with the visions given, as the visions and his testimony agree, the visions are doubted, and Satan is working secretly to affect and overthrow the work of God. *1LtMs, Lt 7, 1860, par. 12*

I again saw the evil of not making straight and thorough work in the past. I was brought down to Rochester and saw the same suspicion and jealousy existing there—and you were greatly in fault there—and that God would have us leave Rochester just when we did, and that there had been a lack of frank acknowledgement from Brother J. N. Andrews, Uriah, yourself, and others, that it was the special work of God our leaving Rochester at the time we did, notwithstanding the most positive evidence has been given of this, to seal that whole work of God: the prosperity God has given the Office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God’s special

work. *1LtMs, Lt 7, 1860, par. 13*

All that work of God must be acknowledged, and a stand taken in these things, or Satan will improve every opportunity to throw in doubts and suggestions and jealousy, and the leaven will continue to work. This leaven must be rooted out. When God's hand is reached down and He moves His people to the right or left, it is of some consequence that they acknowledge His hand and firmly take their position that God has done this. *1LtMs, Lt 7, 1860, par. 14*

The state of Rochester should be a warning to all who are tempted to doubt the teachings of God or who are ready to find fault with the straight testimony or reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. God is not to be trifled with, yet Satan has kept the mind in perfect darkness in regard to these things. The suffering and agony His servants bore in Rochester when doing His work are faithfully chronicled. And notwithstanding the example of Rochester and their condition, the same work has been going on in Battle Creek in a secret, underhanded manner. The same spirit that existed in Paris and Rochester revives and will continue to do so until the past is all straightened out by acknowledging God's work. *1LtMs, Lt 7, 1860, par. 15*

There is a thorough opposition with individuals in this place against plain testimony, and none are so thoroughly opposed as yourself. Your feelings have been wicked. There are those who possess a very mild, easy manner, who would not lift their voices against wrong brought under their observation. But the testimony will not cease. As long as God has anything to do with this church this plain testimony will cut to the right and the left, and the church will have to be hewed and squared, the planing knife of God will pass over them. *1LtMs, Lt 7, 1860, par. 16*

Harriet, I was shown the past, the position John [Andrews] occupied after he went to Waukon, the spirit of rebellion that arose. It is not dead yet, but many are standing in just that uncertain position, with but little spirit of present truth, where the seeds of rebellion would take root very easily. I saw that Brother John had suffered in his

mind extremely. Satan magnifies many things before him, and he has represented Paris and Rochester affairs to others in entirely a wrong light. He has been driven almost to insanity. *1LtMs, Lt 7, 1860, par. 17*

The visit at Waukon was timely and God wrought there. John was convinced that God was in the work and he has made great efforts since that time to resist the temptations of Satan and to be in union with the work of God. He needs help. He has suffered. He has been fiercely buffeted, and has been making every effort he could to have his mind in the right channel and to be united with us, and not a shadow of unbelief should be thrown in his path. He should receive help in this matter. *1LtMs, Lt 7, 1860, par. 18*

If those who have influence with Brother John will exert that influence as they should, take their position decidedly and stand upon it in relation to the work of God, it will be a strength to Brother John and he will take a decided stand and yet be entirely free. Brother John must yet see all the past and realize what influence he has exerted; that his influence told on the side of the enemy's ranks, and his family does not stand clear. Dissatisfaction is in their minds in regard to things as they have occurred, and they will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the body in acknowledging the work of God. Their own selfish feelings and views stand directly in the way. Either their feelings must be yielded, if it tears them all to pieces, or the visions must be given up. There will be either full union or a division. The crisis has come. The warfare that has been waged against James and the testimonies given of God must be given up if everyone in that Office is removed, and those who fall into an agony, as you have, at the least censure or reproof do not realize that they are perfectly controlled by the enemy. *1LtMs, Lt 7, 1860, par. 19*

O, Harriet, your past course was unfolded to me. Your opposition of feeling to James, your being thrown into such agony and professing so much fear of him as though he were a tyrant. You have been deceived, and have acted under a perfect deception. You have been very close with us in regard to your feelings, but have sympathized with others, and expressed great dissatisfaction in



regard to James. Your feelings have been in complete rebellion to him, and if you had felt aggrieved and freely opened your mind to him you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words.  
*1LtMs, Lt 7, 1860, par. 20*

God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet, and James, should be so exclusive and secretive as you have been. Those who labor together in that Office—their souls must be one and they should have perfect confidence in each other, and there should be perfect frankness and openness to each other. And I saw it must be so, and things must go on in an entirely different manner and principle, or God will have everything in that Office turned upside down.  
*1LtMs, Lt 7, 1860, par. 21*

For months, Harriet, you have felt wrong, acted wrong, and spoken wrong, and been under the control of Satan. You may call your feelings grief, but you have not realized them as they were. It has been anger, and you have been too selfish. The present truth has rested very lightly upon you, and selfishness has woven itself closely with all you do. It is the natural besetment of your family, and it is a sin which God has rebuked them for but which they would not confess. You have never realized it. Your influence, instead of helping Uriah, has hindered. Your appearance, your words and actions, have just that influence that the Lord gave me a warning that they would have unless you stood in His counsel, and were consecrated to Him with your judgment sanctified by His Spirit. *1LtMs, Lt 7, 1860, par. 22*

Harriet, had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, have been free to make confidants of those whom you should not, but have been very close and secretive to us. This is the height of injustice. How much faith do you have in the visions? They do not bear a feather's weight on your mind. Many times has God shown that the burden in the Office and responsibility rest upon James. Gladly would he escape from it, but the Lord has bound it upon him, and if God has placed him there with what light have you regarded him? As an intruder, a meddler into that which in no way concerned

him, taking upon himself things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings? *1LtMs, Lt 7, 1860, par. 23*

I have been shown that the Lord would have a shrewd manager in the Office, one who will reprove, one who is keenly sensitive to wrong, and who feels that the cause of God is a part of him. Uriah and you have not felt this as you should. When a word of reproof was given, instead of looking and seeing that there was a cause for it and admitting there was a wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, severe, and exacting. O, Harriet, whether you realize it or not, these feelings come from a selfish, unconsecrated heart, and Satan has had the bent of your mind. *1LtMs, Lt 7, 1860, par. 24*

Brother White is not perfect. He may speak quite strongly in the ardor of his feelings, and if you go to him in confidence and open your mind to him, he would not be backward to relieve your mind all he consistently could. If Uriah and you were as free to confess when you erred as James White has been, there would not be the trouble which now exists. I saw that Satan had taken advantage of his open, frank manner to tell his whole heart, and you have thought him like yourself—one to lay up things, say nothing about them, and if a word is spoken by him, that there must be more where that came from, when you have the whole. He does not hide things in his heart. If an unconsecrated one is reproved by Brother White you sympathize with him, confide in him. You messed with Carrie [Caroline Carpenter], linked yourself with her, and strongly sympathized with her. *1LtMs, Lt 7, 1860, par. 25*

This is the same feeling which you have brought down from Paris to Rochester, and from Rochester to Waukon, from Waukon here. You have things to straighten up in the past, and when in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There were wrong feelings there, a rising up against Brother White's harsh manner, his severity. This has been dwelt upon. There was not a deep searching of heart to see the wrongs which existed in your two families. The same feeling exists with them now. They despised reproof. They despised the visions, blinded their eyes as to their

own situation. God's hand has been laid heavily upon them, but they acknowledge it not. *1LtMs, Lt 7, 1860, par. 26*

And now, Harriet, those at Waukon, the Andrews and Stevens families, have stood right in the way of John. They might help him if they would. Yet Satan has carried them in the fog and mist so far, and they have so long neglected to confess their past wrongs I fear they never will take a position to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw it was impossible for the special blessing of God to attend his labors unless he took a decided stand in regard to the teachings of God. His influence at the time of the removal of the Office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry has never recovered. He worked on the side of the enemy's ranks while he was laboring under an entire deception. *1LtMs, Lt 7, 1860, par. 27*

Harriet, the link which the Lord showed years ago has never yet been broken. That influence that affected you in Paris, that you brought to Rochester, has affected you in Battle Creek; and then, through your close connection with Uriah and the work of God, it has affected him and he has had feelings and impressions that he would never have had. *1LtMs, Lt 7, 1860, par. 28*

The origin is away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek, and the influence of John's opinions which he received in Paris, and your opinions and positions and views there received, have been instilled into Uriah until he has had a dignity that God has despised. And I have been shown that it was impossible of there being any better state of things to be hoped for in the future until clean work is made of the past. For if matters are now partially settled these wrong views and feelings will be just as liable to occur again. *1LtMs, Lt 7, 1860, par. 29*

The cause of God is in a critical state and unless there is now thorough work made there will be an open door for Satan to come in again and take the lead of matters to suit himself. Never can

there be any degree of union in this work until wrong links, ties, and sympathies are broken and there is a thorough tearing up of the past and making clean work. But as matters stand now, there is no safety, no bars to keep Satan out. Is the work of God to go on thus? Bitter have been your feelings, and I dare not smooth over matters. The time has come that we must know who is on the Lord's side. The cause of God calls for immediate action and those who cannot endure the smallest test of their fidelity now, what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus? *1LtMs, Lt 7, 1860, par. 30*

The feelings of Jennetta [Frances Jennette Stevens] have been crooked, also Angeline's [Angeline Andrews (née Stevens)]. They have chosen to believe that their course and ways were just right, rather than to believe the visions. But the time will soon come they will be compelled to see matters as they are, when these matters will be past remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek. I saw that you could help in the cause of God if you were right, but in your present state you have been only a curse. *1LtMs, Lt 7, 1860, par. 31*

There have been two spirits in the Office at Rochester and two spirits in the Office at Battle Creek, and the Lord has shown me that the spirit of reproof should never die out of the Office. It will live there just as long as the Office exists. If Uriah and James are connected in that Office, their interests are one and the barrier that has been placed between them must be broken down, the reserve on the part of Uriah and yourself [must be] broken down, the exclusive course Uriah has pursued must be broken down, and they be in perfect union or not labor in connection at all. I saw that you have cruelly wronged James. The Lord help you to see it. Your feelings have been desperate and without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and you. Read it all over and see if it has been heeded. I saw that the Lord's hand had sustained James, but your feelings have been to tear him down. *1LtMs, Lt 7, 1860, par. 32*

Harriet, may the Lord give you a full sense of the part you have been acting. Your feelings of selfishness would lead you to tear

Uriah from the Office that you might enjoy his company more exclusively yourself. *1LtMs, Lt 7, 1860, par. 33*

**Lt 7a, 1860**

Smith, Harriet

Battle Creek, Michigan

June 1860

This letter is published in entirety in *PH016 5-25*. See variant *Lt 7, 1860*.

Dear Sister [Harriet Smith]:

I think it is my duty to write you a few lines this morning. After we came home from the West, you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home, but I will go back. When we came from the East I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to do so, but to the discouragement of my own soul. When I prayed in the meeting house I had so little freedom, I told my husband it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's [Uriah Smith] and your presence. I was reluctant to do so, and had no freedom and felt a strange dissatisfaction after doing so. *1LtMs, Lt 7a, 1860, par. 1*

While at Knoxville [Iowa] some things were explained to me which I was ignorant of before. While at a meeting at Brother Kellogg's [John Preston Kellogg], the whole matter as was shown me in Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville, the state of things at Battle Creek. I was shown the case of C. Smith's [Cyrenius Smith] family, and was pointed back to the visions which they had not heeded. Then I saw Fletcher [John Fletcher Byington], Uriah, yourself, and other individuals. It seemed to be a chain of connection with dissatisfied feelings and watching James and me with jealousy and suspicion. *1LtMs, Lt 7a, 1860, par. 2*

Uriah and James were shown me a distance apart from each other, not united. Darkness was in the office. The angels of God were

grieved and had but little to do with the work there. There was a secret dissatisfaction all carried on in darkness, concealed from us. Then I saw J. H. Waggoner and the communications between him and Uriah. Uriah wronged James in writing to Brother Waggoner and Brother Waggoner wronged him by not being open and frank. If Brother Waggoner had said to Uriah, if Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I was equally to blame. Then matters would have been left in a different shape. But that matter was not left right. It was left half finished with all the censure upon James like many other things. God frowns upon such injustice.  
*1LtMs, Lt 7a, 1860, par. 3*

There was occasion for Brother White's feelings and Brother Waggoner's, but their feelings were too strong and their course was wrong in not going directly to Uriah and talking over matters with him. But Uriah's and your wrong was still greater in carrying the matter to others and writing to Waukon before speaking to James upon the matter.  
*1LtMs, Lt 7a, 1860, par. 4*

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening [of] the hands of one another in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit and that I have been abused. I have no more testimony to bear in Battle Creek until there is an entire change. This is darker than the work in Rochester [New York], and is certainly worse, for I saw that they had this example and their present condition before them as a warning.  
*1LtMs, Lt 7a, 1860, par. 5*

Harriet, I was carried back and shown that there has never been a reception of the visions given in Paris [Maine]. It is still looked upon that Brother White dealt too plainly and you are not free in this matter. From what has been shown me, he dealt no plainer than the case deserved, and the dissatisfaction and warfare against the testimony and visions there borne must be seen, felt and acknowledged, or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us but when in God's order plain dealing or reproofs are given, all the past

is called up and the same warfare commences and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made. *1LtMs, Lt 7a, 1860, par. 6*

The influence and feelings which existed in Paris has affected your judgment and still sways your mind. You have received and cherished feelings that Brother White was too hard and severe, and if one is censured or has plain matters of facts laid upon them, they complain of Brother White's severity. You stand all ready to sympathize with them. *1LtMs, Lt 7a, 1860, par. 7*

In this you come short of being a coworker with God and His angels. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused but must do his duty regardless of consequences. Who, then, I ask, deserves the sympathy—the one who feels the burden and in the fear of God discharges his duty, or the erring one who caused trouble and burden by grieving the Spirit of God? *1LtMs, Lt 7a, 1860, par. 8*

Just as long as God has a people, just as long as He has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God whether men will hear or forbear. *1LtMs, Lt 7a, 1860, par. 9*

I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth words spoken unto them and have peace cried in their ears. You would choose to be flattered and caressed. But this is not the work that God has assigned us. Individuals have been watching James with jealousy and suspicion and the feelings and prejudices have been communicated to each other, while he was left in darkness as to the real state of their feelings, and they were doubting the messages which the Lord has given. *1LtMs, Lt 7a, 1860, par. 10*

I saw that a great trial was before the church at Battle Creek. I saw that James must be careful whom he trusted or confided in, for he was watched by some of his brethren at Battle Creek, and watched



by those in the office, especially by yourself, Uriah, and Fletcher. *1LtMs, Lt 7a, 1860, par. 11*

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which the Lord gave in Paris were doubted. The plain reproofs that my husband there bore were not received, but he was looked upon as being hard and severe; but I was shown that had he borne a more mild testimony he would have merited the displeasure of God. *1LtMs, Lt 7a, 1860, par. 12*

The feelings of those in Paris were not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reproved, instead of searching carefully their own hearts and confessing their wrongs, self rose right up [saying] It cannot be so. They dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their unbelief and dissatisfaction. They never yet have seen and realized their wrong course or our sufferings in Paris, which need not have been as severe if they had taken a right course. All this is recorded and will yet appear before them in its true light, just as heaven regards it. *1LtMs, Lt 7a, 1860, par. 13*

They were willing to think they had been dealt with too severely. Satan helped them in the matter. Angels were grieved and turned from them, and they went into great darkness. They had rejected the means which God had chosen to correct them, and their discernment between a right and a wrong spirit was gone. *1LtMs, Lt 7a, 1860, par. 14*

Brother J. N. Andrews sympathized with his friends in Paris. Their feelings and their course of action affected him, influenced his mind and his judgment, and his sympathies were perverted, and he often stood on the side of those who were cautioned or reproved, which caused trouble instead of healing the difficulties. This all arose from not having his sympathy and influence with those whom he should have confidence in, and leaving those to bear and fully feel their burden who were not right, that by diligent search of their own course they might make straight and thorough work. *1LtMs, Lt 7a,*

1860, par. 15

Things at Paris were left at loose ends, all prepared for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way. The bars were left down for Satan to step in and possess the field. When everything moves on smoothly, then past dissatisfactions and difficulties originating in Paris lie dormant. But when reproof is given, the same warfare commences: Brother White is wrong, he is severe, he was hard back there, he is the same now; jealousy and hard feelings arise. And as he is in union with the visions, as the visions and his testimony agree, the visions are doubted. Satan has worked secretly, first at Waukon and then at Battle Creek, to affect and overthrow the work of God. *1LtMs, Lt 7a, 1860, par. 16*

I was pointed back, away back to the time when those in Paris, especially Brethren Andrews' and Stevens' families, were ensnared by error and for years were in a perfect deception of Satan. They suffered while in this error, but they never will obtain a particle of reward for it. If they had been willing to be taught and had received light in God's appointed way, they would not have been held in error, fanaticism, and darkness all that length of time. But self would not yield to the light God gave. Their feelings and impressions were sufficient evidence for them, and they would not be corrected until they were overwhelmed and compelled to acknowledge the power of God and that they were wrong. God has given them since that time unmistakable evidence of His work and wonderful manifestations of His Spirit. Repeatedly have they been slain by the power of God, and while the impression remains, all is well; but when the impression wears away, the same wrong feelings return and self arises, because they did not make thorough work behind them. *1LtMs, Lt 7a, 1860, par. 17*

I saw that it was of the greatest importance that they make thorough work in [regard to] the past. I was brought down to Rochester and saw the same suspicion and jealousy existed there. Your influence was not good, and I saw that things in Rochester and vicinity were in such a condition that God would have us leave Rochester just when we did, and I saw that there had been a lack of frank acknowledgement from Brother J. N. A. [John Nevins Andrews],

yourself, and others, that it was the special work of God, our leaving Rochester at the time we did, notwithstanding the most positive evidence has been given of this to seal that whole work of God: the prosperity God has given the Office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God's special providence. *1LtMs, Lt 7a, 1860, par. 18*

While God was directing and counseling in regard to these matters [so] that His work could move forward with freedom, their feelings were in opposition to it. Had they been standing in the counsel of God, they would have been in union with His work and with the angels; but individuals were ignorantly warring against the leadings of God, and had no realizing sense of their fearful position of being united with evil angels in their opposition to the advancement of God's work and His opening providence. Had they believed that the Lord had shown in regard to these matters, they need not have moved in such perfect blindness. All that work of God must be acknowledged, and with decision a position taken in these things, or Satan will improve every opportunity to throw in doubts, suggestions, and jealousy, and the leaven will continue to work. This leaven must be rooted out. *1LtMs, Lt 7a, 1860, par. 19*

When God's hand is reached down and He moves His people to the right or left, it is of the greatest importance that they acknowledge His hand and firmly take their position that God has done this. The state of things in Rochester should be a warning to all who are tempted to doubt the teachings of God, or to find fault with the straight testimony and reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. Satan has kept the mind in perfect darkness in regard to these things. God is not to be trifled with. Sufferings and agony His servants bore in Rochester. While striving with all their energies to do His work, Satan was at war with them, and evil angels, and many professing the present truth, united with these evil powers to discourage and cause mental anguish which might have been avoided. They were co-workers with the powers of darkness. All this is faithfully chronicled, yet notwithstanding the example of Rochester and their present condition, which should be

a warning, the same work has been going on at Battle Creek in a secret, underhanded, deceptive manner. The same spirit which existed in Paris and Rochester has revived, and there is no safety or confidence to hope for better things until the past is all straightened out by frankly acknowledging God's work, if it tears self and self-dignity all to pieces. *1LtMs, Lt 7a, 1860, par. 20*

There is a thorough opposition in this place against plain testimony and, Harriet, none are so thoroughly opposed to it as yourself. Yet you are in close connection with the work of God, and in constant opposition and rebellion to the one He has laid burdens upon to reprove, to counsel, and manage in His cause. Says the True Witness, "I know thy works." It has been to disaffect the minds of others in regard to James, to place him in a wrong light before them, and put on a distressed appearance, which has had its influence with a number of individuals. Yet you faithfully concealed all this from us. But I have been shown that the counsel and straight testimony will not cease as long as God has anything to do with this church and with the office. The plain testimonies will cut to the right and left and the church will have to be hewed and squared. The planing knife of God will pass over them and if individuals will not bear the straight work, they will be laid aside as useless timber, unfit to have any place in the cause or work of God. *1LtMs, Lt 7a, 1860, par. 21*

Harriet, I was shown the past position John occupied after he went to Waukon. The spirit of rebellion that arose there is not dead yet, but quite a number are standing in just that uncertain position, taking no decided stand, with but little spirit of present truth, having no sense of the work of God, and the seeds of rebellion that have taken root there would spring up very easily. *1LtMs, Lt 7a, 1860, par. 22*

I saw that Brother John had suffered in his mind extremely. Satan magnified many things before him, and he has represented Paris and Rochester affairs to others in a wrong light. Brother John has been driven almost to insanity. The visit at Waukon was timely and God wrought there in great power. John was convinced that God was in the work, and he has made great efforts to resist the suggestions of Satan and to be united with us in the work of God.

He needs help. He has suffered. He has been fiercely buffeted and has made strong efforts to get every difference under his feet and to have his mind directed in the right channel. And not a shadow of unbelief should be thrown in his path. He should receive help in this matter. And if those who have influence with Brother John will exert that influence as they should, take their position decidedly in relation to the work of God and stand upon it, it will be a strength to Brother John and he may yet be entirely free. But in order to be free, he must see the past and realize something of the wrong influence he has exerted, that his influence told on the side of the enemy's ranks. *1LtMs, Lt 7a, 1860, par. 23*

I saw that his family do not stand clear; dissatisfaction is in their minds in regard to James and things which have occurred in the past. They will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the work of God. Their own selfish feelings and views stand directly in their way. They must either yield their feelings, if it tears them all to pieces, or the visions must be given up. There will be either full union or disunion. The crisis has come. The warfare that has been waged against James and the testimonies given of God, must be given up if every one in that office is removed. *1LtMs, Lt 7a, 1860, par. 24*

Oh, Harriet, your past course for months was unfolded to me. Your opposition of feelings to James, your manifesting so much agony of feelings if there is counsel or the slightest reproof given in the office, and your professing so much fear of James as though he were a tyrant. You have been deceived and acted under a perfect deception of the devil, and have deceived others in regard to James. *1LtMs, Lt 7a, 1860, par. 25*

The least advice or counsel has been construed into a reproof, and you have stood prepared to have your feelings reined up to the highest pitch, and then your unreconciled, strong, set, willful feelings have been carried out into manifestations of great agony, which have had the worst possible influence upon Uriah, and have had a complete tendency to tear him from James and cause him to consider himself and you abused, when it was all a deception of Satan. You, who ought to have been a help to Uriah and sought to

have relieved his mind if burdened or in trial, have taken a course to excite and stir up his mind, throwing him into perplexity and bringing upon him the greatest trials he has ever suffered, and all this without a cause. You have cruelly injured and wronged James. You have been perfectly controlled by the enemy. *1LtMs, Lt 7a, 1860, par. 26*

I saw that he had borne and suffered in that office as God did not require him to suffer again. I saw it would have been much better for you to have left the office entirely than to remain and exert the influence that you have. I saw that there has not been that care taken that there should have been to have only those in the office who were true to one another and devoted to the work of God. *1LtMs, Lt 7a, 1860, par. 27*

You have been very close with us in regard to your true feelings but have sympathized with others and expressed great dissatisfaction of James' course and have received sympathy in return. Your manifesting so much suffering of mind has awakened strong sympathy in others when you had no foundation for such feelings, but your own imagination wrought upon by a tempting enemy. Your appearance has exerted the worst possible influence. If you had felt aggrieved, Brother White was the one for you to have gone to and freely unburdened your mind to him, then you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words. God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet and James, should be so exclusive and secretive as you have been. Those who labor together in that Office, their souls must be one. Every separate interest should be laid aside and they should have perfect confidence in each other and perfect frankness and openness. And I saw it must be so. Your influence has been against this. *1LtMs, Lt 7a, 1860, par. 28*

I saw that things in that office must go forward with entirely different feelings, and from different principles, or God will have everything in that office turned upside down. *1LtMs, Lt 7a, 1860, par. 29*

For months, Harriet, you have felt wrong, acted wrong and spoken wrong, and been controlled by the enemy. You may call your

feelings grief, but you have not realized your condition. You have at times manifested anger and you have been selfish. The present truth has rested very lightly upon you and selfishness has woven itself closely with nearly all you do. It is the natural besetment of your family and it is a sin which God has rebuked them for, but which they would not confess. You have never realized it as it is. Your influence, instead of strengthening and helping Uriah, has hindered him and planted in his breast feelings which would never have existed there if you had been consecrated to God. *1LtMs, Lt 7a, 1860, par. 30*

Your influence, appearance, and actions have had just that strong influence on the wrong side that the Lord showed me two years ago that they would have unless you stood in the counsel of God, consecrated to His service, with your judgment sanctified by His Spirit. Had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, chose your own views of matters, have been free to make confidants of those you should not, but have been very close and secretive to us, whom of all others you should confide in. This is the greatest injustice. *1LtMs, Lt 7a, 1860, par. 31*

Many times has God shown the responsibility and burden He has laid upon James. Gladly would he be free from it, and he would have thrown it off if he dared to, but [he] fears the displeasure of God. God has placed him in the Office, but in what light have you regarded him?—as an intruder, a meddler into that which in no way concerned him, taking upon him things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings? The visions do not bear with any weight upon your mind. *1LtMs, Lt 7a, 1860, par. 32*

I have been shown that the Lord would have a shrewd manager in that office, one that will reprove and one that will not be dumb and senseless to wrongs or carelessness. He will have someone there who is sensitive to wrong, quick to feel, and who feels that the cause is a part of them, a part of their very existence. Uriah and you have not felt this as you should. When a word, admonition, or even counsel, is given which crosses your feelings and ideas, instead of looking closely and seeing that there was a cause for it, and

confessing that you might be wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, exacting and severe. *1LtMs, Lt 7a, 1860, par. 33*

Oh, Harriet, whether you realize it or not, these feelings came from a selfish, unconsecrated heart. Brother White is not perfect. In the ardor of his feelings he may speak too strongly, and if you at any time felt injured, and in confidence opened your mind to him, he would not be backward to relieve your mind of any burden which he consistently could. And if you and Uriah were as free to confess when you erred as he has been, there would not be the trouble which now exists. *1LtMs, Lt 7a, 1860, par. 34*

I saw that Satan had taken advantage of his open, frank manner to tell his whole heart. You have thought him like yourself—lay up things, say nothing about them—and if a word is spoken by him in plainness that there must be more where that came from, when you have the whole, for he does not hide things in his heart. God does not look with approbation upon this close, exclusive, secretive disposition. If an unconsecrated one is reproved by Brother White, you are prepared to sympathize with and confide in him. You messed with Carrie [Caroline Carpenter], linked yourself with her, strongly sympathized with her. You could not discern her wrong or why she was not fit help in the office, because of your own darkness. These are the same feelings which you brought from Paris and exercised in Rochester. Instead of you confiding in those whose interest was in the work of God and the truth, you let your love and sympathy run out for the unconsecrated and linked with them. You carried the same spirit with you to Waukon and have exercised the same in Battle Creek. You have things to straighten in the past. You have a work to do. When in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There was not deep searching of heart to confess wrongs and make thorough work by the two families. The same feelings exist with them now. They have despised reproof, despised the visions, blinded their eyes as to their own situation. God's hand has been laid heavily upon them, but they acknowledged not that it was He. *1LtMs, Lt 7a, 1860, par. 35*

Harriet, Brother Andrews' and Stevens' families have stood right in



the way of John. They might help him if they would, but they have so long neglected to see themselves and confess frankly their wrongs, that they have been carried by the enemy into the fog and mist so far, and they have so long neglected to confess their past wrongs. I fear that they never will take a position to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw that it was impossible for the special blessing of God to attend his labors unless he takes a decided stand in regard to the teachings of God. His influence at the time of the removal of the Office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry never recovered. He worked on the side of the enemy's ranks. He knew not the spirit he was of. *1LtMs, Lt 7a, 1860, par. 36*

Harriet, the link which the Lord showed me years ago has never yet been broken. There is a leaning to each other, a strong tie of sympathy that is in direct opposition to the Spirit of God. That influence which affected you in Paris, that you brought to Rochester with you, has affected you in Battle Creek and your close connection with Uriah and the work of God has affected him, and he has had feelings and impressions that would never have existed had it not originated away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek. And the influence of John's opinions and his position and views and your feelings and views have been instilled into Uriah until he has had a dignity in some matters which God has frowned upon. *1LtMs, Lt 7a, 1860, par. 37*

I have been shown that it was impossible that there should be any better state of things in the future until clean work is made of the past, for if matters are now partially settled, these wrong feelings, opinions, and views will be just as liable to occur again. The cause of God is in a critical state, and unless there is now thorough work made, there will be an open door for Satan to come in again and take the lead of matters to suit himself. *1LtMs, Lt 7a, 1860, par. 38*

Never can there be any degree of union with you in this work in the Office until wrong links and influences are broken, ties and

sympathies that have been misplaced are severed, and a thorough acknowledgment [made] of God's work in the past. But as matters now stand, there is no safety, no bars to keep Satan out. And is the work of God to go on thus? Bitter have been your feelings, and without a cause. I dare not smooth over matters. The time has come when we must know who is on the Lord's side. The cause of God calls for immediate action, and those who cannot endure the smallest test of their fidelity now—what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus? *1LtMs, Lt 7a, 1860, par. 39*

The feelings of Jennette [Frances Jennette Stevens] and Angeline [Angeline Andrews (née Stevens)] have not been in union with the work of God. They have chosen to believe that their course and ways have been right rather than to believe the visions, but the time will soon come when they will be compelled to see matters as they are, when the past will be too late for remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek. *1LtMs, Lt 7a, 1860, par. 40*

I saw that you could help in the cause of God if you were right, but in your present state, with your feelings, you would only be a curse. *1LtMs, Lt 7a, 1860, par. 41*

There have been two spirits in the office at Rochester and two spirits in the office at Battle Creek, and the Lord has shown me that the spirit of reproof should never die out of the office. It will live there just as long as the office exists. If Uriah and James are connected in that office, their interests are one, and the barrier that has been placed between them must be broken down and they be in perfect union, having confidence in each other, or not labor in connection at all. I saw that you have cruelly wronged James without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and yourself. Read it all over and see if it has been heeded. *1LtMs, Lt 7a, 1860, par. 42*

I saw that the Lord's hand has sustained James, but your feelings have been to tear him down. *1LtMs, Lt 7a, 1860, par. 43*

Harriet, may the Lord give you a full sense of the part you have

been acting. Your selfish feelings would lead you to tear Uriah from the office that you might enjoy his company more exclusively yourself, but it would be a fearful step for you both. *1LtMs, Lt 7a, 1860, par. 44*

I have been shown faults and wrongs of individuals who professed perfect confidence in the visions, but found fault with the instrument. The natural feelings of their heart rise up in rebellion against the visions which had exposed their errors and evil. Instead of humbly acknowledging they had erred, they found fault with the manner in which the vision was delivered. They took the position that a part of it was correct and a part of it was a mistake, [that] I had been told circumstances and thought that the Lord had shown them to me in vision. *1LtMs, Lt 7a, 1860, par. 45*

Has God placed His work in such a careless manner that man could fashion it to suit his own inclinations, receive that which was agreeable to him and reject a portion? Would God give visions to correct His people of their errors and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what application of them they pleased? This is not the way that God works. If God reproves His people through an individual, He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted. *1LtMs, Lt 7a, 1860, par. 46*

The visions are either of God or the devil. There is no half-way position to be taken in the matter. God does not work in partnership with Satan. Those who occupy this position cannot stand there long. They go a step farther and account the instrument God has used a deceiver and the woman Jezebel. If, after they had taken the first step, it should be told them what position they would soon occupy in regard to the visions, they would have resented it as a thing impossible, but Satan leads them on blindfolded in a perfect deception in regard to the true state of their feelings until he takes them in his snare. Grievous sins have been rebuked in individuals whom the church was holding in close fellowship, believing them to

be devoted, sincere Christians. The persons reproved have risen up against the visions, contradicted their truthfulness, and have received the sympathy of some of the church, but time has proved the visions correct. Facts have been brought to confirm and establish them. *1LtMs, Lt 7a, 1860, par. 47*

At times I have had but little courage to write to individuals what I had been shown in regard to them, for so many take the visions which have been written to them with feelings of the deepest anguish and in tears. They lay it aside, some with a feeling of indifference; others say, "I believe the visions, but Sister White has made a mistake in writing it. She has heard reports of these things and has got it mixed up with her visions and thinks she saw it all." Oh, what a fixing up in this! What foolish positions Satan will lead some to take in their blindness, who are unwilling to humble themselves and see and confess their faults. *1LtMs, Lt 7a, 1860, par. 48*

The heart is deceitful above all things, and desperately wicked. Satan exults that he can lead individuals to deceive themselves into a belief that they are right, when God frowns upon their wrongs. God "seeth not as man seeth," and when He shows what is in erring man's heart and the message is trampled underfoot, and he turns from it, saying, "There must be a mistake in the matter; I am about right," they are like the Pharisee who repeated his good works: "I fast twice in the week, I give tithes of all that I possess. I thank thee, that I am not as other men." Luke 18:12. *1LtMs, Lt 7a, 1860, par. 49*

They comfort themselves with their good deeds and Satan then directs their mind in a channel to please himself. Many times have I felt to say, O, my soul, can'st thou persevere in such a warfare as this? Then again I could say, The battle is the Lord's, and if I am a co-worker with Him, the victory will be ours. *1LtMs, Lt 7a, 1860, par. 50*

When the Lord sees fit to give me a vision, I am taken into the presence of Jesus and angels, and am lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. *1LtMs, Lt 7a, 1860, par. 51*

At times I am carried far ahead into the future and shown what is to take place. Then again [I] am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call to mind the first circumstance; but when brought before a company where that vision applies, the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible to call up things which have been shown me unless the Lord brings the same before me at the time and on the occasion that He is pleased to have me relate it. *1LtMs, Lt 7a, 1860, par. 52*

**Lt 8, 1860**

Andrews, J. N.

Battle Creek, Michigan

June 11, 1860

Portions of this letter are published in *1Bio 417*.

Dear Brother John [Andrews]:

While at Knoxville, Iowa, some things were shown me in regard to the state of things in the office and at Battle Creek. I saw that there were grievous things in the office. *1LtMs, Lt 8, 1860, par. 1*

Harriet [Harriet Newall Smith (née Stevens)] has felt very wrong toward James [James Springer White] and has had a bad influence upon Uriah [Uriah Smith]. I was pointed back to Paris and Rochester [and saw] that the past has never been straightened. The feelings then were that James was censorious and severe and that reproofs were given which were not needed. I saw that the reproofs given in Paris were no more severe than the case deserved, and you two families linked together strengthened each other's hands against Brother White and were free to exchange remarks concerning him, calculated to injure him. There was deep selfishness manifested in Paris, which was very displeasing to God, but those reproved for this despised [the reproofs], chose their own course, and shut their eyes from the light, notwithstanding the multiplied evidences that the Lord had given them of the correctness of the visions. *1LtMs, Lt 8, 1860, par. 2*

Opinions there formed with you and Harriet, you brought with you to Rochester and to Battle Creek, and they still cleave to Harriet like the leprosy. She has a greater desire to please her relatives and particular friends than she has to please God. When Harriet is consecrated, then she can be of use in almost any station, but when she lacks consecration or when a reproof is given in the office, the old feelings and prejudices arise that existed in Paris. They have never been confessed and healed, but the pestilent matter is ready to break forth at the least rupture. These things

have affected Uriah, and instead of James and Uriah standing together in their work, which is so closely connected, there has been no union between them. There has been, on Uriah's part, a lack of confidence in James that is occasioned by the long, connected chain of circumstances as far back as Paris. I saw that there was no union or real belief in visions with Uriah and Harriet, and yet they are right at the head of the work of God. And I saw that you have not taken a decided position in regard to the past, and your position influences Harriet and Uriah much. *1LtMs, Lt 8, 1860, par. 3*

I was shown that the work of God could go on in this way in the office no longer, that God's work in the past should be acknowledged and a decided stand taken upon it or it should be rejected as of the devil. *1LtMs, Lt 8, 1860, par. 4*

You and others in Paris have let your feelings and impressions stand in the way of the testimonies given of God, and when reproofs have been given, they have been utterly neglected. Selfish feelings have kept those in Paris from receiving the testimonies given. You first sympathized with them and began to move in the fog, and at the time the office was removed to Battle Creek, your influence went on the side of the enemy. I saw that God would have us leave Rochester just when we did, and there has been a lack of frank acknowledgment on your part and that of Uriah, Harriet, and others, that our leaving Rochester at the time we did was the special work of God, notwithstanding the most positive evidence has been given to seal that whole work as of God—the prosperity God has given the office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God's special work. Things are left at loose ends in a fit state for Satan to tangle into a perplexing knot. *1LtMs, Lt 8, 1860, par. 5*

The dissatisfaction and warfare against the reproofs and visions borne in Paris and Rochester must be seen, felt, and acknowledged or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given all the past is called up and the same warfare commences and they sympathize with those who are wrong. *1LtMs, Lt 8, 1860, par. 6*

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. If one has been reprov'd or censured, you have weakened yourself and displeas'd God by sympathizing with him. You forget that in doing this you are a coworker with the evil angels. God lays a burden on His servant, that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excus'd, but must do his duty regardless of consequences. Who, then, deserves the sympathy—the one who feels the burden and in the fear of God discharges his duty, or the erring one who caus'd this burden by grieving the Spirit of God? *1LtMs, Lt 8, 1860, par. 7*

Some are constantly complaining of his severity, but are they to be judges whether an erring individual should have a severe or a mild rebuke? The work of all is not the same. One fills one office, another some other, differing office. Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His faithful instruments to reprove selfishness and sins and will not shun to declare the whole counsel of God, whether men will hear or forbear. *1LtMs, Lt 8, 1860, par. 8*

I have ever been shown that individuals will rise up against the plain testimony, for it does not suit their natural feelings. They would desire smooth words spoken unto them and to have peace cried in their ears, but this is not the work God has assigned us. Individuals have been watching James with jealousy and suspicion, and feelings of prejudice have been communicated to each other while he was left in darkness as to the real state of their feelings. *1LtMs, Lt 8, 1860, par. 9*

I saw that a great trial was before the church at Battle Creek, and that James must be careful whom he trust'd or confid'd in, for he was watch'd by those in the office, especially Uriah and Harriet. The messages which God gave in Paris have been doubt'd; the plain reproofs my husband there gave were not received. He was look'd upon as being hard and severe, but I saw that had he borne a more mild testimony he would have merited the displeasur of God. *1LtMs, Lt 8, 1860, par. 10*



The feelings of those in Paris were not in union with the spirit and work of God, and they had not the least realizing sense of the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. Instead of putting away their wrongs, they dwelt upon Brother White's harshness and linked together in their unbelief and dissatisfaction. Satan helped them in the matter until great darkness covered them as to their true state. *1LtMs, Lt 8, 1860, par. 11*

Brother John, you sympathized with those in Paris. Your judgment and sympathy were perverted and you too often stood on the side of the enemy's ranks. This arose from not having your sympathy and influence with those whom you should have confidence in, and letting those stand alone who were not in sympathy with the work of God. Satan has had his will in the matter and shaped things to please himself. Satan has been working secretly to affect and tear down the work of God. *1LtMs, Lt 8, 1860, par. 12*

I saw, Brother John, that you have suffered in your mind extremely. Satan magnified many things before which you stumbled, and you have looked at matters in an entirely wrong light and presented them before others. *1LtMs, Lt 8, 1860, par. 13*

**Lt 9, 1860**

Frisbie, Brother

Battle Creek, Michigan

June 17, 1860

Previously unpublished.

Dear Brother Frisbie:

As my mind has received some relief from the heavy burden which has lain upon me for those in the office, other cases have burdened my mind from which I must free myself. *1LtMs, Lt 9, 1860, par. 1*

When I was shown that the Lord would have a shrewd manager in the office, I saw the necessity of this. Uriah's [Smith] easy manner would lead him to keep silent in many things when he ought to speak, [and] to suffer things to be introduced into the office which should have no place there. To save the feelings of an individual or two, he would go contrary to his own judgment. *1LtMs, Lt 9, 1860, par. 2*

I was shown [that] this has been the case in regard to your writings. The Lord has not called you to write, neither has He been pleased with the steps you have taken [in] preparing books. You are not qualified or competent for the work, and it has injured you. You are too easily lifted with success in preaching and you get above the work, and then God removes His Spirit from you and leaves you to labor in your own strength, and your lack of spirituality injures the cause instead of helping it. Unless you can have the Spirit of the Lord to help you, your labors are worse than thrown away. *1LtMs, Lt 9, 1860, par. 3*

I saw you were touched and felt wrong because James has plainly told you the truth. Your mind has been laboring in trial, and wrong feelings have rankled in your breast, and have had an influence on others. He told you plainly the truth. His views and Brethren Andrews' and Uriah's were the same, but they would not have spoken them to you; and self rose up against James and your mind

was prejudiced against James. It was a delicate matter for any one to touch, but James shouldered the disagreeable task, relieving Uriah and John of a burden. This, I was shown, was the great cause of dissatisfaction on the part of individuals against James. He will speak in defense of the cause and to keep it clear from rubbish. Others who have influence, see it, feel it, are burdened over [it]; but will not venture to take the censure upon their heads. Brother White talks out plainly his feelings. Those who have been burdened are gratified, but Bro. White receives the hard feelings; and influences are exerted against him for these things, and he is left to bear the censure alone. *1LtMs, Lt 9, 1860, par. 4*

You are too easy, do not take care upon you, do not possess energy enough, and have too little spirit of the third message. You esteem your own ability too highly, and while preparing those books, if you had been humble, seeking earnestly for the Spirit of the third message, it would have been much better for you and the cause of God. *1LtMs, Lt 9, 1860, par. 5*

I saw that greater care should be taken than ever has been in regard to what is published in that office. A decided position must be taken, whether individuals are pleased or tried and disaffected. God is pleased with plainness of speech and frankness in all things connected with the office. The work of God must not be marred or mangled to suit any individual. You have had a very free, easy life, free from responsibility and mental anguish, and are not at all prepared to understand the position and life of care Brother White has had. God regards it, although man may be indifferent to it. I was shown that your visit to Monroe was of no benefit, but proved an injury. God did not bless your labors. Your preaching lacked the power and spirit of the message; you were not right. *1LtMs, Lt 9, 1860, par. 6*

E.G.W.

Please copy this and return me the original. *1LtMs, Lt 9, 1860, par. 7*

## Lt 10, 1860

White, J. S.

Battle Creek, Michigan

October 12, 1860

Portions of this letter are published in *1Bio 426*.

Dear husband:

Your letter was received by the family last night and read by me this morn. Was glad to have a few lines from you.*1LtMs, Lt 10, 1860, par. 1*

We are all doing well. We think the ague is broken upon me. Yesterday was altogether the best day I have had. I feel quite encouraged that I shall soon get about. Willie's hand has not troubled him at all. The children seem to be doing well. Brother Smith was here yesterday to work. The children helped him.*1LtMs, Lt 10, 1860, par. 2*

I have felt quite anxious about you, feared that anxiety and loss of sleep would prostrate you, but your word "arrived at Chicago well and safe," has quieted my fears some. Take good care of yourself and may the Lord prosper us all that we may meet again in health is my prayer. Let not despondency weigh down your spirits and do not feel anxious about home. I shall be (I think) in the parlor in another week, and will do what I can to instruct my children, advise and counsel them. One week may do much toward overcoming my lameness. I am yet a cripple, yet gain upon it some.*1LtMs, Lt 10, 1860, par. 3*

I shall expect a letter as often as once a week, and will write you, if able, as often.*1LtMs, Lt 10, 1860, par. 4*

You may be assured I miss your little visits in my room, but the thought you are doing the will of God, helps me to bear the loss of your company.*1LtMs, Lt 10, 1860, par. 5*

Our nameless little one grows finely, weighed him last Wednesday. He then weighed ten pounds and one quarter. He is well. Willie is reading to Sister Benedict. He has lessons every day and I can see he progresses fast. My hand trembles, so fear you cannot read it. *1LtMs, Lt 10, 1860, par. 6*

In much love from your Ellen. *1LtMs, Lt 10, 1860, par. 7*

**Lt 11, 1860**

White, J. S.

Battle Creek, Michigan

October 22, 1860

Portions of this letter are published in *1Bio 426-427*.

Dear Husband:

As there is a box going to you, thought I would pen a few lines. My health is improving. The children are well and obedient. We shall keep help if we can get it for a few weeks. Help is scarce. The little nameless one is fat and rugged, and very quiet, has not had a cold yet. *1LtMs, Lt 11, 1860, par. 1*

Bro. Frisbie has moved back to the Creek and rented the Towser house. *1LtMs, Lt 11, 1860, par. 2*

I am troubled with the neuralgia in my jaws. *1LtMs, Lt 11, 1860, par. 3*

For a few days past, I have realized the mercy and goodness of God in sparing my life. I feel like devoting myself unreservedly to God. We have had some melting, earnest seasons of prayer for an earnest of our acceptance with God. I have deep feeling for our children and we have had good freedom in praying for you. We believe the Lord will sustain you and give you of His free Spirit. *1LtMs, Lt 11, 1860, par. 4*

October 24

I must send this today. I am getting along as fast as can be expected. Have had no pull-backs yet. Come up very slow. The baby is five weeks old tomorrow, a fat, hearty fellow. He takes so much nursing, I am very hungry most of the time. Appetite good. The children are all well. No ague. I received a letter from Bro. Abbey's family yesterday; all well. Sister Abbey writes very affectionately. Lucinda is well and they were all overjoyed to see

her at home. *1LtMs, Lt 11, 1860, par. 5*

Father and Mother Harmon would go into Thomas Meade's house immediately if they could get it for fifty cents a week until a tenant is found that will occupy it. What do you think? Write and tell me. I thought it might be well for them to get by themselves if possible. They have said nothing to me about the matter yet. *1LtMs, Lt 11, 1860, par. 6*

Brother Benedict's family are settled. They pay fifty cents this winter and seventy-five in the summer. They have rented their place. Sister Frisbie is soon to have an addition to her family. There seems to be a general increase in the families of ministers. *1LtMs, Lt 11, 1860, par. 7*

Bro. and Sister Benedict spent Monday evening with me. It was a pleasant interview. Next week shall get Bro. Kellogg's horse and get Stephen to give me a ride. He can help me in and out [of] the wagon better than any one. I think it would strengthen me much to ride out and take the air. We have just weighed the yet nameless one. He weighs twelve pounds and a half, good weight. *1LtMs, Lt 11, 1860, par. 8*

The children are doing well; are quite steady; are not perfect—this we do not expect of children. *1LtMs, Lt 11, 1860, par. 9*

We have received letters and names from Noah Lunt of Portland. Brother Foy has written to know if you are to employ John in the office after his two years are up. *1LtMs, Lt 11, 1860, par. 10*

George was in this morning and says they have been looking for a line from you for some days. All those books concerning Uriah and Harriet are yet in the office. He wishes to know whom to send them to. And he says [there are] other things you promised to direct about. I have just sent Edson in to Grandpa to get measured for a pair of boots. I do not feel willing for him to go with poor boots and shoes and get a cough on him. *1LtMs, Lt 11, 1860, par. 11*

It looks like a long, long time before you return home, but we know you will feel as anxious to get home as we are to have you. We pray for you and believe that the Lord will prosper you on your

journey. If you would write what times you would be at different places, I should like it because I can then sometimes send two letters to a place. Write me often. I am anxious to hear from you.*1LtMs, Lt 11, 1860, par. 12*

Yours affectionately.*1LtMs, Lt 11, 1860, par. 13*



**Lt 12, 1860**

White, J. S.

Battle Creek, Michigan

October 28, 1860

Portions of this letter are published in *6MR 189*.

Dear Husband:

I received your two last letters, [one] on Thursday night, the other Friday. I am pleased to hear from you often, for then if you are well I do not worry about you. *1LtMs, Lt 12, 1860, par. 1*

We received a letter from Wilcox. Brother Cornell answered it in a letter to Brother Czechowski. He wrote very plainly and I feared censured Brother C. a little too much. Brother C. has written and I will send the letter to you in this. I pity the man, for he has had miserable advisers, who have led him into difficulty. *1LtMs, Lt 12, 1860, par. 2*

George and self have written Brother C. as comforting a letter as we could under the circumstances. We shall make up a box and send to the family the things sent in for the poor. It will do them much good this winter. I shall write to Convis to help and to Bro. Byington's family and we can make out a box, I think, worthy of sending. We have stockings and socks which will be of good service to them and unless they have them, will not be used this winter. I shall send a bed quilt that has been handed in for the poor. *1LtMs, Lt 12, 1860, par. 3*

My health is better than when I last wrote you. I improve every day. For the first time rocked and dressed the babe this morning. Am now rocking him and writing. Willie has gone to Sarah's for milk. She owed me sixty cents and I thought I would take it in milk. *1LtMs, Lt 12, 1860, par. 4*

Last Friday, Sister Kellogg came with their team for me to ride. Jenny and Sister K. helped me in and John Degue took me out in

his arms. It seemed rather odd to have to borrow a man to help me out of the buggy. I endured the ride well. If it is pleasant shall ride out again this week. The baby worries some days but not a bit of trouble nights. I have thought if I would lie abed with him all day he would be very quiet. *1LtMs, Lt 12, 1860, par. 5*

I think if you stay until the 27th of November it is plenty long enough. It is very lonely here without you. The boys make a great deal of the baby. He is crying. I must stop. Have had him in my arms nearly all the forenoon. *1LtMs, Lt 12, 1860, par. 6*

Two o'clock P.M. As soon as I resume my writing, the baby begins to nestle, notwithstanding I rock and write at the same time. *1LtMs, Lt 12, 1860, par. 7*

We received a letter from Thomas [Mead]. He is worse. While walking from Brother Andrew's home an ulcer broke on his lungs. He has not felt as well since. He raised more blood than at any one time before. He does not expect to live and has decided to remain in Iowa and purchase about twenty acres of land which will support Mary without her working hard after he is gone. He has sent for his things to be sent on immediately. Brother Farnsworth and others are attending to the matter. *1LtMs, Lt 12, 1860, par. 8*

Father and Mother White are as well as usual. There is no news in particular to write about. Sister Benedict comes to see me quite often, and spends the afternoon. If I am prospered shall visit some next week. *1LtMs, Lt 12, 1860, par. 9*

We have some excellent seasons of prayer. I have tried to take hold of the arm of the Lord and have realized strength. I hope you will continue to be of good courage. I shall try to take good care of my health and hope you will do the same. *1LtMs, Lt 12, 1860, par. 10*

How much can my father and mother have Thomas' place for? Perhaps they will buy it. Thomas wishes it to be sold. *1LtMs, Lt 12, 1860, par. 11*

I sent you a letter at Wassonville. You do not speak of receiving it, but there was nothing special in it. *1LtMs, Lt 12, 1860, par. 12*

Come home when your work is done. I would not urge you out of the way of your duty. May the Lord abundantly bless you, is the prayer of your Ellen.*1LtMs, Lt 12, 1860, par. 13*

**Lt 12a, 1860**

White, J. S.

Battle Creek, Michigan

October 1860

Portions of this letter are published in *2MR 248-249*; *6MR 298*.

Dear husband:

I find my hand trembles this morning, but will do the best I can in writing. *1LtMs, Lt 12a, 1860, par. 1*

I am gaining slowly. We found it impossible to get along without any help, but we have hired Caroline Grant to help a few weeks, which answers well. Jenny was getting tired and needed a change. She is an excellent baby tender. I think we shall get along well. All help is very scarce now. *1LtMs, Lt 12a, 1860, par. 2*

Brother Benedict moved yesterday into the Fult's house. The children are well. The boys seem steady and quite ambitious to do what they can in the office. I have now commenced to pray in the family myself and feel grateful for the privilege of kneeling once more with my family. *1LtMs, Lt 12a, 1860, par. 3*

The little nameless one was weighed this morning. He weighed eleven pounds and three-quarters. He is quite good-natured. We have no ague now. The boys have been free from it since you left. It hung upon me for a while, but I am now free from it. *1LtMs, Lt 12a, 1860, par. 4*

What do you think of Thomas buying land in Waukon? It seems lonesome here, sometimes. If you could be here to lift me in and out of a wagon I should ride out and should gain faster. Cannot walk but a few steps yet, but can see I gain some. *1LtMs, Lt 12a, 1860, par. 5*

We shall try to live for the glory of God. Do not feel anxious for us. We do not forget to pray for you. Hope you will be free in the Lord. I

feel grateful to God that He has spared my life to again take my place in the family, but your place at the dining-room table is vacant. *1LtMs, Lt 12a, 1860, par. 6*

I enclose a letter from Brother Bragg. Can write but little; am not strong enough. *1LtMs, Lt 12a, 1860, par. 7*

Yours affectionately, *1LtMs, Lt 12a, 1860, par. 8*

Ellen G. White

Please write if you intended that the boys should have steady employment in the office until your return. Henry says you told him he could do as he pleased, work in the office or about home, after the hurry was over in the office. I told Henry I did not so understand it. I thought one day each week could be spend about home, the rest of the time in the office. Please write your wishes and all will be well. We want to follow as you think best in these things. I do not see much to be done at home. *1LtMs, Lt 12a, 1860, par. 9*

**Lt 13, 1860**

White, J. S.

Battle Creek, Michigan

November 7, 1860

Portions of this letter are published in *6MR 189*.

Dear Husband,

We are as well as usual this morning. I am gaining every day. Do not go out much for fear of taking cold. The children have no colds yet and are quite well. We try to put our trust in the Lord and we do not believe it is in vain. *1LtMs, Lt 13, 1860, par. 1*

I felt sad when I received your last letter that your lungs were affected. I hope you are better. I thought of the place you were going to, the excitement in Mauston that we feared was not genuine, and a sad weight rested upon me for you. But we have prayed earnestly for you and sent in your case to the church for them to pray for you. We believe that God will hear prayer and strengthen you and give you freedom and access to the hearts of His people. *1LtMs, Lt 13, 1860, par. 2*

Brother Loughborough returned home last night. Is in good spirits. Mary is going with him next. She is humble and is in a good place. She comes to see me every day. Has dressed my babe. *1LtMs, Lt 13, 1860, par. 3*

In the evening I found that this letter could not reach you at Marquette so I shall not send it there but to Monroe. When Brother Loughborough told me the letter would not reach you, I left it. Brother Lyon got Brother Kellogg's horse and carriage and came for me to [go and] visit them. Have been there all day. The three children went to the Office. Took their dinners and at night came to eat supper at Brother Lyon's with us. Sister Kellogg and Mother, Jenny and Sister Benedict visited with us also. We had a pleasant visit. *1LtMs, Lt 13, 1860, par. 4*

I see by your letter you fear we have moved too fast in sending to Czechowski. We have not sent yet and shall not till you return. We did not think of sending much, only those things sent in for the poor and clothes that George or some others could not wear. But it will take time to get up a box, and I am desirous to have brought in from other places what is on hand. We have had no help in the house for a week and do not desire any unless it is better than that we have had. Miserable help. Jenny and I get along better alone.<sup>1</sup>*LtMs, Lt 13, 1860, par. 5*

I received a letter from Lucinda. She states that Ranselo [Bennett] is dead. We cannot mourn. She says Nathan is sick. They need help and inquire of you if Johnny is to work in the Office. Say their mind has been some on John and inquire your mind about it.<sup>1</sup>*LtMs, Lt 13, 1860, par. 6*

Willie goes to the Office with the boys and helps carry books. He seems very lonesome at home alone. Brother Loughborough has just left here. I have asked him particularly about the state of things in New York. He says after the publication of the matter they had nothing to fight against. They agreed to it all. In Ohio Brother Butler, he thinks, has made all the difficulty and he is to work the other way now. At Lovetts Grove Brother Holt's case was taken up and the vision given for him read. It had quite an effect. There had been a division in the church but they left altogether a better state of things.<sup>1</sup>*LtMs, Lt 13, 1860, par. 7*

Brother Loughborough said after he had preached strongly upon the gifts, Brother Holt got up and tried to back him up and said "we were to desire earnestly the best gifts." Brother Waggoner wrote on a slip of paper and slipped it into Brother Holt's hand. Brother Loughborough saw it. It was this: "Does not your testimony today contradict what you have taught privately?" He hung his head in confusion, and then confessed that he had not been right. Said he "did not know that the vision meant that he must not go in some large places, and thought the vision did not mean that he must not labor with the tent," etc. Brother Waggoner and Loughborough stood together and labored faithfully, turned out of the church all of them and then took them back one by one, as they confessed humbly to each other. Brother Loughborough says Brother

Waggoner is in a good state of mind. *1LtMs, Lt 13, 1860, par. 8*

[J.W., in *The Review and Herald*, November 27, 1860:] At a later date the letter says: While visiting at Bro. Lyon's, Bro. L. brought me two letters from you, which I read, and all seemed to rejoice, for all the church had made your case a special subject of prayer. Matters at Mauston, Wis., had troubled us all, and I feared you would be discouraged to find things in such a state. But the Lord has been to you a "strong hold in time of trouble." While searching for a verse for Willie, I opened to these words, which Willie committed to memory to repeat in Sabbath-school: "The Lord is good. A strong hold in the time of trouble, and he knoweth them that trust in him." [*Nahum 1:7.*] At these words I wept, they seemed so appropriate. The whole burden on my mind was for you, and the church in Wisconsin. *1LtMs, Lt 13, 1860, par. 9*



## Lt 14, 1860

White, J. S.

Battle Creek, Michigan

November 19, 1860

Portions of the letter are published in *2MR 249*; *5MR 175*; *6MR 189-190*.

Dear husband:

I have just come from Ceresco. Left Battle Creek one week ago today. Visited at Brother Glover's and they took great pains to make us happy. The whole family went and the boys had a good, free time in the country. I let them run and race as much as they pleased. Brother Glover brought us down to the cars today, and as we entered the depot we met Mary Loughborough and Martha Byington. John had brought Martha down and waited for the purpose of taking us back home. Martha handed me seven letters—two from you, one from Czechowski, one from Brother Hull, from Daniel Bourdeau, McFurson with five dollars for the poor fund, one from Brother Snook. *1LtMs, Lt 14, 1860, par. 1*

We felt badly that you should suffer anxiety on our account. I had company and the babe was quite wearisome and I did not write until Tuesday, all the time thinking a letter would then reach you at Marquette. But Brother Loughborough said it would not, therefore I did not write. *1LtMs, Lt 14, 1860, par. 2*

We are well as usual. Babe is fat and healthy, weighed last Thursday fifteen pounds. He promises to be a very rugged boy. *1LtMs, Lt 14, 1860, par. 3*

Jenny is as well as usual. Willie is gaining in flesh. I am doing well; get extremely tired, sometimes, but get rested nights. Babe is quiet and good nights, but I will tell you one thing, he is so hearty it will cost you quite a bill to keep me and him. He eats and throws it up and is just as greedy to eat again. My appetite is good. Food sets well. *1LtMs, Lt 14, 1860, par. 4*

We have all just taken supper at Brother Loughborough's. They are hearty, good, and free; consider it a privilege if they can serve us in any way. *1LtMs, Lt 14, 1860, par. 5*

I thought it might not do the boys any harm to have a little excursion in the country, and I could visit a little and while away the time in your absence. Willie enjoyed himself well. Was sorry it was time to come home. The boys played with Eli and worked a little and hunted a little. It was a great treat for them. *1LtMs, Lt 14, 1860, par. 6*

George [Amadon] and Martha marry this week. Friday I think. *1LtMs, Lt 14, 1860, par. 7*

Brother Byington went to Parma, to Burwell, and by being very decided and urgent got his money and had John Loughborough put it in the bank in Battle Creek in your name, for Martha; so I suppose there is a market for your house. *1LtMs, Lt 14, 1860, par. 8*

Dear husband, the time of your absence is nearly ended. One week more brings you home. We shall all be rejoiced to see you home again. All as well as usual in Battle Creek, as far as I know. *1LtMs, Lt 14, 1860, par. 9*

I feel very thankful to the Lord for giving you such good health and I am almost well again, but not strong. Your great boy pulls upon my strength and I have to live by eating. *1LtMs, Lt 14, 1860, par. 10*

If you can find any garlic, please bring home a good bunch of them, for they are needed. *1LtMs, Lt 14, 1860, par. 11*

The boys are all abed, the fourth one in his crib. It is past my bed time. I must close. *1LtMs, Lt 14, 1860, par. 12*

We do not forget to pray for you. *1LtMs, Lt 14, 1860, par. 13*

Yours in much love. *1LtMs, Lt 14, 1860, par. 14*

**Lt 15, 1860**

White, J. S.

Battle Creek, Michigan

November 21, 1860

Previously unpublished.

Dear Husband:

I put a letter in the office yesterday for you and told you that we were all well; but Monday night our child was taken sick in the night and all day yesterday was very sick—dangerous. Today not so much distressed but he is not out of danger. He is a very sick child. I thought you had ought to know this and then you could do as you pleased about returning. *1LtMs, Lt 15, 1860, par. 1*

Sister Benedict was with me all day yesterday. Sat up with the child all night and is with me today. *1LtMs, Lt 15, 1860, par. 2*

We prayed for it last night. It was relieved immediately but he is still a very sick child. *1LtMs, Lt 15, 1860, par. 3*

In haste. *1LtMs, Lt 15, 1860, par. 4*

**Lt 16, 1860**

Green, Deloss B.

Refiled as *Lt 33, 1868*.

**Lt 17, 1860**

Hall, Lucinda

Battle Creek, Michigan

October 24, 1860

Portions of this letter are published in *5MR 428*.

Dear Lucinda [Hall]:

We received yours and your mother's letters in due time. We felt anxious to hear from you sooner and felt some like scolding you because you did not write. *1LtMs, Lt 17, 1860, par. 1*

I am now gaining strength as fast as could be expected; stay in the sitting room and eat in the dining room. We have just weighed our nameless one. He weighs twelve pounds and a half—good weight. He is fat and healthy. The small clothes we made for him can but just touch around him; shall have to exchange for the larger set very soon. *1LtMs, Lt 17, 1860, par. 2*

It is very difficult to get any kind of help in the house. After Sister B. [Benedict] left, we found we could not get along. We hired C. [Caroline] Grant about a week, and Addie Jones is now doing our work for a week or two. She was already on her way to the cars to go to Burlington to her mother. Jane insisted and she consented to stay one week and has partially promised to stay two. We must have help. Baby has to be tended much of the time. I am too weak to tend him. Jenny is an excellent hand to tend baby, yet she cannot do this and the housework too. When I get strong I shall try to do without a girl, but fear we shall have to whether we want to or not before that time. *1LtMs, Lt 17, 1860, par. 3*

We miss you very much. I have felt so lonesome that I could not prevent two or three crying spells. When I get stronger I hope I shall bear up a little better. *1LtMs, Lt 17, 1860, par. 4*

Sister Abbey, thank you for your sympathy and kind regard for me. I wish I were with you while James is absent, but this is

useless. *1LtMs, Lt 17, 1860, par. 5*

Mary Loughborough dresses the baby every morning. Jenny sleeps on the lounge as Sister B. did. Brother and Sister B. spent the evening with me last Monday. Had a pleasant interview. They have moved up in the Fults house where Sister Pratt used to live. They have rented their house down street and pay for the Fults house only fifty cents a week for winter and seventy-five in summer. They can rent their house for double this. Brother Frisbie has moved back to the Creek. The children have had no ague since their father left. *1LtMs, Lt 17, 1860, par. 6*

I wish I had just such a girl as Lucinda with me this winter. I sometimes despair of ever gaining my strength again. Yet I have committed my case to God. He will order all things aright. Pray for us, for we need help from on high. You are very near to us. May the Lord abundantly bless you all is our prayer. Much love to all the children and your father and mother. I feel disappointed that I could not have had a visit with them myself. *1LtMs, Lt 17, 1860, par. 7*

In love. *1LtMs, Lt 17, 1860, par. 8*

**Lt 18, 1860**

Hall, Lucinda

Battle Creek, Michigan

November 2, 1860

This letter is published in entirety in *8MR 15-16*.

Dear Lucinda [Hall]:

It is five o'clock. I improve this opportunity while the yet nameless one is asleep. (Send him a name.) He needs much attention. Never did I miss you as now. We have had Addie Jones to help us, but I should wish to be delivered from such help. She is just good for nothing; shall not keep her after this week. I employed her that Jenny might be released to take care of me and tend the baby; but instead of that, Jenny did the washing and I was left without help until about four o'clock, and felt almost crazy with weakness. I told her to tell Jenny I must have help. She said to her, "Sister White says she will want you this afternoon." That night I could not sleep and Monday was very weak and could not sleep Monday night. *1LtMs, Lt 18, 1860, par. 1*

Sister Kellogg came for me yesterday and took baby and me home with her and we spent the day; had a good visit. Last night I rested, yet my back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for the poor. Czechowski is quite poor and we shall send a box to them in about four weeks. Mr. Warren's little girl is dead; died with croup very suddenly. They had no little chemise to lay her out in; got one of Mary Loughborough. The family, we find, are destitute of almost everything. They must have help or suffer this winter. Dr. King is near his end; can live but a few weeks. *1LtMs, Lt 18, 1860, par. 2*

Lucinda, I found a pair of shoes in the "Poor" box. Do you know whom they are from, so as to credit them to the giver? And there is a bundle of clothing—a small petticoat, a shirt, nightdress and a few such articles. Do you know from whom? They must have been handed in when I was sick. *1LtMs, Lt 18, 1860, par. 3*

We have heard from James often. He is somewhat encouraged and thinks much of Brother Snook and Brother Hull.*1LtMs, Lt 18, 1860, par. 4*

Lucinda, had I seen how much I needed just such a girl as you with me this winter, I should have made a strong plea for you to stay, but there you are at home and nothing, I suppose, will tempt you to leave it. I don't blame you, but I miss you so much I sometimes wish you had never come! I have a long cry now and then, and it does me good; I feel better afterwards.*1LtMs, Lt 18, 1860, par. 5*

My babe is a fat, healthy fellow, and takes all my strength to tend him. He is as large as a child three months old.*1LtMs, Lt 18, 1860, par. 6*

I can't endure to see things all in confusion about the house. Jenny does all she can, but she can't do everything around the house and tend baby too. I wish I were with you but this cannot be. Sister Benedict has taken a class in Sabbath School—your class. Brother Frisbie has moved back to the Creek.*1LtMs, Lt 18, 1860, par. 7*

We have had earnest seasons of prayer that the Lord would increase my strength. Do pray for me. I need help. I need strength.*1LtMs, Lt 18, 1860, par. 8*

We send love to you and all your family. In haste.*1LtMs, Lt 18, 1860, par. 9*

Ellen G. White

No sewing done since you left.*1LtMs, Lt 18, 1860, par. 10*



## Lt 19, 1860

Russ, Sister

NP

1860

Previously unpublished.

Sister Russ,

I have been shown some things in regard to you, which I will write you. I saw that you had not heeded the testimony borne to you some time ago. You have not reformed. Had you taken the course a wife should have taken, your husband would be a far different man than he is. You have nearly ruined him. His disposition is hurt and almost spoiled. He becomes jealous of his brethren. So do you if you do not receive all the attention you think you should. Your brethren and sisters have not the time or disposition to take extra trouble upon themselves to entertain you who bear no burdens yourselves in the cause of God, and who are rather a detriment than a benefit. Your conversation is such as to benefit no one. *1LtMs, Lt 19, 1860, par. 1*

Sister Russ, you do not know the first principles of truth. You have always been stubborn and rebellious, [and] always did raise a storm if you could not carry out your own desires. You have not treated your husband with respect and reverence. Your strong spirit has always borne rule. *1LtMs, Lt 19, 1860, par. 2*

Your husband deserves the pity of his brethren. He is constantly dragged down by you, his life embittered by you who should be a blessing and comfort to him. God's Word talks out your duty as plain as language can express it: *1LtMs, Lt 19, 1860, par. 3*

"Wives, submit yourselves to your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." [*Ephesians 5:22, 23, 25.*]  
"Wives, submit yourselves unto your own husbands, as it is fit in the

Lord.” [*Colossians 3:18.*]1LtMs, Lt 19, 1860, par. 4

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.” [*1 Peter 3:1, 2.*]1LtMs, Lt 19, 1860, par. 5

“Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another ... Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” [*Verses 7-9.*]1LtMs, Lt 19, 1860, par. 6

Paul instructs Timothy [Titus] to instruct the aged women that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. [*Titus 2:3-5.*]1LtMs, Lt 19, 1860, par. 7

I saw that when Sister Russ should be at home seeking to make that home orderly, comfortable, and happy for her husband and children, she is away visiting, burdening somebody else with her conversation, presence, and children. It is not the duty of the brethren and sisters to be waiting upon her, when she should be at home, diligent there in doing her duty to her husband and children. I saw in her an amazing lack of fortitude and courage. She is lonesome when alone, afraid. It would not be thus if she would act as she should. She acts so passionately, with so little self-control, [that] she has not the least confidence and faith in God. She has not a trust in Him, and is in continual fear when alone evenings. This infirmity has kept her husband in complete bondage.1LtMs, Lt 19, 1860, par. 8

It is time for him to begin to act with some independence. If his wife chooses to storm, let her storm alone. He should leave the house when she begins to fret and storm. He should not abuse himself so much as to listen to her passionate words. He has too often answered her back, and then both have sinned and manifested a

bitter hatred to each other. You have driven angels of God from your dwelling, and encouraged evil angels in crowds into your dwelling. *1LtMs, Lt 19, 1860, par. 9*

No wonder you dislike to stay alone. Your thoughts cannot be very happy. Your meditations are not divine but of a very dark nature. You fly at your children in blind passion like a tiger, and punish them severely for a very small offense, just because you feel like it. You are out of patience with yourself and with them and everybody else. The demon in you makes you do just as he wants you to, and all who come near you must suffer. At other times you pass over wrongs that need correction. *1LtMs, Lt 19, 1860, par. 10*

The children are taking lessons from their parents. Every day their mother is sowing seeds—[seeds that] will spring up, bear fruit, and yield her an abundant harvest. Instead of teaching the children patience, forbearance, and kindly regard for each other, she sets them an example which the children will never forget. It would have been better for her if she had never been born than to pursue the course she is pursuing. *1LtMs, Lt 19, 1860, par. 11*

She does no good to the cause of God. She is, rather, a burden. She makes her home miserable for herself and for her husband and children. And God cannot take to heaven such a spirit as she has, for the peace of that heavenly place would be marred with fretting, faultfinding, envy, jealousy, and self-justification. The case is hopeless without an entire reform. And she has so long done as she pleased, [and] talked as she pleased, that the evil spirit clings to her like the leprosy. In order for her to overcome, it will require constant watchfulness and unceasing prayer for heavenly aid. When God sees that she is earnest, persevering in her desires to overcome, then He will send her aid. Merely observing the Sabbath and attending meeting is no sign of being a Christian. Every privilege that you have of listening to the truth [and yet you] do not improve the light given, [and] do not act upon what you hear from God's servants, tells fearfully in the scale against you and will bring upon you heavier punishment in the end. *1LtMs, Lt 19, 1860, par. 12*

I saw that it was the duty of Brother Russ to arise, to manifest more industry and ambition in temporal matters and spiritual matters.

Also, he too often shuns hardships, [and] takes things too easy. His wife has had a most discouraging influence upon him to destroy his ambition and courage. It is his duty to manifest more industry, more zeal in his business and in the cause of God, and not only sustain his family but have the privilege of giving more freely to the cause of Truth, that the great Master may at last say, "Well done, good and faithful servant." [*Matthew 25:23.*] *1LtMs, Lt 19, 1860, par. 13*

You need the salvation of God. Every day you need His power to save. Be faithful. Let this be your motto in temporal things and in spiritual things. God help you to take hold of this work in earnest. *1LtMs, Lt 19, 1860, par. 14*

In love. *1LtMs, Lt 19, 1860, par. 15*

**Lt 20, 1860**

Friends in Mannsville [N. Y.] and Vicinity

NP

1860

Portions of this letter are published in *5MR 290*.

Dear Friends in Mannsville [N.Y.] and vicinity:

Don't allow any burdens bound upon you. Act with a clear conscience in the sight of heaven. Take a meek, humble, childlike course, but do not compromise your liberty for the fellowship of any.<sup>1</sup>*LtMs, Lt 20, 1860, par. 1*

You know what the influence has been in every place where the visions have been crushed and crowded out of meeting. Now, the visions can come from but two sources. They are of God, wholly, purely, or of Satan entirely. God does not work in co-partnerships with the devil. If they are of God, is there not the greatest danger in slighting them and smothering them? If they are of God, are they not to instruct and comfort God's people? If they are of Satan, then the Sabbath-keeping remnant are woefully deceived and instead of being in the light are in a perfect deception of Satan.<sup>1</sup>*LtMs, Lt 20, 1860, par. 2*

"By their fruits ye shall know them." Look at the lives of those who have opposed the visions. How long do they hold fast the truth? "By their fruits ye shall know them." [*Matthew 7:20*.]<sup>1</sup>*LtMs, Lt 20, 1860, par. 3*

Just as soon as you begin to crush or smother the gifts of the church or to slight them, just so soon the blessing of God leaves that church. Here is where the war is coming against the remnant because they keep the commandments of God and have the testimony of Jesus. I am sorry that this war is often started among brethren. They do not wait for the dragon host to make this war, but they fall under the temptations of Satan and commence the war themselves.<sup>1</sup>*LtMs, Lt 20, 1860, par. 4*

Brethren be free in the name of my Master, be free. Bear a free testimony whatever the consequence may be. Cling to God. Cling to the Mighty One; don't let the enemy have the least advantage. There had better be three or five in your vicinity standing in the counsel of God than five hundred half-hearted souls that hardly know what they believe themselves. Take a firm, decided stand for the whole truth. Don't be crushed by the powers of darkness. And be careful and don't take extreme views or extreme measures. Hold your freedom with meekness, with humility. Don't yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists. There has been great labor, much perseverance, and a steady pressing through conflicts and untold trials to maintain the position we now occupy of bearing a decided testimony in favor of the gifts God has placed in the church. Is this position to be readily yielded? No, no. Has not the battle for years been on this very point? This position will not certainly be yielded now when so many victories have been gained.*1LtMs, Lt 20, 1860, par. 5*

The nominal churches are in darkness and corrupt. They have shut out the gifts God has placed in the church. May the Lord enable His people to take an exalted position and live pure, that sinners in Zion, and hypocrites, may not find a place among them. We must have vital Godliness and heart holiness.*1LtMs, Lt 20, 1860, par. 6*

If the question has been asked me about introducing the visions in meeting, I do not remember it, except by Brother Ballou. I then told him, as near as I can remember, to be very cautious not to take a course to irritate. But it is very wrong for those who come in among you, understanding your faith, and then seek to bind your feelings and testimony to suit themselves. If there are those who will pull off, let them go. If the old Messenger spirit is still in their hearts, it will work out. Do your duty, leaving the event with God. If they choose to separate from you, let them go until they are perfectly satisfied and get enough of it.*1LtMs, Lt 20, 1860, par. 7*

**Lt 21, 1860**

Smith, Br-Sr. [Cyrenius]

Refiled as *Lt 32, 1859*.

## Manuscripts

### Ms 1, 1860

Diary Fragment, January 1860

NP

January 1, 2, 1860

Portions of this manuscript are published in *1Bio 410-411*.

January 1

Called to go into Brother Loughborough's. Their child is worse. Had a season of prayer. The blessing of the Lord rested upon me. We felt that the Lord of all the earth would do right.*1LtMs, Ms 1, 1860, par. 1*

It is pitiful to witness the suffering of the child, which we cannot relieve. Our arms are too short to save it. We trust it in the arms of Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." [*Matthew 19:14.*] We earnestly desire the restoration of the child. Oh, that we all may be reconciled to the will of God!*1LtMs, Ms 1, 1860, par. 2*

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John Belden visits us.*1LtMs, Ms 1, 1860, par. 3*

Write two letters, one to Brother Ira Abbey's family, one to Sister Decker.*1LtMs, Ms 1, 1860, par. 4*

January 2, 1860

Early this morning we were called up to go to Brother Loughborough's. They think their child is dying. Dress hastily and go to the afflicted family. The little one was dying.*1LtMs, Ms 1, 1860, par. 5*

Oh, how sad the sight—a mother witnessing the last agonies of her



loved one, her only child! We prayed for sustaining grace for the father and mother, that they might be perfectly reconciled to the will of God, that the little one's name was enrolled in the Lamb's book of life, to be called forth immortal at the resurrection of the just. *1LtMs, Ms 1, 1860, par. 6*

We witness the dying struggle. The little eyes are closed, no more to look on earthly things. The little prattling tongue has ceased. Its troubles are ended; quietly will it rest until the Lifegiver calls her from her dusty bed. *1LtMs, Ms 1, 1860, par. 7*

This is a dark, dreary world. The whole human family are subject to disease, sorrow, and death. *1LtMs, Ms 1, 1860, par. 8*

**Ms 2, 1860**

Testimony Regarding the Wager Family

Refiled as *Ms 12, 1862*.

## Ms 4, 1860

Testimony for the Monterey Church

NP

December 1860

This manuscript is published in entirety in *15MR 326-337*.

While at Battle Creek, Michigan, I was shown in vision the state of God's people in Monterey. I saw that a great work must be done for many of them in order for the Lord to be glorified in the midst of His people. Those who do not make an effort to arise and zealously repent of lukewarmness and backslidings, God will spew out of His mouth. The time has come for God's people to arise. They have had warning upon warning, which, for the time being, has had an effect; but not realizing their danger and making thorough work, they slide back again into the same indifferent, careless state. There are things in the church which must be corrected, for God is displeased with His people. *1LtMs, Ms 4, 1860, par. 1*

Those who have earthly possession will have a work to do, a sacrifice to make. Their temptations and trials will come on account of their property. Satan and evil angels are zealously at work to encourage in them a selfish disposition, a love of the world. This can be overcome only by watchfulness and prayer. There is danger, danger on every hand, with those who have earthly possessions—danger of their loving them too well, danger of claiming as their own what God has only lent them to advance His work upon the earth. When the truth is presented in its clearness and is brought to bear upon the heart, some, while under the warming, quickening influence of the Spirit of God, get the sacrifice almost on the altar. But they do not consecrate all fully to God, and as the saving influence of the truth wears away they lose the spirit of sacrifice, the strong foe again obtains control of the mind, the love of the world revives, and again they hug it to their bosoms and serve their treasure instead of God. *1LtMs, Ms 4, 1860, par. 2*

The battle is between truth and the love of the world. Which will obtain the victory? Will they suffer Jesus to captivate the heart, or

will they let Satan control the mind and crowd out the love of truth, so that the angels receive the charge, "They are joined to their idols, let them alone"? [*Hosea 4:17.*] All must be given up for Jesus. There are idols that must be sacrificed, dross that must be consumed, in order to reflect the image of Jesus. Again and again has the heart been affected, but the world has come in and choked the good seed [so] sown that it has not produced fruit to the glory of God. *1LtMs, Ms 4, 1860, par. 3*

The Lord has permitted Brethren Lay and Rumery to take hold of the truth, and the truth has been carrying on its purifying process in the heart. It has affected the life, and unbelievers are looking on and are surprised with the change they see. The heavenly treasure has been increasing in value to them, and the earthly decreasing and losing its attraction. These brethren are often strongly beset by the enemy, and have a hard warfare to get their possessions upon the altar. Satan and his evil angels are holding the possessions of earth in an attractive light that they may love them and idolize them. Satan and his angels would rejoice at their downfall, but angels of God are watching over them, bearing them up, that they may be an example to others that it is possible for the love of riches to be overcome, and the love of truth predominate. *1LtMs, Ms 4, 1860, par. 4*

Especially will Brother Rumery have to be guarded by the Spirit of God, or he will lose sight of the heavenly attraction and will place his affections upon earthly possessions. He must be more willing to impart freely of his substance to aid the cause of truth and secure to himself a heavenly treasure. There is too often a shrinking from duty and an unwillingness to do all that God requires. There must be a union with the body. *1LtMs, Ms 4, 1860, par. 5*

I saw that it was not only those who have property that are in danger and that have a work to do. There are individuals who are not right, who are selfish and are not governed or controlled by the Spirit of God. They have embraced the message, come right along with God's people, without the thorough work of reformation being wrought in them. Their lives are not such as adorn the religion of Jesus and advance the cause of present truth. *1LtMs, Ms 4, 1860, par. 6*

I was shown the case of Solomon Howard. He has been blind to himself. There is in him a great lack of self government and spirituality. I was pointed back and saw how it used to be with him—the passionate, wilful temper, the stubborn will, the fitful moves. There has been something of a reform, but he has been very slow to learn. The work is not thorough. He makes an idol of himself, indulges his appetite, and lives principally for himself. O that he could look back upon his past life and could see it as it is! He would be ashamed and alarmed at the little good he has done. *1LtMs, Ms 4, 1860, par. 7*

Who has been benefited by his life? He has been ready to shrink from every opportunity or opening to benefit others or do them good. There have not been in his experience living spots of self-denial to make others happy. Selfishness, self-interest, has reigned supreme in his heart. It is interwoven with his very life, and he has everything to learn if his life be filled with good works. He has so long indulged in this selfish course, so long been unwilling to deny himself to make others happy, that his case looked very dark to me and entirely hopeless unless he takes hold of the work in earnest and denies himself, denies his appetite, and does his part to defray the expenses of the church. He eats of the loaf, professes to believe the truth, and it costs him nothing, while he feasts his appetite and cannot endure that anyone should be favored or benefited by him. God despises such a spirit, and all his prayers and exhortations are a stink in His nostrils while he possesses this spirit. Says the True Witness, “I know thy works.” [*Revelation 3:15.*] A faithful record is kept of it all. *1LtMs, Ms 4, 1860, par. 8*

There is a great lack of individual responsibility, of principle. Unless he takes hold of the work in earnest, God’s people will pass along and leave him behind. Those who will be easily offended because of the straightness of the truth and the plain testimony will mar the truth of God and pass along half-hearted, neither cold nor hot, weighing down the church until God spews them out of His mouth. *1LtMs, Ms 4, 1860, par. 9*

I was shown the lack of family government. Their children control them. Sister Howard has petted and indulged and yielded to almost every wish of their children that there might not be an outbreak, for

then the father's passion is aroused and he corrects his children unreasonably, in blind passion. He must first govern and subdue himself, then can he understand to move with an even hand to subdue the tempers of his children. He has moved from impulse, with enraged feelings, which has been a ruinous example to the children. *1LtMs, Ms 4, 1860, par. 10*

Parents should subdue the will of their children with patience, firmness, and decision; and if they bring them to the house of God, have them understand it is not a place for them to act as they please, a place to feast and to manifest their set will and passionate temper. The worshipers in God's house are disturbed by unruly children. God's wrath is kindled because of these things. These unruly children should not be present when the ordinances are celebrated. *1LtMs, Ms 4, 1860, par. 11*

While these evils remain untouched everything passes along smoothly, but when the straight testimony comes and reproof and rebuke are given, there is a rising up against the straight testimony. It does not agree with the carnal mind, their carnal security is disturbed, they resist the work of God, and some will fall off. The names of those who will be purified, made white, and tried are borne into the sanctuary and mentioned by Jesus to His Father, and they are brought before the special notice of God. But those who choose their own selfish course, their own dark way, will be permitted to go on. Satan will control the will, and they will lose everlasting life. Those who are saved must yield their will, their way, and be controlled by the Spirit of God. They must die daily all the way along; die, die to self, and be purified by the truth. *1LtMs, Ms 4, 1860, par. 12*

(Brother and Sister Howard, Senior) I saw that old Brother Howard has been under the cloud in darkness but the cloud was passing away. The spirit of his companion is displeasing to God. She does not take a course to make herself and Brother Howard happy. There is too much fretting, complaining, and groaning. I saw that she did not look upon her past course in the right light. Had she conducted herself properly they need not now be homeless and Brother Howard be compelled to labor so hard to obtain the necessaries of life. Brother Howard's course has been all wrong in

the past, but it was the injudicious, determined course of his wife that drove him to desperation. She should now take a very humble place in the church, for she has brought a stain upon the cause of God. I saw that she must yield her set will, her complaining, and possess a cheerful disposition, yield to her husband and make him happy. *1LtMs, Ms 4, 1860, par. 13*

I saw that Sister Sarah Jones partakes of the same spirit as that of her mother. Brother Charles and Sister Sarah have erred in bringing up their child. He was not subdued young. Old Sister Howard petted and indulged her children until they have no power of endurance. A little difficulty or trial cast them down. Instead of developing a character and enduring trial and bearing with courage and perseverance, they sink under the cloud. Said the angel, "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trustedest they wearied thee, then how wilt thou do in the swelling of Jordan?" *Jeremiah 12:5*. The time of trouble is before us, and if there is lack of courage and ambition now, how will they pass the fearful scenes of that trying hour? *1LtMs, Ms 4, 1860, par. 14*

Some make their lives almost useless by thinking they are more afflicted than they really are. The Lord calls for a reform. Sister Sarah must exercise faith and wipe the disagreeable frown from the brow, and rather have it lightened up with the Spirit of God. Patience and endurance will effect a great work. *1LtMs, Ms 4, 1860, par. 15*

I saw the lack of government with their child. The mother and grandmother have indulged and sympathized with and excused the wrongs of the child until evil has strengthened with his strength. They have lacked an even hand and have not moved with decision. Sometimes his faults have been corrected and reprov'd, and then at other times neglected. There has been a lack of decision. He has not been restrained and subdued as he should have been. This has at times called forth great severity from the father on account of the indulgent course of the mother and grandmother. There has been a wrong all around, and the child has thought his father too severe, has despised parental authority and been impatient of restraint.

God has noticed these things. The boy's heart is fully set in him to do evil and to have his own way. Satan controls his mind. *1LtMs, Ms 4, 1860, par. 16*

Unless there is a reform, Sister Sarah will know what trials are, for God will enter the dwelling and cause sadness. Long has Brother Charles [Jones] stood up with feelings of heartache and afflictions of body and has thought he would suffer on until God delivered him. He has borne burdens, endured trials. Sister Sarah should stand by his side and encourage him instead of being in a situation ever to be helped and to demand sympathy herself. There must be a change, a reform, or one or the other will fall under. *1LtMs, Ms 4, 1860, par. 17*

I saw that Sister Sarah had not received or believed the message that had been given her, but had felt like concealing it from everyone. She can make no progress until she makes straight work of the past, overcomes affectation and complaining, and exercises the strength the Lord has given her. Although she may suffer pain, yet she should not give up to every feeling of infirmity and repining. Bear up against it. Giving up to every infirmity pleases the enemy and magnifies these infirmities until the life is useless. The course that should be pursued is to seek God earnestly for strength. Bear up, bear up; talk faith, act faith; manifest courage. Although the body feels the effects of the curse, there must be a pressure against it. Sarah sinks under it. She thinks she is worse off than she is. She talks of her infirmities, thinks of them, and makes no effort to overcome them—all of which make life miserable. *1LtMs, Ms 4, 1860, par. 18*

Others, with greater infirmities, bear up against them, and although they suffer some, they attend to their daily duties and the Lord assists them. And now, unless there is a reform with Solomon and Sarah, unless they are torn all to pieces and made over new, unless they lie broken at the foot of the cross, their spirit can never mingle with God's people. Sarah can be a help to Charles if she will get right and possess another spirit. If this change does not take place, either Charles or Sarah will sink. *1LtMs, Ms 4, 1860, par. 19*

It is time for God to work. It is time for a reform. God has beheld the



selfishness, the lack of doing others good, of her life benefiting others. Self demands every extra effort. These things must be seen, and when there is a true sense of feeling over these things, it will bring her to the borders of despair. Brother Charles must move carefully, keep his mind in the right channel, fill his place in the church, and sympathize not with wrong. *1LtMs, Ms 4, 1860, par. 20*

The straight testimony must live in Monterey, even if it cuts off the right arm and plucks out the right eye. God calls for straight and thorough work. He is purifying unto Himself a peculiar people, zealous of good works. The Lord wants Brother Charles to be a pillar in His church and adorn His cause. God has given him an excellent spirit, which He calls him to exercise in His church. If Satan can destroy his usefulness, his object is gained. He must watch against Satan's devices, and stand with firmness and decision, possessing freedom of spirit. He must wrestle for victory, press for the light, and leave all darkness behind. *1LtMs, Ms 4, 1860, par. 21*

I was shown the case of Brother and Sister Kenyon and Sardis. His will has not been restrained as it should have been. He has not, for a great length of time, regarded parental authority; has been set to have his own will, carry out his own way. Said the angel, "He has broken God's commandments, a number of them, which makes him guilty of all." *1LtMs, Ms 4, 1860, par. 22*

I was pointed back many months ago and saw a heavy mist come over him which increased to a black cloud. His situation was represented to me as being fearful, dreadful. He has given way to his own passions until they have obtained the victory and he is bound by the strong foe. Said the angel, as he pointed to Sardis, "Dishonesty, deception, covetousness, and vileness." He has long been a reproach to God's cause. These things have cursed the church until God is waiting to free them. If Sardis will even now make thorough work, humbly confess his wicked course, submit to the judgment and will of his father, the Lord will have mercy and pity him. Unless he sees his wrong and makes thorough work, he will surely lose everlasting life and be separated from his people forever. In this age the child takes the place of the father, and in order to have peace the parents take the place of the child, and this

is reversing the order in which God has placed these things. Children have no just sense of the respect and regard due their parents who have suffered so much care and anxiety for them. These things cause the frown of God to rest upon the church, and there must be a reform in order to remove the frown of God from His people. *1LtMs, Ms 4, 1860, par. 23*

I was shown the case of Brother Russ. He indulges too much in unbelief. The Lord calls upon him to stand with the church, throw his whole interest into the work. He must exercise the gift the Lord has given him and use his influence to God's glory for the upbuilding of His cause. He must let his influence be exercised to encourage the church, to stand with them, instead of discouraging them. If he will press with the people of God he will feel his heart bound with theirs. Unless he does this he will place himself where he is subject to the temptations of the enemy and will become estranged from God's people. Brother and Sister Russ must arise together. I was shown that there were those in the church who were ever ready to sympathize with the wrong and shrink from the straight testimony, fearing it will drive off some that might otherwise remain in the ranks of Sabbathkeepers. I saw that there had been many unconsecrated ones in the church at Monterey. Their hearts were unsanctified, unsubdued. God's frown was upon them, and after being often reprov'd, if they do not reform they should be cut off from Israel. *1LtMs, Ms 4, 1860, par. 24*

The overthrow of Brother Curtis was his own set, stubborn will—his unwillingness to be influenced by the judgment of the church. The first great evil was the lack of family government. Sister Curtis was at fault here. She has too often indulged and put her children forward, and her husband corrected the children in passion, yet the interference of Sister Curtis made matters worse. She was too indulgent. Both were indulgent, and when the church felt compelled to move and cut off those who were only a curse, Brother and Sister Curtis both rebelled. The course the church pursued should have been carried out at an earlier date. Such trash, such clogs, should quickly be cut off from God's people. The church should move with judgment and discretion, but these cases are too plain to need delay. *1LtMs, Ms 4, 1860, par. 25*

Brother Pierce's family are too ready to sympathize with their children, and however crooked, are unwilling for the church to take action in their case. But this is wrong. God will have only those in the church who are earnestly striving to be right. Opportunity is given to develop character, and if members of the family develop a character unworthy [of] the Christian name, they have no right to the privileges of the house of God. False sympathy must die. It commenced in heaven at the fall of Satan and has existed ever since. This sympathy has blunted the straight testimony. It pleases Satan well. *1LtMs, Ms 4, 1860, par. 26*

I was shown in regard to the poor—objects of charity. I saw that the stewards of God have no duty in the case of those who will persist in using tobacco, coffee, and tea. Some of the poor are apt to place all the straight testimony upon the shoulders of the men of property, but there is something for them to do, a work that they must engage in. They must deny appetite. Here they can make a sacrifice. God calls upon them to do it. And after they leave off these hurtful things, if they get into straitened circumstances while exerting themselves to do the best they can, it will be a privilege for their able brethren to help them out of difficulty. Many of the poor lack management and economy. They should make great efforts to reform on this. They lack judgment and should not depend on their own judgment but counsel with their brethren who have judgment, and then take their advice. But it is too often the case that those who lack judgment and management are averse to seeking counsel, therefore they make bad moves and suffer in consequence. They seem to think their judgment is sufficient. If those who are in poor circumstances take this humble course and rely upon the counsel of their brethren, then are brought into strait places, their brethren should take hold and relieve them cheerfully. But if they will not do this, but choose their own course and their own judgment, and suffer in consequence, it is better to let them learn by the things they suffer. God's people must be subject to one another, counsel and advise with each other, and the lack of one must be supplied by the sufficiency of the other. There is a lack of humility. *1LtMs, Ms 4, 1860, par. 27*

The Laodicean message loses its influence too soon. It must affect the church. The counsel of the True Witness is not heeded. The

church does not zealously repent. *1LtMs, Ms 4, 1860, par. 28*

I was shown the case of Brother Day. His interest is in the truth and he considers nothing too dear to sacrifice for the truth. I was pointed back to a certain time and saw that he had done more than God required of him, which has caused him embarrassment. He moved too strongly. He saw that there was need for something to be done and was disgusted by the slow course of those who could do something. Their unwillingness grieved him. He saw that the lack must be supplied and he moved strongly and the burden was not equally divided. Brethren Lay, Rumery, Kenyon, and Pierce should not have been so backward, but should have shared the burdens at the very time they ought to be borne. Brother Day became impatient and his brethren were grieved with him, but their error was greater than his. Brethren Pierce and Kenyon have not been as willing to bear their part of the burdens as they should have been. This lack injures their own souls. They must prize the truth above everything else and be willing to sacrifice for the truth. *1LtMs, Ms 4, 1860, par.*

29

**Ms 5, 1860**

Pure Religion

1860

Copied from *The Good Samaritan*, 02/1860.

**Ms 6, 1860**

Western Missionary Field

1860

Copied from The Good Samaritan, 02/1860.

**Ms 7, 1860**

The Case of Sr. Cranson

Refiled as *Ms 4, 1859*.

# 1861

## Letters

### Lt 1, 1861

Jones, Victory

Battle Creek, Michigan

January 1861

Portions of this letter are published in *5MR 378*; *1Bio 465*.

Dear Friend, Victory Jones:

I feel called out to write you this afternoon. While in Battle Creek three weeks ago last Sunday, the Lord visited me. All day upon the Sabbath, I felt much depressed. For weeks I had watched over my suffering child with agonizing feelings which I cannot describe, and at last I witnessed its death struggle, the closing of its little eyes, but could find no relief by weeping. My heart was full to bursting, but I could not shed a tear. His little coffin was near me in the meeting house. My eye rested upon it with such feelings of loneliness as none but a mother bereft of an infant can feel. I fainted, yet could not weep. I saw it placed in the earth and then returned to my lonely home. *1LtMs, Lt 1, 1861, par. 1*

For one week I continued to sink under the burden, until it was intolerable. Sunday, I awoke before day, very sick—sharp pains darting through my heart. I could obtain no ease, and at length fainted a number of times. My husband called in some of the church to pray for me, and in answer to their effectual prayers I was revived and then taken off in vision. The churches in different places were presented before me. *1LtMs, Lt 1, 1861, par. 2*

I saw the church in Monterey, and then your case was presented. I saw your fallen condition, but that your case was not hopeless. I was shown a ray of light from Jesus to you, and angels seeking to direct your eyes to it, that you might struggle through the darkness



which surrounded you and receive its rays to your heart. I heard them say, Yet there is hope; if he will lay hold upon it he can live.*1LtMs, Lt 1, 1861, par. 3*

I then saw that you were not a happy man. Your judgment and reason are convinced that we have the truth, and there is no happiness for you unless you overcome your strong habits and are purified by obeying the truth. The inconsistencies of some Sabbath-keepers have stumbled you. You have felt impatient with them because they did not show their faith by their works. But, Victory, this should not stumble you. Nothing should hinder you from following the only true unerring Pattern. Jesus pities and loves you yet. There is a living reality in religion, and its sacred influence is sufficient to hold you as an anchor.*1LtMs, Lt 1, 1861, par. 4*

Dear friend, I saw that you could reform. Your strong foe has bound you, but in the name of Jesus shake off these shackles and be a free man. Control your actions, overcome your appetite, sacrifice your idol. You love your family. You are a kind husband and father when your reason is not perverted by strong drink. If this evil habit is not overcome it will entirely overcome you, and your happiness and the peace and happiness of your wife and child is at an end, for you will make yourself wretched and miserable and make your family miserable also.*1LtMs, Lt 1, 1861, par. 5*

You cannot overcome in your own strength. The Lord will impart unto you His strength, if you sincerely repent and earnestly seek for it. Your brethren would help you. There are those who would lay down their life to save you from perishing. But you must make the sacrifice yourself. It must be thorough and entire, or you will fail of carrying out your purpose. Saith the Lord, Return unto Me and I will return unto thee, and heal all thy backslidings. Everything depends upon the course you now take. Will you return? Will you be sanctified through obeying the truth? You are still remembered of your heavenly Father. You possess some noble traits of character. Shall all this be destroyed by evil habits? You are now weak, but God is waiting to make you strong.*1LtMs, Lt 1, 1861, par. 6*

I saw that your wife has erred in relating her trials to you. She should never relate her grievances to you, for it affects you. She

should ever strive to encourage, to yield or sacrifice her feelings and wishes, and take every means in her power to strengthen you, for you have enough to battle with, Victory. If you had left off tobacco entirely and never touched that filthy weed after you had started the last time, you could the more readily have subdued your appetite for strong drink. *1LtMs, Lt 1, 1861, par. 7*

I was pointed to your case and these words were repeated, “And of some have compassion, making a difference.” [*Jude 22.*] Your eternal interest now calls for zealous, decided action. *1LtMs, Lt 1, 1861, par. 8*

I have tried to write you what has been shown me. Now, dear friend, I appeal to you, will you take hold of this encouragement which the Lord now presents to you? Will you lay hold upon the hope the Lord now gives you? We feel deeply for you. We cannot leave you to perish. We want you to go with us. We will pray for you. Pray and watch yourself. Seek for the power of the truth in the soul. A mere theory of truth will never strengthen you to overcome your strong habits. Everlasting life is before you. For the sake of gratifying a depraved appetite, do not make your family wretched and shut out all happiness from them, and be miserable yourself, and in the end receive the wages of sin which is death. *1LtMs, Lt 1, 1861, par. 9*

Remember the sufferings of Jesus to save you. Look at His sacrifice, and then in His strength make the sacrifice yourself, which will bring happiness to yourself and family and at last win for you the victor’s crown. Can you, will you, do this? I beg, I plead, I entreat of you to heed this merciful message and reform. The greater the struggle and trial, the greater will be the reward and the louder can you chant the song of deliverance. *1LtMs, Lt 1, 1861, par. 10*

I must close. My prayer is that you may prove worthy of your name. Be an overcomer and walk with Jesus in light because you shall be found worthy, washed and made white in His blood. *1LtMs, Lt 1, 1861, par. 11*

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I must close. My prayer is that you may prove worthy of your name. Be an overcomer and walk with Jesus in light because you shall be found worthy, washed and made white in His blood. *1LtMs, Lt 1, 1861, par. 11*

## Lt 1a, 1861

G., Brother and Sister

NP

January 24, 1861

This letter is published in entirety in *1T 240-243*.

Dear Friends, Brother and Sister:

In my last vision I was shown some things in regard to your family, that the Lord has thoughts of mercy upon you and will not leave or forsake you unless you forsake Him. I was shown some things in regard to C and E, that they are in a lukewarm condition. They must arouse and make efforts for salvation, or they will fail of everlasting life. They must have an experience for themselves, and feel an individual responsibility. They need a work wrought in their hearts by the Holy Spirit of God, which will lead them to love and choose the society of God's people above any other, and will lead them to be separate from those who have no love for spiritual things. Jesus demands a whole sacrifice, an entire consecration. *1LtMs, Lt 1a, 1861, par. 1*

C and E, you have not realized that God requires your undivided affections. You love the society of the young, who have no regard for the sacred truths which you profess. You have made a holy profession, yet you have sunk down to the dead level of ordinary professors. You have appeared and acted like your associates, and have been contented with as much religion as will render you agreeable to all without incurring the censure of any. *1LtMs, Lt 1a, 1861, par. 2*

Christ demands all. If He required less, the sacrifice was too dear, too great to make, to bring us up to such a level. Our holy faith cries out [for] separation. We should not be conformed to the world, or to dead, heartless professors. But be ye transformed by the renewing of your mind. This is a self-denying way, and when you think the way is too straight, when you think that there is too much self-denial in this narrow path, when you say how hard [it is] to give up all, ask

yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade.*1LtMs, Lt 1a, 1861, par. 3*

Behold Him in the garden of Gethsemane, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall while He is derided, mocked, and insulted by that infuriated mob. Behold Him clothed in that old, purple, kingly robe. Hear the coarse jest and cruel mocking. They place upon that noble brow the crown of thorns, and then smite Him with a reed, causing the thorns to penetrate His temples; and the blood flows from that holy brow.*1LtMs, Lt 1a, 1861, par. 4*

Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble Sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails [are] driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours in agony, until angels veil their faces from the horrid scene. The sun refused to behold, and hid its light. Think of these things, and then say, Is the way too strait? No, no.*1LtMs, Lt 1a, 1861, par. 5*

A divided, half-hearted life causes doubt and darkness. Such do not enjoy the consolations of religion, neither the peace which the world giveth. Do not sit down in Satan's easy chair of do-little, but arise and aim at the elevated standard which it is your privilege to attain. It is a blessed privilege to give up all for Christ. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow Jesus only. Determine [that] if others act on the principle of the spiritual sluggard, you will leave them and march forward toward the elevation of Christian character. Form a character for heaven. Sleep not at your post. Deal faithfully and truly with your own soul.*1LtMs, Lt 1a, 1861, par. 6*

There is an evil within you which threatens to destroy your spirituality and eclipse all the beauty and interest in the sacred pages. It is love for story books, tales, and [other] reading that does

not have an influence for good upon the mind that is [in] any way dedicated to the service of God. It destroys the mind for usefulness, produces a false, unhealthy excitement upon the mind, fevers the imagination, and unfits it for any spiritual exercise. [It] weans the souls from prayer and love of spiritual things. Reading that will throw light upon the sacred volume, and quicken your desire and diligence to study it, is not dangerous but beneficial. You were represented to me with your eyes turned from the sacred Book and intently fixed upon exciting books, which is death to religion. *1LtMs, Lt 1a, 1861, par. 7*

The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish you will have for light and superficial reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your heart. It will prove to you a friend and guide in perplexity. *1LtMs, Lt 1a, 1861, par. 8*

You have had in your life objects in view. How steadily and perseveringly have you labored to attain those objects. You have calculated and planned until your anticipations were realized. There is an object before you now worthy of a life-long, persevering, untiring effort. It is the salvation of your soul—everlasting life, and this demands self-denial, sacrifice, and close study. You must be purified and refined. You lack the saving influence of the Spirit of God. You engage with your associates, and forget that you have named the name of Christ. You act like them, talk like them, and dress like them. *1LtMs, Lt 1a, 1861, par. 9*

Sister C, I saw that you have a work to do. You must die to pride, and let your whole interest be in the truth. Your eternal interest depends upon the course you now pursue. If you [would] have eternal life, you must live for it and deny self. Come out from the world, and be separate. Your life must be marked with sobriety, watchfulness, and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God. It is a fearful, solemn time. The hope of eternal life is not to be taken up upon slight grounds; it must be settled between God and your own soul. Some will lean upon others' judgment and experience rather than be at the trouble of a



close examination of their own hearts, and [will] pass along without any witness of the Spirit of God or evidence of their acceptance, for months and years. They deceive themselves. They have a supposed hope, but lack the essential qualifications of a Christian. First, there must be a thorough heart work, then their manners and deportment will take that elevated, noble, character which marks the true followers of Jesus Christ. It requires effort and moral courage to live out our faith. It is an uphill work. *1LtMs, Lt 1a, 1861, par. 10*

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. You do not wish to hear the Christian name and yet be unworthy [of] it. You do not desire to meet Jesus with a profession only. You do not wish to be deceived in so important a matter. Examine the grounds for your hope thoroughly. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will. You cannot do this and yet enjoy the society of those who pay no heed to divine things. Your spirit cannot mingle any more than oil and water. *1LtMs, Lt 1a, 1861, par. 11*

It is a great thing to be a child of God and joint-heir with Jesus Christ. If this is your privilege, you will know the fellowship of Christ's sufferings. God looketh upon the heart. I saw that you must seek God earnestly, and raise your standard of piety higher, or you will certainly fail of everlasting life. *1LtMs, Lt 1a, 1861, par. 12*

You may ask the question, Did Sister White see all this? Yes, and I have tried to place it before you, and give you the impressions which were given me. May the Lord help you to take heed. Dear Brother and Sister G, watch your children with jealous care. The influence and spirit of the world is destroying all desire to be true Christians. Let your influence be to draw them from young company who have no interest in divine things. They must make a sacrifice if they win heaven at last. Dear Brother and Sister, help them all you can by your influence and example. *1LtMs, Lt 1a, 1861, par. 13*

**Lt 2, 1861**

William

NP

February 23, 1861

Portions of this letter are published in *OHC 230, 288*.

Dear Friend William:

While at Parkville your case was presented before me in vision. I saw that you were in a critical position, without God and without hope in the world. You are in a dangerous condition. The Spirit of God has convicted you but you have labored to throw it off. You have succeeded too well. You have grieved God's Spirit, grieved the holy angels. You will soon make your decision. Satan is making special efforts to lead you to decide in favor of the pleasures of the world. He will represent to you the ways of religion as difficult, while those of worldly pleasures will be strewn with flowers. In false and flattering colors will the tempter array the world before you. *1LtMs, Lt 2, 1861, par. 1*

Vanity is one of the strongest principles of our depraved natures, and Satan will constantly and successfully appeal to it. Individuals will not be wanting [lacking] to carry out Satan's plans to flatter you. They will respect your person, your manners and abilities. Satan will suggest that with such advantages you could greatly enjoy the pleasures of the world, and that it would be a great pity for you to forsake your young companions and the inducement the world presents to be a Christian. But remember these pleasures have an end, and that which you sow you shall also reap. *1LtMs, Lt 2, 1861, par. 2*

William, you were presented before me. I saw you in the company of those who have no love for God, but were wild and reckless. At times I lost sight of you; then again you were pointed out to me full of hilarity and glee, forgetful of the light God has shed upon your pathway, forgetting good instruction, forgetting God. There are times when you have a temporary oblivion from care and conviction

and throw off restraint. But even these transitory joys are not unalloyed. You have hours of solicitude. Jealousy, hatred, and disappointment embitter your cup of pleasure and you at times loathe yourself. *1LtMs, Lt 2, 1861, par. 3*

You try to take some pleasure in suffering your mind to run in the channel of infidelity, but you dare not follow in that road of darkness and death. You dare not let your mind rest there. It is a dangerous course to yield the mind to Satan and let him bend in the channel to suit his own purposes. William, you are treading dangerous ground. You will yet find that you will have to be judged by the sacred truths revealed, the great Statute Book. *1LtMs, Lt 2, 1861, par. 4*

It is too true that the great mass who possess ability and talent do not choose to travel the Christian road. Is their talent and ability too precious to devote to the Giver, the Lord of heaven and earth? They spend all in the service of Satan. They wish honor and flattery of men while they now despise the honor which cometh from above. *1LtMs, Lt 2, 1861, par. 5*

“The wages of sin is death.” [*Romans 6:23.*] Notwithstanding this, foolish man knows not what is for his best interest and rushes blindly on to receive his wages. Jesus takes the field, and through a life of unexampled sufferings and an ignominious death, has opened a way that rebel man may follow in His footsteps and win eternal life. The wages that Jesus offers for a life of obedience are life, an immortal inheritance, and a treasure undefiled, that fadeth not away. *1LtMs, Lt 2, 1861, par. 6*

In these days many would be followers of Christ if He would come down from the cross and appear to them in such a manner as they desire. If He would come with riches and pleasure, many would receive Him gladly and would be in haste to crown Him Lord of all. If He would only lay aside His humiliation and sufferings and cry, “If any man will come after Me, let him please himself and enjoy the world and he shall be My disciple,” multitudes would believe on Him. *1LtMs, Lt 2, 1861, par. 7*

But the blessed Jesus will come to us in no other character than the meek and lowly crucified One. We must partake of His self-denial and suffering here if we would take the crown hereafter. If Jesus

had appeared in splendor and assumed the character and authority of the world's great men, He would have received honor. But He came in the form of a servant to seek and save that which was lost, and He was despised and rejected of the great men of earth.*1LtMs, Lt 2, 1861, par. 8*

William, you have looked at the imperfections of professed Christians and have excused yourself because of their failings. But there is an unerring Pattern given you, a perfect example, a faultless life. Search the life of Jesus and see if you can find any fault with Him. Is there a spot in His life? Can you find one selfish act? The lives of unconsecrated professors will be no excuse for you. We do not ask you to give to Jesus a divided heart. He will not accept such a sacrifice. He requires all you have—a soul to save or lose. How earnest should be your effort to turn the wrath of God from you. You are far from God, far from the truth. Do not move on blindly. Remember the reaping time is coming. You are sure of an abundant harvest. No frost shall blight it, no mildew blast it, no palmer worm devour it. There will be no failure in the crop.*1LtMs, Lt 2, 1861, par. 9*

When Satan allures you with the pleasures of earth and you engage with the young in their pleasures, forgetting God and the truth, remember, you are sowing to the flesh and shall reap corruption.*1LtMs, Lt 2, 1861, par. 10*

Life and death are before you. "Choose you this day whom ye will serve." [*Joshua 24:15.*]*1LtMs, Lt 2, 1861, par. 11*

Will you now make an effort and break away from Satan's enchantments and win everlasting life?*1LtMs, Lt 2, 1861, par. 12*

The time will come when every excuse which you may now attempt to offer will be swept away. You must render an account to God for all the light you have received and for all the gifts which God has bestowed upon you as an individual. You are not your own. Your time is not your own. You have been bought with a price. The precious blood of Christ was paid for your redemption, and if you spend your strength and influence in the service of Satan, how will you answer for it in the reckoning day?*1LtMs, Lt 2, 1861, par. 13*

You have not followed the light which the Lord has shed upon your pathway. You have no principle in regard to the observance of the Sabbath. You respect your friends, and for their sakes you keep up an appearance of keeping the Sabbath, but you do not observe it through love to God or respect for His requirements. You love approbation, and this is a snare to you. *1LtMs, Lt 2, 1861, par. 14*

The truth as it is in Jesus will not degrade but elevate the receiver, purify his life, refine his taste, sanctify his judgment. The Word of God has not widened the narrow way, and if the multitude have found a path where they can wear a form of godliness and not bear the cross or suffer tribulation, they have found a way where our Saviour did not walk and they follow another example than that which Christ set before us. Is it not enough that Jesus left the felicity and glory of heaven, endured a life of poverty and deep affliction, and died a cruel, shameful death to provide for us the joys of holiness and heaven? And can it be that we, the worthless objects of so great a condescension and love, will seek after a better portion in this life than was given to our Redeemer? *1LtMs, Lt 2, 1861, par. 15*

If Jesus had not died and risen again we could never have known anything but the horrors of darkness and the miseries of despair. Our sins mingled the bitter cup which our Saviour drank. He endured the cross, despising the shame, that He might reconcile the world unto Himself, that whosoever would might come and take of the water of life freely. Can we look upon Him whom our sins have pierced and not be willing to drink with Him the cup of humiliation and sorrow? *1LtMs, Lt 2, 1861, par. 16*

I cannot let you rest. Your eternal interest depends upon your choice. Will you choose life or death? I wish to alarm you. You must arouse, for you are on the brink of destruction. You are making decisions for the judgment. Step carefully. Lay hold of the merits of the blood of Christ. O, do not perish for the sake of a few short days of worldly pleasure. Enlist under the blood-stained banner of Prince Immanuel. Leave the black banner of sin and darkness. Cherish every tender conviction of the Spirit. Have you no respect for the recompense of reward? Have the joys of heaven and eternal life no charms for you? I beg of you to flee to Jesus. O "let him take hold of

my strength, that he may make peace with me; and he shall make peace with me.” *Isaiah 27:5. 1LtMs, Lt 2, 1861, par. 17*

The Lord now speaks to you. Will you heed His voice? Will you make peace with Him? Harden not your heart; resist not the striving of God’s Spirit. Make sure work for eternity. Jesus now pleads for you before His Father. Let it not be in vain. Weigh the evidences of our faith. Do not wait until every trivial objection is made clear to your mind or till the last seeming difficulty disappears. If you wait for this you will wait until the sweet voice of mercy is no longer heard. O delay not! Make haste and get ready. Leave off your vanity and folly. Sow to the Spirit that you may reap life everlasting. *1LtMs, Lt 2, 1861, par. 18*

It will require moral courage to take your stand on the side of truth. You may receive scornful looks and words. You may be counted foolish. But what of all this? Those who laugh and scorn the followers of Christ now will soon mourn and weep. They will cry when there is none to answer. Make your mark high for heaven. Let your influence tell for God. *1LtMs, Lt 2, 1861, par. 19*

I commit this to you, dear sir, hoping you may be benefited by it. *1LtMs, Lt 2, 1861, par. 20*

### Lt 3, 1861

White, Henry; White, J. E.; White, W. C.

Marion, Iowa

March 18, 1861

Portions of this letter are published in *4MR 98; AY 63-64*.

Dear Henry, Edson, and Willie:

Our first conference has just closed. The meeting was held in a large courthouse. There was a large gathering at this place. There were about two hundred Sabbath-keepers present. None came over thirty miles except one brother who walked eighty miles, and when the meeting closed said he was richly paid for his journey. *1LtMs, Lt 3, 1861, par. 1*

We had a crowded house yesterday. The congregation was very attentive. There seems to be an interest in this place yet. But we cannot tell as any more have decided for the truth. The brethren and sisters seem to be much strengthened and revived by the meeting. This is an intelligent church. Men of solid worth are here, and if they follow on as they have commenced will be of great use in the cause of God. *1LtMs, Lt 3, 1861, par. 2*

Sister West and her husband were at the meeting. They came from Lisbon [Iowa]. Sister West was a Universalist, but when we visited Lisbon one year ago your father removed her last prop and she has yielded to the truth. She is a woman of great decision and firmness and has proved an ornament to the cause in Lisbon. Her husband opposed her much and has, while intoxicated, presented to her head a loaded pistol, but the Lord has kept her from being harmed. About one month ago this violent man was thoroughly converted. He has no appetite, he says, for liquor, and his bloated appearance has changed. He looks like a quiet, pleasant man. This is a great work wrought for this poor man. We had the privilege of meeting six noble souls who were converted through our labors in Lisbon one year ago. They seem very near to us. Our hearts are one. *1LtMs, Lt 3, 1861, par. 3*

We are now at Brother Snook's. This is an excellent family. When I see their little babe and take it in my arms, I yearn for my dear babe; but I will not have one murmuring thought. Sister Snook is an excellent woman, so quiet and even in her ways. I enjoy her society very much. Tomorrow we leave Marion for Fairview, about twelve miles. We shall go there in the stage, and visit Brother and Sister Weaver, who keep the hotel. O, what a change in them since our last visit to this state! Then we were entertained at their hotel and treated kindly, but now our hearts are united and we shall enjoy the visit we are about to make them so much better. *1LtMs, Lt 3, 1861, par. 4*

March 19

Dear Children: Since writing the above Brother Shortridge has reached Marion. He was unable to attend the meeting. Brother Snook and your father engaged with him in earnest conversation. *1LtMs, Lt 3, 1861, par. 5*

I am suffering from a severe cold, settled on the lungs. Children, be faithful, do right, and you will be respected. We think much of you and want you to form a good character which will make you, and also us, happy. Mind Jenny as you would me. Try to please her and do not show a reluctance to help her, but do it cheerfully and happily. *1LtMs, Lt 3, 1861, par. 6*

Little Willie, you must be a sweet, good-tempered boy. May the Lord bless you all, dear children. I want you to write me and have Jenny write also. We will write again after our next meeting. Do as William directs. We have placed you under his care at the office. Take a course to gain the love and respect of all. *1LtMs, Lt 3, 1861, par. 7*

From your Mother, who loves you. *1LtMs, Lt 3, 1861, par. 8*



**Lt 3a, 1861**

White, Henry; White, J. E.; White, W. C.

Marion, Iowa

March 18, 1861

Missing.

## Lt 4, 1861

H, Mrs.

NP

March 1861

This letter is published in entirety in *19MR 30-34*.

Mrs. H:

I have felt it my duty to write you but have lacked opportunity. The letter Brother H. sent to my husband containing one from you was received, which greatly discouraged me in regard to your case. *1LtMs, Lt 4, 1861, par. 1*

You say, "I believe the visions." How can this be? Were you not especially reproved in the vision because of your faultfinding and watching others' dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling. *1LtMs, Lt 4, 1861, par. 2*

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so

much and reflect more. *1LtMs, Lt 4, 1861, par. 3*

You say that you have read No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress. *1LtMs, Lt 4, 1861, par. 4*

You have reported that I was dressed very richly at Knoxville. I had on an old velvet bonnet that I was wearing the second season. I washed the strings and placed them again upon the bonnet. I had on a merino dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress three shillings per yard when new. I had worn it out once, but before I left home for that journey, took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debase dress. By putting in front a breadth of another kind, I made it answer on that journey. My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my rich dress at Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time. *1LtMs, Lt 4, 1861, par. 5*

I will not countenance this faultfinding spirit. I will drive it wherever I find it. You would lower the standard of Christianity into the very dust. Read again the vision I sent you. You must have forgotten the contents. In order for you to live according to the light given in vision, you must reform or be weighed in the balance and found wanting. It is only the faithful overcomer who wins eternal life. I

cannot acknowledge you as a Christian until you bring forth fruit meet for repentance. "By their fruits ye shall know them." [*Matthew 7:20.*] *1LtMs, Lt 4, 1861, par. 6*

You are very unhappy yourself and make others unhappy. I fear, yes, have reason to fear, that your course will ruin the influence of your husband and get him down from the work. He should never answer you impatiently, but should sincerely pity you, for when one has contracted a habit of fretting it is hard to overcome it. Nevertheless, it must be overcome. And, again, God frowns upon him when he lets your envious feelings against the brethren weigh on his mind and he becomes embittered toward his brethren. Be careful of the influence you exert, for you must meet it again. *1LtMs, Lt 4, 1861, par. 7*

A church is to be presented to God without "spot, or wrinkle, or any such thing." [*Ephesians 5:27.*] A great work must be accomplished for you before you can be brought into this position. When you manifest impatience and fretfulness to your husband or children, or any member of your family, there is a spot in your Christian character. When you become jealous of your husband there is another spot, for "jealousy is cruel as the grave." [*Song of Solomon 8:6.*] When you talk against your brethren and sisters and influence others who do not know them, when you report things in regard to them which are incorrect, there is a spot. *1LtMs, Lt 4, 1861, par. 8*

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell. ... The tongue can no man tame; it is an unruly evil, full of deadly poison." *James 3:5, 6, 8.* "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." *Psalms 15:1-3.* *1LtMs, Lt 4, 1861, par. 9*

In a letter to my husband you express surprise that he judges of you as he has, but your fruits have testified of you. You may feel

friendless, but if you do, you may thank yourself for it. “For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” *1 Peter 2:20.1LtMs, Lt 4, 1861, par. 10*

You must reform if you expect to be beloved of the brethren and sisters. You do not take a course to gain their affections. You think that you have been in the truth some time and disdain the idea of being instructed by persons who have recently embraced the truth. But don't deceive yourself here. You have not yet learned the first principles of our faith and what it requires to constitute a Christian character. *1LtMs, Lt 4, 1861, par. 11*

I allow that you have taken hold of the truth but cannot admit that the truth has yet taken hold of you. If I should admit this, I dishonor the cause of truth. I believe and know that there is power in the truth, and when it takes hold of an individual it commences to purify, to refine the taste, sanctify the judgment. It will make the receiver meek, patient under censure even if it is undeserved. It will make him forbearing, cheerful, contented, and happy, yet his life will be marked with sobriety. The truth works an entire reformation in life, makes the receiver orderly, neat, and causes him to perfect holiness in the fear of the Lord. *1LtMs, Lt 4, 1861, par. 12*

All the profession of truth which you might make would only lower you in my estimation unless you carried it out in your life. I would rather receive the veriest babes in the truth, who had not only taken hold of the truth but the truth taken hold of them, than individuals who make an exalted profession yet fail to carry out the principles of truth, for in the conscientious young disciple there is something to build on. If we are truly converted to God, the principles of truth and holiness will be in us. *1LtMs, Lt 4, 1861, par. 13*

You fail to understand what constitutes a Christian, a true follower of Jesus. You seem to think that if you are careless of your dress and manifest no taste whatever in regard to your apparel, that you manifest a special grace. The principal burden you have is to notice a person's dress and thus decide in regard to his character. *1LtMs, Lt 4, 1861, par. 14*

**Lt 4b, 1861**

Sperry, Br-Sr.

Refiled as *Lt 11, 1856.*

**Lt 5, 1861**

Loughborough, Mary

Battle Creek, Michigan

June 6, 1861

Portions of this letter are published in *1Bio 468-469*.

Dear Sister Mary [Loughborough]:

I have done as you directed with your supporter and apron.*1LtMs, Lt 5, 1861, par. 1*

As a family we are prospering. My husband, though, has too much care—just now business matters in the Office, building at home, and planning to build the Office. He gets poor rest nights; is so nervous; has had a sore gather and break in his head.*1LtMs, Lt 5, 1861, par. 2*

Our aged parents are with us, willing to be led and do as we wish them to. This addition, of course, is an addition to our cares, but I would not have them circumstanced again, as they have been at Sarah's, for anything. They seem first rate.*1LtMs, Lt 5, 1861, par. 3*

Jenny had a serious time with her right eye. She was careless, took cold, and had a very severe sickness and inflammation in her left eye. Cynthia Carr has been with us for some weeks. She is an excellent girl.*1LtMs, Lt 5, 1861, par. 4*

I have no particular news to write you.*1LtMs, Lt 5, 1861, par. 5*

Mary, I have been thinking long and patiently upon what you said to me in regard to your wearing hoops. I am prepared to answer: Do not put on hoops by any means. I believe that God will have His people distinct from the nations around them. They are peculiar and should we strive to abolish or put away every sign that marks us as peculiar? No, no; let us preserve the signs which distinguish us in dress, as well as articles of faith. By putting on hoops, however small, you not only give countenance, but a powerful influence to

this ridiculous fashion, and you place yourself where you could not reprove those who may choose to wear the larger hoops. Stand clear from this disgusting fashion. My mouth is open. I shall speak plain upon hoops in the next *Review*. *1LtMs, Lt 5, 1861, par. 6*

Dear Mary, let your influence tell for God. You must take a position to exert an influence over others to bring them up in spirituality. You must guard yourself against following the influence of those around you. If others are light and trifling, be grave yourself. *1LtMs, Lt 5, 1861, par. 7*

And, Mary, suffer me a little upon this point: I wish in all sisterly and motherly kindness to kindly warn you upon another point. I have often noticed before others a manner you have in speaking to John in rather a dictating manner, the tone of your voice sounding impatient. Mary, others notice this and have spoken of it to me. It hurts your influence. *1LtMs, Lt 5, 1861, par. 8*

We women must remember that God has placed us subject to the husband. He is the head, and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head. I have said more, perhaps, upon this point than necessary. Please watch this point. *1LtMs, Lt 5, 1861, par. 9*

I am not reproofing you, remember, but merely cautioning you. Never talk to John as though he were a little boy. You reverence him and others will take an elevated position, Mary, and you will elevate others. *1LtMs, Lt 5, 1861, par. 10*

Seek to be spiritually minded. We are doing work for eternity. Mary, be an example. We love you as one of our children and I wish so much that you and John may prosper. Be of good courage. Trust in the Lord at all times. He will be your stronghold and your deliverer. *1LtMs, Lt 5, 1861, par. 11*

Much love to all Brother Newton's family and Sister Golden and Brother Berry's and Lathrop and all our friends. *1LtMs, Lt 5, 1861, par. 12*



Please write me, Mary, fully. Tell me all your joys, trials, disappointments, etc. *1LtMs, Lt 5, 1861, par. 13*

In much love. *1LtMs, Lt 5, 1861, par. 14*

**Lt 5a, 1861**

Hall, Lucinda

Battle Creek, Michigan

April 5, 1861

See variant *Lt 5b, 1861*. Portions of this letter are published in *1Bio 441-442*.

Dear Sister Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. The weather was so changeable and the roads so very muddy that we could not travel from place to place without suffering great weariness. Many of the places were off from the railroad. We have no strength to lose or throw away. We expect fierce conflicts with the powers of darkness. We believe the shaking time has come. My cry is, Stay not Thy hand, O God. Let everything be shaken that can be. Let us know who is upon the sure foundation, who is on the Lord's side. *1LtMs, Lt 5a, 1861, par. 1*

Never, never did I see my husband so discouraged as now. I have feared he would tear himself from the Office and have nothing to do with the business matters there. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails. *1LtMs, Lt 5a, 1861, par. 2*

Some think it strange that Brother White should feel thus discouraged. But there is a cause. Look at Brother Rhodes down, and Brother Holt down. They have chosen to follow their own course and now they are of no use. God will not accept their labors. Brethren and sisters blame us for not speaking out before, but we have studied and prayed and spent many hours of anxiety and sorrow to know just what was our duty in regard to these individuals whose names are mentioned in No. 6. *1LtMs, Lt 5a, 1861, par. 3*

We have spoken because the cause of God demanded it. The

cause of God is a part of us. Our experience and lives are interwoven with this work. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed as near as our children. When the cause of God prospers we are happy, but when wrongs exist among the people of God we are unhappy, and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband, with his sensitive feelings, should suffer in mind? Yes, his mind has bordered on insanity in regard to these things. *1LtMs, Lt 5a, 1861, par. 4*

Brother Rhodes may suffer in mind now, but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind he has brought upon my husband, and that he has endured these years. While his interest has been wholly in the cause, everything injurious to it has been a source of deep trial to him, and he has tried to stagger under his treble burden as preacher, editor, colporteur, and financier. He has had to meet the miserable influence of ministers who have pretended to be feeding the flock when they were tearing them to pieces. *1LtMs, Lt 5a, 1861, par. 5*

Ministers who have had nothing to do but study their Bible and preach, who could have become skilful workmen, have failed to live upon the plan of addition—"Add to your faith virtue, and to virtue knowledge," etc. [2 *Peter* 1:5.] Instead of living upon the plan of addition, they have been living upon the plan of subtraction, and that is the reason they are so feeble and tottering. *1LtMs, Lt 5a, 1861, par. 6*

Those who will be thorough in this sacred work God will accept; but He will not accept the labors of those whose influence and doings, words and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high. *1LtMs, Lt 5a, 1861, par. 7*

My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. In the name of the Lord of Hosts I will go forth and act any part which God may assign me in this work. The cause is the Lord's. Truth will

triumph. God will not leave His children to perish. Pray for us, your unworthy friends, that God may lead us forth victorious.<sup>1</sup>*LtMs, Lt 5a, 1861, par. 8*

In much love.<sup>1</sup>*LtMs, Lt 5a, 1861, par. 9*

**Lt 5b, 1861**

Hall, Lucinda

Battle Creek, Michigan

April 5, 1861

Variant of *Lt 5a, 1861*.

Dear Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. It was so muddy we could not travel from one place to another without great weariness. We have no strength to lose or throw away. *1LtMs, Lt 5b, 1861, par. 1*

We expect fierce conflicts with the powers of darkness and we believe the shaking time has come. My cry is, Stay not Thy hand, Oh God. Let everything that can be shaken, be shaken. Let us know who is upon the sure foundation, who is on the Lord's side. *1LtMs, Lt 5b, 1861, par. 2*

Never, never did I see James so discouraged, so desperately discouraged as now. I have feared that he would tear himself from the Office, and have nothing to do with the business matters. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails. Some think it strange that Brother White should feel so discouraged. But look at Brother Rhodes, and Brother Holt. Down. They have chosen to follow their own course and now they are of no use. God will not accept them. The brethren and sisters blame us for not speaking out before, but we have studied and prayed, and spent many hours of anxiety and sorrow to know just what was our duty in regard to individuals whose names we have mentioned. We have spoken because the cause demanded it. *1LtMs, Lt 5b, 1861, par. 3*

The cause of God is a part of us. Our experience and lives are

interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers we are happy, but when wrongs exist among them we are unhappy and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind? Yes, his mind has bordered on insanity in regard to these things. *1LtMs, Lt 5b, 1861, par. 4*

Brother Rhodes may suffer in mind but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind my husband has endured while his interest has been wholly in this cause. He has been a preacher, an editor, a colporteur, and a financier. And yet ministers who had nothing to do but study the Bible and preach could become skillful workmen, yet have failed to live upon the plan of addition. "Add to your faith virtue, and to virtue knowledge," etc. [2 *Peter 1:5.*] Instead of adding, they have been living upon the plan of subtraction, and that is why they are so feeble and tottering. *1LtMs, Lt 5b, 1861, par. 5*

Those who will be thorough in this sacred work God will accept, but He will not accept the labors of those whose influence and doings, words, and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high. My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. Let it come. In the name of the Lord of hosts I will go forth and act any part which God may assign me. The cause is the Lord's. Truth will triumph. God will not leave His children to perish. *1LtMs, Lt 5b, 1861, par. 6*

On our western journey we became acquainted with Brother Shortridge, a preacher who has been in the truth about three months. He is a powerful preacher. We took him with us to Illinois, that he might become acquainted with us and with the brethren and sisters in present truth. We like him and think he will do good [work]. He needs a little more experience. Then he will be a giant in this work. He is very, very poor. *1LtMs, Lt 5b, 1861, par. 7*

Well Lucinda, are you coming to see us this fall? We are making calculations to have you come. If we come to New York will you return with us? We need just such a cheerful body in our family. What do you say? Will you come and get recruited—for we do not want you to work hard and wear out with us. *1LtMs, Lt 5b, 1861, par. 8*

Jenny is enjoying good health except a cold, and colds this time of year are quite common. Henry, Edson, and Willie are all suffering from the effects of severe colds. Father and Mother White are afflicted with the same. Sarah has quite hard times with her young family. She suffers much from scrofulous sores and she has her hands full, I assure you. *1LtMs, Lt 5b, 1861, par. 9*

As my husband has written, I will say nothing about your donations. Much love to all your family. I want to see you all very much. Write to us often. *1LtMs, Lt 5b, 1861, par. 10*

In much love. *1LtMs, Lt 5b, 1861, par. 11*

Jenny says she will write to you soon. *1LtMs, Lt 5b, 1861, par. 12*

**Lt 6, 1861**

Loughborough, Mary

Battle Creek, Michigan

June 17, 1861

Portions of this letter are published in *1Bio 448, 469-470; 5MR 379.*

Dear Sister Mary [Loughborough]:

I received your welcome letter yesterday and I need not assure you that I was glad to hear directly from you. My health is quite good. James is too busy to know whether he is sick or well. He has some complaints which are threatening, but our trust is in the Lord. I believe he will be spared to do good. My children are usually well. Jenny is quite well now, for her. We are rather cluttered up, but in two weeks shall be permanently settled. We have things now progressing which will be convenient, and I hope make Jenny's work lighter. We have been in your house. Looked in the cellar, and now keep our butter there, which we do not need just now to use. We want our cellar fixed and expect Brother Leighton tonight to commence the work tomorrow. *1LtMs, Lt 6, 1861, par. 1*

We have heard from Brother and Sister Lockwood by way of Sister Eliza Waggoner. She says that the church there are in confusion. There is likely to be a division of the church; part will go with old Brother Andrews. The bone of contention is the visions. I expected this. John is not open as he should be. He lacks frankness. I am going to write to Brother and Sister Lockwood soon. *1LtMs, Lt 6, 1861, par. 2*

Mary, you write about quilted skirts, that it is wrong to wear heavy skirts. My answer you will see in next paper. If that does not convince and settle your mind, please write again. The more I dwell upon this matter, the plainer is it to me that the wearing of hoops is one of the abominations of the land that God would have us utterly discard. Our practice and example should be a standing rebuke to this ridiculous fashion. This I believe is one of the abominations which causes God's people to sigh and cry. The more I investigate,



the plainer does it appear that the people of God should not have the least to do with it. *1LtMs, Lt 6, 1861, par. 3*

Mary, we have mighty truths and are not afraid that they can be gainsaid, and we are, I fear, lifted up, rich and increased in goods and have need of nothing. I feel fearful for the church of God. They are fast losing their peculiarity and their simplicity, and are imitating the fashions of the world. Mary, you can see this. It is too plain to be hid. My mind is seriously affected in regard to these things. "Be zealous and repent," is addressed to us, and unless we do this and heed the call of the True Witness, we shall be spued out of the mouth of the Lord. [*Revelation 3:19, 16.*] I feel solemn and much like mourning. *1LtMs, Lt 6, 1861, par. 4*

Mary, dear sister, let us covenant together to earnestly seek the Lord and learn wisdom of Him. Oh, for vital godliness! We must be examples to others around us, and never let us be a cause of stumbling. I am very desirous that you should continue to enjoy the free Spirit of God. Do not be content without it. It is your privilege to have it. Let us have strong confidence in God. Come to Him with living faith and let us rely wholly upon God. *1LtMs, Lt 6, 1861, par. 5*

Dear Mary, I went up to Oak Hill Cemetery and fixed our babes' graves and also Clara's. Fixed ours exactly alike. Put some pansies on the graves, and some myrtle, and at the foot of the stake put a bunch of the tall moss. It looked very pretty. We shall go up again soon and see if the flowers are doing well. *1LtMs, Lt 6, 1861, par. 6*

Please write often. Give my love to Brother and Sister Newton and Brother and Sister Berry's family, and Brother and Sister Lathrop, and Sister Golden, and all who love God. Should love to hear from them. Tell them to live for God, to carry out the truth, to purify their souls by obeying it. *1LtMs, Lt 6, 1861, par. 7*

I would say to Brother and Sister Ferrin, to live humbly and walk carefully before the Lord, to work out their salvation with fear and trembling. Stormy times are before us, and how very important that God's children be all united, loving and serving God and strengthening each other that together they may stand in the fearful day. *1LtMs, Lt 6, 1861, par. 8*

Mary, fear not to speak to me freely and fully your feelings. Others have no business with what we write. Let us be faithful to each other. Your letter cheered and encouraged me. Love to yourself and John. *1LtMs, Lt 6, 1861, par. 9*

## Lt 6a, 1861

Friends at Home

Eagle Harbor, New York

July 26, 1861

Portions of this letter are published in *3MR 122-123*.

Dear Friends at Home:

We arrived at this place last evening about eight o'clock. The cars took us to Albion and we hired a conveyance to this place. Was introduced to a family of non-professors. We tarried here last night, rested very well, but it does not seem at all like home. Brother Saunders lives three miles from this place. Shall make it my home with them. *1LtMs, Lt 6a, 1861, par. 1*

We tarried at Brother Gurney's in Jackson. Left early Wednesday morn, arrived at Detroit about 10 o'clock a.m. Walked nearly one mile to a hotel near Dr. White's office. After dinner we visited Dr. White. My husband had two very difficult teeth filled close to the gum. *1LtMs, Lt 6a, 1861, par. 2*

Abraham [Dodge] brought in the paper containing the war news, and while Dr. White was filling my husband's teeth I was reading the news. I then had two teeth filled, which were very difficult, like my husband's, being close to the gums. It was a painful operation, but it is well done, thoroughly done. That night it was so noisy in the city, carriages rattling over the pavement, [that] we did not rest much. *1LtMs, Lt 6a, 1861, par. 3*

But Willie says I must tell you that he had a tomato and pear the second day he left home, and as many as he could eat of the great Lawton blackberry which was in market. He also saw a little pony, no larger than the little circus ponies. A wagon was attached to him and a little girl about four years old sat in a nice little seat, holding the lines, while another little girl, about six, jumped from the little wagon, carried a package into a store and then came back, stepped into the carriage and drove away. It was the tiniest little horse and

carriage I ever saw. *1LtMs, Lt 6a, 1861, par. 4*

We had a long tedious ride from Detroit; it was very dusty. I am much wearied today. *1LtMs, Lt 6a, 1861, par. 5*

When at Sister Gurney's I opened my hussy and found that bunch of black velvet ribbon, but it must have been placed there by mistake. When I decided not to trim my sacque with it, I did not mean to use it. I have sent it back by Abraham. Please, Jenny, inquire for it and hand it to Laura. Abraham is apt to forget. I am determined to give no occasion by my dress. O, that the Lord would give me heavenly wisdom and judgment that I may be an example to the flock. *1LtMs, Lt 6a, 1861, par. 6*

Jenny, please to find the recipe for that hair preparation and send it to me as soon as you can. Jenny, please find the recipe, if you can, to make cholera mixture, and get the preparations to make only a pint. After you have made it, don't part with it, but let any that wish make it themselves, as we have done. I do not wish to be without it. Father and mother will often want it to use. Fix up Mother's room as nice as you can and spare no pains to make our parents happy. *1LtMs, Lt 6a, 1861, par. 7*

Henry and Edson, do not neglect to water the flowers, the dahlias especially. Be kind and loving to each other and faithful to Jenny. *1LtMs, Lt 6a, 1861, par. 8*

Jenny, do all you can to make the children happy. Take time if you have to hire the work done, time to talk with them. Entertain and instruct them. *1LtMs, Lt 6a, 1861, par. 9*

Willie says I must tell the boys that we went under as many as sixty places where the horse went over, also he saw a very nice little fountain with water spouting up nicely and with a cork dancing up and down in the water. Abraham says this cork finally fastens in a tube and stops the water. *1LtMs, Lt 6a, 1861, par. 10*

Willie is running back and forth from the tent to the house. Brethren Hull, Whitney, Cottrell and James are in the tent examining Bible subjects. *1LtMs, Lt 6a, 1861, par. 11*

**Lt 7, 1861**

Children

Grass River, New York

August 1861

This letter is published in entirety in *AY 74-75*.

My Dear Children:

We, your father and mother, feel a deep interest for you. You may sometimes think that your parents are too strict, that they watch you too closely; but, dear boys, our love for you is great. We have dedicated you to God. You are His, and we must keep you separate from the world, that you may be the Lord's. We want your lives to be right and pleasing in His sight. Don't feel discouraged, my children. Satan is ready to lead your young minds; but go to God, seek Him for strength, pray much, give your hearts' best affections to Him. *1LtMs, Lt 7, 1861, par. 1*

Henry, you are my first-born, the eldest of my boys. A responsibility rests upon you. You will have to render an account for the influence you exert over your brothers. Love your brothers. Their salvation depends much on the course you pursue. Have your regular seasons of prayer for each other, and with each other. Don't let your love for writing, and your study, divert your mind, and cause you to neglect those duties which ought to be done. *1LtMs, Lt 7, 1861, par. 2*

We want you saved. We want you to be just right, and to live for God, and be an honor to His cause. Watch, Edson, against your besetment. Don't be full of frolic and fun. Be sober, be watchful, and God will enable you to overcome. My dear little Willie, may the Lord bless you. We shall pray for you. Pray for yourselves. *1LtMs, Lt 7, 1861, par. 3*

In much love from your affectionate Mother. *1LtMs, Lt 7, 1861, par. 4*

**Lt 8, 1861**

Sperry, Sister

Battle Creek, Michigan

September 26, 1861

Previously unpublished.

Dear Sister Sperry:

We deeply sympathize with you in your bereavement and should have written you ere this but for the affliction which has been in our own family. When we returned home we found our Edson dangerously sick with dysentery. Jenny had watched over him one week, day and night, and for the first time she lay down to sleep the night. We returned and trusted him with watchers. He was under the doctor's care. He was reduced to a mere skeleton.*1LtMs, Lt 8, 1861, par. 1*

We thought him gaining a little. Last Sunday he had a relapse and was deranged all day. We appointed prayer seasons for him, although no praying could be done in his room, and no one was permitted to enter his room except those who were obliged to tend upon him. Monday he commenced to gain and has been gaining ever since. We feel so thankful to God that He has again raised our dear child from what we feared was his deathbed.*1LtMs, Lt 8, 1861, par. 2*

We are quite exhausted. We have had to be on our feet almost every moment. It is quite sickly in Battle Creek. The cases of dysentery are very stubborn. A fever attends those who are afflicted with it.*1LtMs, Lt 8, 1861, par. 3*

Brother Hull's wife has the inflammatory rheumatism and her children the whooping cough.*1LtMs, Lt 8, 1861, par. 4*

Sister Harriet Smith has an infant about three weeks old. Both are doing well. Her mother is with her.*1LtMs, Lt 8, 1861, par. 5*

Dear sister, we are living in perilous times and the worst is yet before us. Dear Brother Sperry is sleeping, to know no trouble until the Lifegiver awakes him to immortality. I do not feel sad for him, but for you and ourselves. His gift will be missed, but we have this to console us—"He fell like a soldier; he died at his post." Do not sink beneath this heavy affliction, but bear up. You have a child to live for and to train for heaven. *1LtMs, Lt 8, 1861, par. 6*

You have spoken of Brother Charles' request of appropriating a certain sum for the poor. Dear Sister, I have been thinking much of the matter, and I can see no poor in this state but [those] Michigan can take care of. I see no way to apply means except in cases that at present we do not feel free to help. *1LtMs, Lt 8, 1861, par. 7*

I think no one will need means more than yourself. I think that your parents should liberally settle all the expenses incurred at Brother Demerherst's, and they will certainly feel it a privilege to do this for their own son-in-law. From what was shown some time ago in vision in regard to the matter—that they should have a special care of Charles—a duty rested upon them in his case, and their means could not be better applied than in making him comfortable. From the light there given me, there was a fear upon the part of Brother and Sister Gardner that the church would not do all their duty to Brother Sperry, and these feelings have led them not to do for you that which their relationship and God required them to do. In the last vision I saw that there was too close figuring with Brother and Sister Gardner. It is a withholding which tends to poverty. *1LtMs, Lt 8, 1861, par. 8*

Brother Sperry was affected with this, for this close economizing is contagious, and Brother Sperry did not have that ease and freedom from care that, with his poor health, he should have had. He was laboring to save, to economize, and he had no strength to spend in that way. His strength, I saw, was worth more than any amount of dollars and cents. I believe no one needs means more than yourself. *1LtMs, Lt 8, 1861, par. 9*

In much love to you all. *1LtMs, Lt 8, 1861, par. 10*

P.S. Excuse this poorly written letter. I can sit but a few moments at a time. Edson's bell rings quite often and we are obliged to tend him

with the greatest diligence. If I could [I] would copy this, but it cannot be my duty under the circumstances. *1LtMs, Lt 8, 1861, par. 11*



**Lt 9, 1861**

Glover, Brother and Sister

Battle Creek, Michigan

October 12, 1861

Portions of this letter are published in *TDG 294*.

Dear Brother and Sister Glover:

I have been trying since I came home to find opportunity to write you, but the sickness of Edson, and the conference, have not left me time to write. *1LtMs, Lt 9, 1861, par. 1*

While at Roosevelt the cases of quite a number of individuals were presented before me—your family and Lee and Cynthia, among others. There is still a great lack. There has not been that reform which God requires. The instructions given through vision have not been regarded. *1LtMs, Lt 9, 1861, par. 2*

The instructions given to Eli and Cynthia were too plain to be misunderstood; also the instructions given to Lee. Sister Glover, you have taken a course to destroy the force of them. The counsel given required a great change in the individuals mentioned, but the light God has given has been esteemed very lightly, if at all heeded. *1LtMs, Lt 9, 1861, par. 3*

God will not be trifled with. Neither Lee nor Cynthia nor Eli can be Christ's followers unless they imitate the Pattern and walk as He walked. They have failed to understand what constitutes a Christian, and if they follow on in the same course they will continue under a perfect deception. *1LtMs, Lt 9, 1861, par. 4*

I was shown, dear Sister Glover, that you were not clear in this matter. Your views of what Christ requires of us as His followers are not correct or according to His Word. In your view the cross would be left out of the Christian path. The standard of piety in your family should be elevated. In the last vision given I was shown that you were anxious that your children should have as much religion as will

render them agreeable to all without incurring the censure of any. The restraining influence of the Spirit of God has affected them but little. *1LtMs, Lt 9, 1861, par. 5*

Again the life of Christ was presented—His self-denial and sacrifice to purchase redemption for us. When we profess to be servants of Christ we should no longer serve the world, and should not have union or fellowship with those who reject the truths which we deem sacred. I was pointed to (*1 John 2:6*): “He that saith he abideth in him ought himself also so to walk, even as he walked.” (*John 15:4, 5*): “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” *1LtMs, Lt 9, 1861, par. 6*

In the vision given about one year ago I was shown the necessity of your family dealing faithfully and truly with their own souls, for I saw danger of deception in these days of peril. You cannot measure yourselves by the world or by the opinions of others. Your only safety is to compare your position with what it would have been had your course been continually onward and upward since you professed to be Christ’s followers. Your moral character is passing in review before God. You are weighed in the balance of the sanctuary and if your spirituality does not correspond with the benefits and privileges conferred upon you, you are found wanting. Your path should have been growing brighter and brighter, and you bringing forth much fruit to the glory of God. *1LtMs, Lt 9, 1861, par. 7*

You are wanting, yet rest as unconcerned and well satisfied as though the cloud went before you by day and the pillar of fire by night as tokens of God’s favor. You reckon yourselves among the chosen, peculiar people of God and yet have no manifestations or evidences of the power of God to save to the uttermost. You have not separated from the world as God requires His people to be separate. Sister Glover, there is a continual effort on your part to lessen the distance between your children and the world and to destroy the marks of peculiarity between them and the world. As you have been doing this, the distance between you and God has

widened. *1LtMs, Lt 9, 1861, par. 8*

The people of God are in constant warfare to maintain their peculiar and holy character, and under no condition or circumstance is the cross of Christ to be shunned or laid aside. I saw that it was a heavy and galling cross for Lee and Cynthia to do religious duties, belonging to the service of Christ, before unbelievers, especially relatives. Why this backwardness? Why this shunning of the cross? Why this acting or appearing before unbelievers as though they had never named the name of Christ? Why are their lips sealed to the wondrous change wrought in them by the Holy Spirit (if this change has been wrought)? Why this concealing the signs of their being loyal subjects of Prince Immanuel? Why appear like the enemy's subjects? Why talk and act like them? *1LtMs, Lt 9, 1861, par. 9*

I saw that it was a shame to profess the sacred, holy, separating truths we profess and yet entirely fail to act them out. Our daily business here is to watch and pray lest we enter into temptation. The warfare and the cross are as necessary and certain as the victory. God is the refuge and support of them that trust in Him. He will give grace for grace to them that fear Him and walk in the truth, and He will most assuredly take away His Spirit and blessing from those who love the amusement of, and do not separate themselves from, the world. *1LtMs, Lt 9, 1861, par. 10*

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the rebellious. You are too much united in fellowship and affection with the enemies of holiness. You are more willing to depart from the favor of God than to come out and be separate from the friendship and customs of the world. God's Word requires us to come out from the world and be separate. He leads His people in a very humble, cross-bearing way. He will sift His people even as corn is sifted in a sieve, yet shall not the least grain fall upon the ground. *1LtMs, Lt 9, 1861, par. 11*

Lee and Cynthia have been faithfully warned, yet they have not made that change which God requires them to make. They lack spirituality. The truth has not had that sanctifying influence upon them that it must have. They do not live their faith. When the enemies of our faith are within their influence, instead of bearing

fruit and exerting a holy influence, they condescend to the worldling, do as they do, talk as they talk, laugh and jest with them. Says the True Witness, "I know thy works." [*Revelation 3:15.*] Just exactly the influence you exert, Lee and Cynthia, before unbelievers, you will meet again. It is all recorded. It is written in the book. If you have not faithfully warned those with whom you have associated, and then in addition lived your faith before them as faithful believers of the truth, you have not borne fruit to God's glory and it is noted against you. You are classed as stumbling blocks and unfaithful professors. *1LtMs, Lt 9, 1861, par. 12*

You have all thought Brother and Sister Byington too strenuous, and Sister Glover, you have labored to pull the other way, and you have not felt right, spoken right, or exerted a right influence. The Word of God is plain. Follow that closely and it will lead you all from the spirit and influence of the world, much farther than you now are. *1LtMs, Lt 9, 1861, par. 13*

Is our sacred, holy faith something that can be taken up or laid aside as convenient? No, it requires effort and moral courage to live out our faith and carry out the living principles. When before the worldlings or unbelievers, Lee and Cynthia, your words and actions should have that elevated, noble character which distinguishes the true followers of Jesus Christ. *1LtMs, Lt 9, 1861, par. 14*

Lee, a great work must be accomplished for you. Unless your life is more becoming a follower of Christ, unless it is marked with more sobriety, seriousness, and more solemnity, God will give you sorrow and mourning instead of peace and prosperity and gladness. Lee and Cynthia must form characters for themselves or they will certainly fail of everlasting life. God will look with perfect indifference upon all who are halfhearted in the work. *1LtMs, Lt 9, 1861, par. 15*

Sister Glover, you do not feel right. You have not given Lee and Cynthia right instruction. Your influence has had a tendency to link them to the world, and yet you wish them to be united to Jesus Christ. This you cannot do. If they love God they cannot love the world. There is no danger of their being too separate from the world or of their serving God too faithfully; but there is the greatest danger

of their efforts for everlasting life being so feeble that they will be weighed in the balance and found wanting.*1LtMs, Lt 9, 1861, par. 16*

Everlasting life is worth a lifelong, persevering, untiring effort. Unless we strive to enter in at the strait gate we shall remain this side. "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." *Luke 13:24.1LtMs, Lt 9, 1861, par. 17*

God wants to bring you all up, to purify and refine you, but you have something to do yourselves. Cynthia, you have looked more to Sister Glover than to God. You must obtain an experience yourselves. Stand out free. You have an individual responsibility. Sister Glover, God wants you to come nearer to Him, to be led and guided by Him. Put away your unbelief and doubts and seek for salvation.*1LtMs, Lt 9, 1861, par. 18*

In love.*1LtMs, Lt 9, 1861, par. 19*

**Lt 10, 1861**

Daigneau, Brother and Sister [John M.]

Battle Creek, Michigan

October 18, 1861

Previously unpublished.

Dear Brother and Sister D:

According to your request I will write you what has been shown me in regard to you. I was shown you were in darkness, especially Brother John. I saw Brother John perusing letters containing arguments against our position in regard to the Sabbath. I saw our wily foe directing the mind of Brother John in a channel to suit himself. A great change came over Brother John. At one time his countenance was bright and hopeful. He was rejoicing in the truth. Then a change came over him. He was doubting present truth and was just about ready to yield and let go his hold of truth. I was surprised at this sight for I had not had the least suspicion of Brother John's critical condition. *1LtMs, Lt 10, 1861, par. 1*

Then the past was more fully presented before me with its dangers and wrongs. I was shown that when your mother embraced the truth her judgment was convinced. I saw that she was converted to the truth and loved it, but unfortunately for her she could not understand very well what was said in meetings. At first the blessing of God rested upon her as she took up the cross to obey unpopular truth, and that which without the blessing of God would be difficult for her to understand was made plain by the Spirit of God. But when she commenced to go into darkness and have doubts in regard to the truth, she could not be fed and understand or feel the force of the instructions given in the meetings. She was jealous of different ones and murmured against them, found fault with them. She was a very close, penurious, calculating woman, and loved this world. *1LtMs, Lt 10, 1861, par. 2*

Jerry was a great hindrance to her. His judgment was convinced that we had the truth but he sought to stifle conviction by watching

for evil in believers in present truth and accusing them of things that they were not guilty of. These accusations weighed much with your mother and had weight with you. *1LtMs, Lt 10, 1861, par. 3*

About all that in reality stood in the way of your brother's believing the truth was his close covetousness and unbounded love of this world. There was no place for the truth in his heart, on account of this selfish and covetous disposition. *1LtMs, Lt 10, 1861, par. 4*

Your mother's close, penurious disposition crowded out of her heart all love for the truth, and her lack of conversing understandingly with the people of God placed her where she could not be helped by them. *1LtMs, Lt 10, 1861, par. 5*

Brother John, I saw that it was much better for you to be separated from your parents and from Jerry. Your mother has taken it upon herself closely to watch your wife and to find fault with her to you, which had more weight upon your mind than it should and caused your wife much unhappiness. Your mother has thought her extravagant because there was not all that closeness and selfishness manifested by your wife that she carried out. I saw that in some things your wife did not manifest all the economy that she should in her circumstances. She spends too much labor to prepare food for the appetite of visitors. Treat your company courteously and well. It is wrong to go beyond your means to gratify anyone. *1LtMs, Lt 10, 1861, par. 6*

I was shown the bad influence that the counsel and the trials connected with it had on your mind and on the mind of Lucetta. Had you been present then, your mind would have been relieved, but the counsel and the lack of freedom with us, and our remaining from meetings, caused you to be tempted and made you doubt. These unjust trials brought upon us had a very bad influence upon those who knew not the cause or reason of these trials. You were terribly shaken there and have not recovered. Had there been all that diligence and exertion on the part of Uriah and Harriet to labor for those who had been thrown into perplexity and doubt on account of the trials they caused, you would have been led to the light before now. *1LtMs, Lt 10, 1861, par. 7*

**Lt 11, 1861**

Friends

Orleans, Michigan

December 1861

Portions of this letter are published in *5MR 291-292*.

Dear Friends:

While in Roosevelt, N.Y., August 3, 1861, some things were shown me in regard to the state of the cause in different places. Many families were shown me, and the position and acts of different ones and their influence upon the cause of present truth. Again I was shown in Battle Creek in October, the state of the cause, and the churches contemplating organization, and that a great work must be accomplished for the church before they should be fitted for the work of organization. *1LtMs, Lt 11, 1861, par. 1*

Then a general view of the cause was presented before me, and I was shown that a more deep and thorough work than had been thought of must be done for God's people; that plain, cutting testimonies must be borne, and there must be a work of reform among God's people. There must be a coming up. Among the places and things shown me were Caledonia and Wright, and individual cases were presented before me. I was also shown some things in regard to this section. *1LtMs, Lt 11, 1861, par. 2*

The Brethren Kellogg and their wives and some others were shown me, that they do not look upon matters in the right light. They love the truth, but fail to let the truth purify and elevate them. They are too careless of their personal appearance and of their houses. You do not look upon order and cleanliness as essential qualifications for Christ's followers, especially professing to believe this purifying, cleansing, fitting up message. The design of the truth is to elevate the receiver, to purify him from all filthiness of the flesh and spirit. *1LtMs, Lt 11, 1861, par. 3*

I was shown that we are looked upon as a degraded people. We



are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must be so circumspect and faultless as to commend [the truth] to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God. *1LtMs, Lt 11, 1861, par. 4*

Some who have lacked order, cleanliness and elevated feelings, look upon those who have refined taste and neatness and order as being proud. They feel uncomfortable because others do not come down to their level. This is all wrong. The truth does not bring us all down on a level, but brings us all up on a level. You are too careless, too neglectful of your person and apparel. God calls for a reform on your part. You are a hindrance to others embracing the truth. You must begin to work and reform. God cannot approve and bless you until you can be a better example and better represent the truth. Take a more elevated position. *1LtMs, Lt 11, 1861, par. 5*

Unbelievers are disgusted with anything in Sabbath-keepers which looks like slackness and uncleanness. Every act, every deed must be studied. All our course must be so that it cannot be censured justly. We must take every appearance [of] evil away from those who are watching us. *1LtMs, Lt 11, 1861, par. 6*

In the efforts made to get the truth before unbelievers, your low position has hindered the efforts from proving successful. You have not let the truth elevate you. You have not let its influence sanctify you. *1LtMs, Lt 11, 1861, par. 7*

Now God requires of His people to carry out the truth they profess. There are many of them poor and cannot obtain conveniences, yet He enjoins upon them strict cleanliness and order. God is no less particular now than when He gave directions to the children of Israel to observe cleanliness lest the Lord pass by and see their uncleanness and would not go up with their armies to battle against their enemies. These stumbling-blocks must be moved out of the way. God requires cleanliness of person, and neatness of dress, and order and cleanliness in your houses, or God will not bless you

and you will be a hindrance to the cause of God.*1LtMs, Lt 11, 1861, par. 8*

I had expected to have an appointment to visit if we had given up our journey to St. Charles, but now we design to go, and therefore I have written.*1LtMs, Lt 11, 1861, par. 9*

Now I want to express my mind in regard to the meeting there. When we came to Bro. King's, we found three unbelieving relatives, and we saw that they were all feeble. Sister King [was] nearly down, her unbelieving sister weak and nervous, the mother nearly sick, and the young daughter utterly unable to do more work around the house. When you all drove up I honestly felt sorry. I respected and loved you. You have ever been kind to us, but I felt that it was not the place for you that you should have stayed where they were [not] all believers, and I was so fearful that something might happen to disgust these unbelievers, and place them where the truth could never affect them.*1LtMs, Lt 11, 1861, par. 10*

This fear led my husband to especially caution you, and then after his caution you felt tried because you thought you were expected to leave, and go to Bro. Olmstead's. All from Greenville were expected here. You knew that they would be crowded, and it would have after all passed off tolerably well had it not been for the exhibition at bedtime [when] arrangements [were] made for men and women to camp down together in the same room, and then when opposed by Bro. King [for you] to reason and urge the matter. This was the height of impropriety. The first intimation from Bro. King should have been enough. Was not he the one to say how these things should be arranged in his own house? Again, in all my travels east or west, I never saw or knew of men and women lodging together in the same room if there were two rooms in the house. I would oppose such a move strongly. I would censure it. I would not give the least countenance to it. It is low, slack and immodest.*1LtMs, Lt 11, 1861, par. 11*

If persons are infirm and cannot endure the inconvenience of attending such large meetings—especially where there are but one or two families to lodge so large a company—if couples cannot be separated, they should stay at home. They should not discommode

themselves and others to prove an injury to themselves in the end. *1LtMs, Lt 11, 1861, par. 12*

Arrangements were made for the men and women before the conference. Must these arrangements be broken and men and women lodge together in the same room to gratify one or two who are pleased with such a slack arrangement? *1LtMs, Lt 11, 1861, par. 13*

Anyone of refined feelings would agree with Bro. King in a moment. An apology is due from you to Bro. and Sister King for the spirit manifested by Bro. Joseph's wife. I felt so mortified and ashamed [for] the unbelievers here. Sister King's sister was disgusted, just as we feared it might be. What kind of an influence would have gone out had you been permitted to all lodge in the same room, men and women? Why, it would be like this—that we were a low, vulgar, immoral people. God requires an entire change, an entire reform. Is this abstaining from all the appearance of evil? Says Paul, “We are made a spectacle unto the world, and to angels, and to men.” [*1 Corinthians 4:9.*] We must study our every act lest we are a stumbling block to others and their blood be found on our garments. *1LtMs, Lt 11, 1861, par. 14*

Sister Joseph Kellogg has a work to do to subdue her own spirit. She knows not what spirit she is of, and unless she governs her own spirit and possesses true humility she will be left in darkness; for God is bringing up His people. *1LtMs, Lt 11, 1861, par. 15*

Do you wonder that I felt fearful of the result when you came here, when I have been shown as I have? May God help me to bear the straight testimony He would have me [bear] upon this most delicate subject. Everyone who lacks must [be] right upon these things. The cause of truth demands it. God requires it. The great and dreadful God will not enter the houses of those who are not cleanly to bless them, after the light shines to them upon these things. Your conversation must be more elevated, more holy, and you must show to all that the truth has had a tendency to elevate, to reform, to purify. *1LtMs, Lt 11, 1861, par. 16*

May God help you to take hold of this work with zeal is my prayer. *1LtMs, Lt 11, 1861, par. 17*

Ellen G. White

As I have not time to copy, I will leave it with Bro. Davis to copy and send me his copy. It is my request that this be read to Bro. Joseph Kellogg and wife, Bro. Milton and wife, old Bro. Kellogg and wife, and Bro. Sumner and wife. Also read it to Bro. and Sister How, for they were present that evening and they should know the things I have written, that no prejudice may rest upon their minds in regard the course pursued by my husband and Bro. and Sister King.<sup>1</sup>*LtMs, Lt 11, 1861, par. 18*

## Lt 12, 1861

Church at Caledonia

Orleans, Michigan

December 1861

Previously unpublished.

While in Roosevelt, N.Y., I was shown some things in vision relating to the church at Caledonia. While at Battle Creek in October I was again shown the state of things in Caledonia: that they are in a state of great confusion and weakness; that the cause of God is reproached by their divided, scattered state. Their weakness is laid open to the heathen around them and they are accountable to God for the influence they have exerted. Instead of winning souls to the truth, Satan has been permitted by them to work as he pleased among them, setting brethren and sisters at variance with each other. Satan is the accuser of the brethren and, as though this were not enough, brethren professing to be Christ's followers strengthen the enemy's forces and join him in accusing their brethren. Angels are grieved and turn from the confusion. Yet I was shown that there is hope. Jesus still pities and wants to bless them.*1LtMs, Lt 12, 1861, par. 1*

I was shown that every effort that had been made among you of late by Brethren Bates and Frisbie has only made matters worse and thrown things into greater confusion. Hearts are not right. Each is watching the others to find fault with their course and unless this is entirely stopped and each attends to his own soul, and closely examines his own heart, you must go down. These unhappy divisions need not be. It is all the working of Satan which is encouraged among you. There is an individual independence which must be yielded.*1LtMs, Lt 12, 1861, par. 2*

I was shown that God had not blessed those who were formed into a church. They were not ready nor fit for this move. There must be a thorough work accomplished, deep humility manifested before God, each building off against his own house, or Satan's strong deceptions will hold minds until it is too late. I was shown that

questions which gender strife must be repressed, and the brethren must strive to get just as near together as they can. *1LtMs, Lt 12, 1861, par. 3*

I was shown that some were in a discouraged, desponding state. Some who had not been embraced in the organization stood looking on, and they were watching to see the course of those who had been embraced in the church. Such were in a critical condition. Some had fallen back to their old habits, using tobacco and other indulgences, and yet knew that we had the truth. Their minds could find rest nowhere among another class of professed Christians, and the divided state of those who professed to believe the truth and professed to be walking in church capacity was only a hindrance to them, for they were in no condition to help them or to restore them from their error and wrong course into which they had fallen. The wrath of God was kindled against both classes. Both must repent and seek to redeem the past. *1LtMs, Lt 12, 1861, par. 4*

Commence anew. Christians professing to believe the most solemn message ever imparted to mortals were seeking a quarrel with each other like little children. You disgrace the truth. Worldlings are more consistent. There is a lack of principle with some of the professed people of God, a great lack of forbearance and patience with each other, which places them all in almost a hopeless condition. Instead of trying to be united and not noticing little things unworthy of a moment's thought, they give way to evil propensities. And because things do not go just exactly to suit your minds, you find fault, hate and despise each other. You tempt the devil to tempt you. *1LtMs, Lt 12, 1861, par. 5*

I was shown that Brother Gerould looked at matters very nearly right. His views were consistent and right in regard to useless articles, as coffee and tea and tobacco. Yet he has suffered his feelings upon these things to carry him too far. By taking so stiff a course, he placed himself where he could not help others and he has felt impatient because all did not take that view of matters which he knew was consistent and right. When conversing with his brethren he lacked forbearance and patience. So did they. They were unwilling to receive instruction from him, and these interviews only made matters worse. No matter how aggravating the course of

his brethren, Brother Gerould must exercise Christian patience and forbearance, and in due time, if he takes this course, he will have influence. *1LtMs, Lt 12, 1861, par. 6*

I was shown the wrong course of Brother Farnham. Had he been standing in the counsel of God he would not have upheld Sister Bryant in her wrong course, but censured it as it deserved. Brother Farnham, much of the trouble existing in the church rests upon you. Some of it you caused. If you had taken a humble course you could have prevented much of it. When the testimony was sent you in regard to your wrong, instead of receiving it and trying to reform, you began to complain and make appeals to others for sympathy. *1LtMs, Lt 12, 1861, par. 7*

You had sympathizers, and what was the result? Those who sympathized with you doubted the testimony and it was even carried to unbelievers, and you caused the work of God to be looked upon suspiciously. You have had independent feelings and thought your judgment very good when it lacked in almost every respect. You are set and think others must see things just as you view them, and you are quite firm in your position. *1LtMs, Lt 12, 1861, par. 8*

You have exerted a wrong influence against Brother Gerould and have felt quite a satisfaction in having others look upon him with distrust. I saw that you had just as lief differ from Brother Gerould as not, and then would calmly set to work ingeniously to have others view the matter as you viewed it. I saw that you had desired to fill a higher office in the church. If you should, it would ruin you, for you are unqualified for it. *1LtMs, Lt 12, 1861, par. 9*

You must commence the work in earnest for yourself. Commence the work at home among your children. Strive to remove the sadness and cloud from the brow of your wife. Teach your children to obey her. Discipline them to love her. She fails to do her duty, and the children control her and cause her grief and anguish. She has a work to do to be decided, to correct the wanton words and disobedience. A few battles will teach them who is to govern. She has sunk under this load, and you have let her sink and remain there. Unitedly take hold of this work and teach the children implicit

obedience to the mother that bore them. *1LtMs, Lt 12, 1861, par. 10*

You have a great work to do, Brother Farnham, that you have not seen or realized. It is all that you can do to work for yourself and your house. You were shown me in a critical, dangerous condition. Your eternal interest depends upon the course you now pursue. Make diligent work and redeem the past and counteract the influence you have exerted. *1LtMs, Lt 12, 1861, par. 11*

I was shown that Brother Andrews and his wife at first were hardly willing to receive the testimony. He could not understand some things. He was perplexed and troubled, yet sought to improve, and had been reforming. Yet the standard was not attained where the Lord wants him to stand. *1LtMs, Lt 12, 1861, par. 12*

In regard to the testimony that he must be converted, it was like this: his case was represented to me like Peter's. Peter was ardent, quick, full of zeal, and he asserted that he would not only suffer for his Lord but die for Him. In the garden of Gethsemane his zeal led him to raise the sword and cut off the ear of the servant of the High Priest. But soon after he denied his Lord and even cursed and swore. Then Jesus looked upon him in sadness and grief, which broke Peter's heart and he repented and then was converted and prepared to strengthen his brethren. Was not Peter converted when he manifested such ardent zeal for his Lord? What did Jesus say to him? "Satan hath desired to have you, that he might sift you as wheat. ... When thou art converted," Peter, "strengthen thy brethren." [*Luke 22:31, 32.*] *1LtMs, Lt 12, 1861, par. 13*

Brother Andrews' hasty, quick temper brings him into trouble and destroys his peace and happiness and injures the cause he loves. The sanctifying influence of truth will make him a patient man, and he must not allow his mouth to open when he feels this hot, passionate temper rising. In this work of overcoming he must not be discouraged if he does not overcome all at once. This work is not accomplished in a moment. He must pray. His companion must take hold with him and together work earnestly, zealously, to overcome. Eternal life is worth a lifelong, persevering, untiring effort. The truth will accomplish that for the receiver which nothing else can. *1LtMs, Lt 12, 1861, par. 14*



I saw in regard to the brethren and sisters in Caledonia [that] it would not be of the least use to investigate matters as they had occurred in Caledonia. The hearts of many were unsanctified. Each wanted to have his own way and was not willing to be reprov'd or corrected, and acting in their unsanctified condition almost everything was wrong. And all must break down together, take hold of the work in earnest, get their own souls right, set their hearts in order, and then it will be easy to come together. Love will exist. Everyone has a part to act, a work to do. They must manifest zeal in repenting or God's Spirit will be withdrawn from them. They will not know the very time when God left them. They suffer themselves to be deceived; think they are right when they are all wrong. *1LtMs, Lt 12, 1861, par. 15*

I would now exhort you to heed the light given you lest it become darkness—and how great will be that darkness! Every one of you must stop looking at others and get right himself before God. Every particle of this spirit of faultfinding must cease. I greatly fear that all the labor we spent among you in our weariness has been in vain. You would rather have your own way, exercise your own judgment, and live in just such ungodly distraction as you have lived. Is this your choice in Caledonia? What peace and happiness can you expect from such a course? God calls upon you now to repent, to cease your faultfinding and jangling, and return to Him. Will you obey? *1LtMs, Lt 12, 1861, par. 16*

I ask in the name of my Master, Who will be on the Lord's side? Who will covenant to leave watching for the faults of each other and only confess, with deep humility, his own faults? Don't be so very anxious to each measure off just that degree of the censure that this one or that one should have. God requires of every one of you broken hearts and contrite spirits. He calls for the deepest humility, because you have been such miserable representatives of the truth you have professed. *1LtMs, Lt 12, 1861, par. 17*

The blood of souls will rest upon you unless you cease your contentions and little differences and arise, elevate the standard. Redeem the past and show to others by your life that sweet union exists among you. *1LtMs, Lt 12, 1861, par. 18*

You lack Jesus. Almost every one needs to be converted. Sister Bascom needs a thorough work done for her or she will fail at last. Brother Cridemer needs a thorough reform. He must feel the transforming influence of the Spirit of God or he will fall into some delusion. Self, dear self, reigns in Caledonia and God is forgotten. *1LtMs, Lt 12, 1861, par. 19*

I am afraid of you. I will not cry smooth things unto you. I cry, Repent, repent and be converted, or you will perish. Bring forth fruit meet for repentance or the True Witness will soon spue you out of His mouth. He will not have His truth brought into disgrace by you and His suffering cause bleed on account of your crooked, wayward course. You are stumblingblocks to those who would believe. *1LtMs, Lt 12, 1861, par. 20*

I cannot hold my peace. I speak plainly in the fear of God. I entreat and warn you. Will you take hold of this work? Fast and pray individually until you are broken in spirit and can say, "I live, yet not I, for Christ liveth in me." [*Galatians 2:20.*]*1LtMs, Lt 12, 1861, par. 21*

I was shown the position you might be in—enjoying the favor of God. But you have not yet made the first effort to occupy that position which would be pleasing to God and that He could delight to bless you. Every one of you should seek to agonize for an indwelling Saviour and full consecration to God.*1LtMs, Lt 12, 1861, par. 22*

You have known but little of the influence of the truth upon the heart, but you may know it. You may experience it. You may have a living experience in the things of God. Souls around Caledonia are in a condition to be helped and to receive the truth, but with such an example as Caledonia has set them, they feel disgusted and the cause of God has been deeply wounded by those professing to love it.*1LtMs, Lt 12, 1861, par. 23*

May God help you see your condition is my prayer.*1LtMs, Lt 12, 1861, par. 24*

**Lt 13, 1861**

Testimony for Mill Grove Church

Refiled as *Ms 3, 1861*.

**Lt 14, 1861**

Brethren and Sisters at Bedford

Refiled as *Lt 8, 1854*.

**Lt 15, 1861**

Kellogg, Brother

NP

1861

Previously unpublished.

Dear Brother Kellogg:

Some things were shown me in my last vision. I was shown some things in regard to you and your family. I saw that you fail much in looking upon the dark side, and dwelling upon discouraging prospects. This clips your faith and casts a gloom upon your hopes and prospects, and while in this state of mind you cannot glorify God or strengthen others. *1LtMs, Lt 15, 1861, par. 1*

I was shown that you were very sensitive and have felt keenly on the account of your children. You let their course of action have too great an influence upon you. Your older children have not felt and acted as they should. They have not heeded the counsel you have given them, and thereby have brought trouble upon themselves and upon you. They too often think their judgment and plans are the best, and when you have planned and advised them for their good they have too often thought that it was to advantage yourself instead of them. They have not felt as they ought, that you were planning for their interest, and if they will follow your counsel both you and they would be benefitted. *1LtMs, Lt 15, 1861, par. 2*

Your children have too often thought they were young and you old, and they could better manage business matters themselves. Here they mistake. They have not the ability, neither are they as capable of managing as their father. Had all your sons submitted to your counsel as they should have done, as it was their duty to do, and as God required them to, your dwelling upon the past would not call to your mind so many sad associations and remembrances which, if dwelt upon any length of time, bring gloom, sadness, and despair. It is the duty of these children to redeem the time and regard their parents and heed their counsels as they never yet have

done. *1LtMs, Lt 15, 1861, par. 3*

Albert has thought that he could manage business matters better than his father, but if he followed his own judgment he would meet with many losses and difficulties from which he will be saved if he seeks counsel and moves guardedly. He has built his hopes too high, and has thought he was fully capable of managing business without the help of others. He has failed to understand himself here. In this respect his father's head and tact for business is much better than his own, and it is the duty of Albert to have a kind care at all times for his father's interest, and never bring a cloud upon his brow or needlessly cause him anxiety of mind. *1LtMs, Lt 15, 1861, par. 4*

Albert is apt to have too exalted an opinion of himself, and as a general thing there is too much pride of heart among the children. There is lacking that humility which ever becomes a follower of Christ. There is a lack of true piety and devotion. They must encourage these graces and ever seek to understand themselves. They must closely examine themselves to see whether they are in the love of God. There needs to be the reforming influence of the Spirit of God to affect and sanctify the heart, and then there will be less selfish interest and a kind regard for the interest of others. *1LtMs, Lt 15, 1861, par. 5*

There has been with the children too much moving from impulse, moving from feeling; therefore there has been much moving wrong. I saw that Brother Kellogg was prematurely old on account of the anxiety and care his children have caused him. And now it is their duty, while their father shall plan and advise with them and calculate for them, in their turn to help their father in every way in their power. God has marked their unwillingness to heed instruction. *1LtMs, Lt 15, 1861, par. 6*

Merrit should be an example to all the children. The curse of God has rested upon him ever since he married his wife without advising and consulting with his parents. His course led the parents to feel and act as they did in regard to Smith's marrying Maria. They felt too strongly and acted too strongly in regard to the matter, but they feared that the curse which rested on Merrit would rest on Smith. The cases are not alike. They are regarded very differently by

heaven. God's frown does not rest upon Smith because of his marriage with Maria. But his former course has caused his parents many heartaches and much anxiety and distress.*1LtMs, Lt 15, 1861, par. 7*

Smith has been trying to return unto the Lord that He may heal him. God pities him and if he earnestly seeks the salvation of God and heartily repents of his wrong course, God will turn His face toward him and will remember his transgressions no more. You have felt wounded, and shut Smith and Maria too much from your hearts. Take them into your hearts, help them by your counsel and faithful instructions. You can have a saving influence on Smith. Maria loves God. She loves the truth and will be a help to Smith. Let them know that they have your confidence and it will cause them greater joy than anything else on earth.*1LtMs, Lt 15, 1861, par. 8*

Albert, a sacred duty rests upon you in regard to your parents, and a sacred duty rests upon all the older children. God has had an eye upon you. You have had a good, a kind and tender mother who would not swerve from her duty of right if she knew what it was. You have had a better mother than you deserved, a mother who has loved you with a great love because you were helpless and motherless.*1LtMs, Lt 15, 1861, par. 9*

Brother Kellogg, I saw that when you get depressed in spirit, you forget the great mercies shed upon your pathway. You forget the good and can only see the evil and the dark, and you let these things overbalance the mercies of God. You have been blest in life above a greater portion of the human family. You might have had a wife who would feel no interest in your children, who would not be as true, as constant, to you as she has been. Although there is quite a difference in your ages, yet your wife's affections have been just as ardent and consistent and true as though she were the wife of your youth and had had your first and only love. Your interest and happiness she has preferred to her own. To your children she has been true and faithful, as if they were flesh of her flesh and bone of her bone. The children have not always felt thus and regarded it in this light, but it is because a prejudice blinded their eyes and destroyed their judgment.*1LtMs, Lt 15, 1861, par. 10*

I saw that God in mercy stretched out His hand and snatched Laura from the grave because He saw that the furnace was becoming heated a little too hot. It is the mercy of God alone that saved Laura, and that she is now with us instead of lying beside Mary in Oak Hill Cemetery. God has spared Laura a time that she might be a blessing and comfort to her parents; and that she might be a humble, devoted Christian and be a blessing to her younger sister and brothers. A responsibility rests upon Laura. God requires more at her hand. She must exert an influence for good and dedicate to God the life which He has so graciously spared.*1LtMs, Lt 15, 1861, par. 11*

Brother Kellogg, are these things no sources of encouragement and joy to you? Turn your face from gloom and darkness and discouragement to the light God has granted you, to the blessings He has strewn in your pathway. "Rejoice in the Lord always: and again I say, Rejoice." [*Philippians 4:4.*] Gratitude from you is due Him for His abundant mercy to you.*1LtMs, Lt 15, 1861, par. 12*

I was pointed back and saw the time when Seymour and Miller came here. You felt indignant that the cause of God was reproached and that it must be vindicated. You let your feelings get the better of your judgment and moved unadvisedly. You should have trusted matters in the hands of God, but you felt a zeal to vindicate the truth which was trampled upon. You moved impulsively; you erred, and only gave the enemies of our faith greater triumph. The first wrong was in suffering them to have a meeting and to preach at all, when there was no minister to meet their influence. These things Satan has held before your mind sometimes and caused you trouble. But I saw that God marked no sin against you. You would not have moved wrong knowingly.*1LtMs, Lt 15, 1861, par. 13*

I saw that God wants you to forget the sad and discouraging things in the past and come up now and engage heartily in the work of God. God wants to bless you and your family. You are injuring your health and mind by dwelling upon things that will do you no good. Turn from these things and believe in God; trust in His power to save; take hold of His salvation. He that has had a care even for the sparrow has a care for you, and the future is in His hand. He will



bring you along safely if you trust in Him with all your heart.<sup>1</sup>*LtMs,*  
*Lt 15, 1861, par. 14*

**Lt 16, 1861**

To the Church at Roosevelt, New York

NP

August 3, 1861

Portions of this letter are published in *5MR 60-62*; *7MR 113-114*; *15MR 124-125*.

Dear Brethren and Sisters,

The state of the church was presented before me. I saw many things in a tangled, perplexed condition. I was shown that God would not condescend to unravel every difficulty and explain every trial. The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd. On account of these things, God will not reveal many church difficulties, for many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done. *1LtMs, Lt 16, 1861, par. 1*

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self-justification must be laid aside, and all possess yielding spirits. *1LtMs, Lt 16, 1861, par. 2*

As I write, matters come plainly to my mind. I was shown some individual cases. Brother Pangburn's family lacks consecration. Brother Pangburn does not understand himself. He needs a thorough work of reformation. His temperament is fitful, changeable; he moves from impulse. He does not possess the heavenly adorning, the ornament of a meek and quiet spirit. He must be converted before he can progress. A profession of the truth will avail him nothing. He must show by his fruits that he is a follower of

the meek and lowly Saviour. He possesses a hasty and self-important spirit, and does not control his own spirit. He looks out carefully for his own interest, sometimes greatly to the disadvantage of his brethren. He can never prosper and live in the light until he has a care and interest for his brethren and is willing to be reproved and instructed by them. He lacks the nobleness of soul becoming the profession of his faith. *1LtMs, Lt 16, 1861, par. 3*

Brother Pangburn thinks his brethren have misused him because they have spoken of his faults. Brother Pangburn, you are at fault; you cause yourself trouble. You do not control yourself in your family or with your brethren. You are the greatest enemy you have. When you control yourself and possess a noble, generous spirit, becoming a follower of Jesus, you will have peace, union, and love with your brethren, and can make thorough work. You are fluctuating, and do not move from cool judgment. You must thoroughly reform or be weighed in the balance and found wanting. Your brethren can have no fellowship with your spirit until you give evidence of a genuine work, and bring forth fruits to God's glory. *1LtMs, Lt 16, 1861, par. 4*

I was shown the case of Brother Edson, that he should not think because God's afflicting hand is upon him that His anger is kindled against him. I saw that Brother Edson had taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him He will bring him up. He will not forsake him now. I saw that God regarded the sacrifice made by him and Sister Edson. They had sacrificed for the good of the cause of God and had left their pleasant house and farm and he had stood as one of the Lord's minutemen to use his means to advance the cause of present truth. And now adversity and affliction have come upon him. *1LtMs, Lt 16, 1861, par. 5*

Satan has been permitted to afflict and annoy him that, if possible, their minds might be carried back to that pleasant farm and they regret the sacrifice they have made. Satan has not gained his object in thus afflicting. God designs to bring the family nearer to Him. He has not left or forsaken them. He will bring them through the furnace purified and refined if they will lean upon and trust in Him. The state of God's cause has affected the courage of Brother

and Sister Edson, yet God has His eye upon them and will visit them in mercy. They should have the sympathy and love of their brethren and they should favor him. *1LtMs, Lt 16, 1861, par. 6*

The case of Brother Manly Ross was presented before me. I saw he intended to be true and right. He has a work to do. There is danger of some misconstruing Brother Manly's frank manner. He must possess a willing spirit to acknowledge his wrongs and must not justify himself and brace himself against his brethren, but yield to their judgment, counsel, and advice. *1LtMs, Lt 16, 1861, par. 7*

The church must be subject to one another, willing to be counseled, reproved, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome and those looking for Christ's appearing must possess the power of endurance and self-control if they would have God's Spirit with them. *1LtMs, Lt 16, 1861, par. 8*

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been perfect Babylon, confusion; and unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order, they have nothing to hope for; they must scatter into fragments. *1LtMs, Lt 16, 1861, par. 9*

I was shown that Brethren Ross, Preston, and some others have been holding back, fearing to venture and adopt the only plan that can cause union of action and health in the body. Brother Wheeler's influence has not been right in this direction. After all the light given and the strong reasons presented, which no one could gainsay, his course and the course of those of experience helping him in holding back, is wrong and inexcusable in them. It is no virtue in them to wait until compelled to acknowledge that God is in this work by every difficulty being removed from their minds and no chance to resist any longer. This is not the course for experienced brethren to take. God is not pleased with these things. God requires them to venture out and bear some responsibility as well as to have a few venture out and receive censure and dissatisfaction from others

while they wait till the battle is fought and the instruments of God's choosing are wounded and faint. They choose to look on and see how the battle turns. They do not come up to the help of the Lord.*1LtMs, Lt 16, 1861, par. 10*

I saw that A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence his words have carried. As a people we must use great caution. As we do not engage in the war, and pray for union and preach in regard to union, suspicions are aroused. And if one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state of the people but a word would set them on fire and destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery.*1LtMs, Lt 16, 1861, par. 11*

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with clean provender, thoroughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have ever yet seen.*1LtMs, Lt 16, 1861, par. 12*

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness

to distract and hinder or tear down that which He has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. *1LtMs, Lt 16, 1861, par. 13*

Said the angel, "Those who do not gather with Christ scatter abroad." [*Matthew 12:30.*] There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren. *1LtMs, Lt 16, 1861, par. 14*

The case of Brother Sprague's wife was presented before me. She possesses an uncomplaining, kind, courteous spirit. She bears no ill will, no revengeful feelings. She feels interested for others. Yet she makes no profession of our faith. She possesses a principle of right and amiable and excellent traits of character. If she would identify herself with God's people, acknowledge Jesus as her Saviour, put away her unbelief, she would be an ornament to the Christian faith and would exert a powerful influence. *1LtMs, Lt 16, 1861, par. 15*

Then God's people were presented before me. O, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives and they are stumblingblocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians. *1LtMs, Lt 16, 1861, par. 16*

The course of Brother Sprague's wife is a living example to those who profess to be transformed by the renewing of the Holy Spirit.

And when the brethren and sisters lack love for one another and manifest selfishness and independence, unwilling to yield to one another, the course of Brother Sprague's wife should silence their contentions. Her example is worthy [of] the imitation of those who profess to be Christians. Professed followers of Christ will have a fearful account to render to God for their wayward course. Angels are grieved and turn from them for their jangling and strife. They have furnished infidels with arguments against the reality of religion, and the truths of the Bible. *1LtMs, Lt 16, 1861, par. 17*

The weakest saint in Roosevelt or Central New York can be a powerful preacher by holy living, carrying out the truth in their lives. Truths more sacred than any ever imparted to mortals upon earth have been committed to our trust, yet we as a people have not been faithful to our trust. Our fruits have borne witness that our faith is weak and inefficient, unable to accomplish God's designs. Our unfaithful Sabbathkeepers are the worst enemies the truth can have. There is power in the truth and it will work a thorough reformation in the life when it takes hold of the heart. Many have taken hold of the truth, but the truth has not taken hold of them. *1LtMs, Lt 16, 1861, par. 18*

I was shown the apostasy of God's people. They have departed from God and are forming a union with the spirit of the world. As one fashion after another is introduced, one after another gradually falls back from their steadfastness and partakes of the spirit of the world and lose their peculiarity. It is a cross to the natural heart to be peculiar. It is a cross to come out from the world and be separate. And as individuals cease warring against the influence of the world and give up the conflict, they become Satan's easy prey. They become weary of the warfare and are taken in the snare. *1LtMs, Lt 16, 1861, par. 19*

Little by little the influence of the world steals upon them, and after the first step is taken to have friendship with the world the next is prepared, and darkness enshrouds them as they advance. And as they conform to the world they lose the transforming influence of the Spirit of God and their course does not look bad in their own eyes. They think themselves quite well off. They profess the truth. They don't mean to backslide, but they grow weaker and weaker. God's

Spirit is withdrawn; they are of the world. They are spued out of the mouth of God, and they know it not. *1LtMs, Lt 16, 1861, par. 20*

There has not been so glaring a departure from God. It was gradual, and they know not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked. They dress very nearly like the world, making just a little difference on account of their profession. *1LtMs, Lt 16, 1861, par. 21*

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. Its first rise was from a house of ill-fame in Paris. Never was such iniquity practiced as since this hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land, and Sodom and Gomorrah will rise up in the judgment and condemn those who live in this enlightened age, for if they had received the light which now shines upon the inhabitants of earth they would have repented long ago. But the people of the earth are filling the measure of the cup of their iniquity and every soul who professes to be God's chosen, peculiar people, who imitates their example in any degree, will perish with them. *1LtMs, Lt 16, 1861, par. 22*

God's people must cease dabbling with the spirit and practice of the world, and preserve their peculiarity as those who profess to be separate from the world, dead to the world, not conformed to the world but transformed by the renewing of their mind. Those who profess to have a heavenly inheritance must have the mind of Christ or they are not His children. God will have a separate and peculiar people. Their faith is peculiar, their prospects are peculiar and glorious, and with the heavenly inducement presented before them, if they will not value it of sufficient importance to lead them to a separation from the fashions, extravagance, and practices of the world, they will receive their portion with them. The friendship of the world is at enmity with God. *1LtMs, Lt 16, 1861, par. 23*

God calls upon us to elevate the standard. It has been left to trail in the dust. We must take an elevated position. But the fashions of the



world hold many of God's professed people in bondage. They so earnestly desire to have friendship with the world that they mangle their feelings and make wretched work of following Christ. They want heaven and this world too, but such will certainly lose both worlds. They can now take their choice in these hours of probation. Their fruits will show their choice. For a life of obedience God will grant us the rich reward, but He calls for entire consecration and nothing short of this will He accept. *1LtMs, Lt 16, 1861, par. 24*

I was shown *Isa. 3:12*: "As for my people, children are their oppressors and women rule over them." I saw that this text applies to these last days of peril. Children are not generally controlled. They are suffered to come up with their wills unsubdued. They are indulged in pride and at last the parents must yield to them. Children receive the sympathy of their mothers, and the mothers affect the fathers. Satan comes more readily to the women and children and works through them to influence the fathers, and then unitedly, without an opposing influence, they imperceptibly slide downward, and yet have a name to live; but they are dead. No name, I saw, of such stands registered in the book of life. Their professions are the same, yet God never counts by the profession. The acts, the works, the fruits testify to whom they belong. They are servants of the world, slaves to fashion, and the opinions of unbelievers have much weight with them. Those who have moral courage and the living principle within them will decide to be peculiar, to take their position and stand firmly. *1LtMs, Lt 16, 1861, par. 25*

I was shown that perplexity and fear have seized all hearts. God is punishing this nation for their sins. The sin of slavery has long existed. It has been a curse to this nation. The cries and groans and agony of God's creatures, held in bondage, placed upon a level with brute creatures by their fellow men, have risen to heaven. The fugitive slave law that went forth was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teachings of Christ. God's scourge is now upon the North, that they have so long submitted to suffer slavery to exist and their fellow man be held in hopeless slavery, tyrannized over and tortured just as passionate man chooses to act out the demon.

If they murder their fellow man, no matter; he is considered no more than a brute by them. I saw that the inhabitants of earth have nearly filled their cup of iniquity. *1LtMs, Lt 16, 1861, par. 26*

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Brother Woodruff, please return this to me at Battle Creek. If anyone wishes to retain a copy, he can copy it, but I wish the original. *1LtMs, Lt 16, 1861, par. 27*

(Signed) E. G. White

(Recopied February 4, 2014, to include the last five paragraphs which had been separated from the original and formerly filed as Ms 6, 1867.)

**Lt 16a, 1861**

Church at Roosevelt, N.Y.

Copy of *Lt 16, 1861*.

## Lt 17, 1861

Ingraham, W. S.

Battle Creek, Michigan

January 17, 1861

Portions of this letter are published in *10MR 22*.

Dear Brother [William S.] Ingraham:

The past year has been a year of peculiar trials to me. It has been a year of discouragements and suffering. Twenty-four days and twenty-four nights we watched our suffering little one, but it seemed to be our heavenly Father's will to take him from us. We feel to submit to His wise providence. Much of the time during his sickness I was mourning and pleading before the Lord that, if consistent with His will, my precious one might be spared. I could give vent to my feelings with bitter tears. But when my little one was dying I could not weep. I fainted at the funeral, but although my heart ached to bursting I could not shed a tear. For one week this anguish pressed me. My mind was in a continual study as to why it should be so.<sup>1</sup>*LtMs, Lt 17, 1861, par. 1*

We could not rise above the discouragements we passed through in the past summer. As to the state of God's people, we knew not what we might expect. Satan had affected our best friends, those who knew us, those who were acquainted with our mission and had seen the fruit of our labors and witnessed the manifestation of the power of God so many times. What could we hope for in the future?<sup>1</sup>*LtMs, Lt 17, 1861, par. 2*

While my baby lived, I thought I knew what my duty was. I pressed him to my heart and rejoiced that at least for one winter I should be released from any great responsibility, for it was not my duty to travel in winter with my infant. But when he was removed I was again thrown into great uncertainty. The drowsy state of God's people nearly crushed me. A horror of great darkness came over me. I could not sleep through the night, for a severe pain was in my heart. I could find no rest in any position [in which] I might lie.

Finally I fainted, and continued to faint a number of times, until my husband was seriously alarmed. He feared I must die. He sent for the brethren to come and pray for me. Their fervent and effectual prayers prevailed with God. I was relieved, and immediately taken off in vision. The cause of God in different places was then presented before me. Many things you will see in pamphlet form, but individual cases were shown me which have occupied much of my time for two weeks in writing. *1LtMs, Lt 17, 1861, par. 3*

I was shown some things in regard to you. I saw that the living, pointed testimony had been crushed in the church. You have shunned to lay your hands decidedly upon wrong and have felt tried with those who have felt compelled to do so. Disaffected and crooked ones have had your sympathy, which has had a tendency to make you a weak man, and your feelings have not been in harmony and union with straight, pointed testimony which has been set home to individuals: "Thou art the man." [2 Samuel 12:7.] *1LtMs, Lt 17, 1861, par. 4*

God's servants are not excused if they shun pointed testimony. They must reprove and rebuke individuals who deserve [reproof and rebuke]. You have too often stretched out your hand to shield these persons from the censure which they deserved and the reproofs which the Lord designed they should have. If these persons failed to reform, their lack is laid to your account. Instead of watching for their danger and warning them of it, you have felt tried with those who have followed the convictions of duty and have reproved and warned the guilty. *1LtMs, Lt 17, 1861, par. 5*

It is a fearful age, and the greatest danger now is of self-deception. Individuals blind to their own fearful condition reach the standard of piety which they and their friends have set up. They are fellowshipped by their brethren and are satisfied, while they fail entirely to reach the gospel standard set up by our divine Lord. If they regard iniquity in their heart the Lord will not hear them. With many it is not only regarded in the heart but openly carried out in the life. Yet in many cases it receives no rebuke or censure. *1LtMs, Lt 17, 1861, par. 6*

You have had feelings of opposition to the pointed, straight

testimony. Your feelings against James were all wrong at Crane's Grove at the time of the discussion, and you affected others. The work that God designed to have accomplished for certain ones proved a failure. If you had stood in the counsel of God at that time, a great work would have been done. The Spirit of the Lord was grieved. Individuals were not corrected of their wrongs, and since that have built themselves up, and you are guilty in this matter. *1LtMs, Lt 17, 1861, par. 7*

I saw that you sympathized with Horace Cushman, and your course in regard to him has injured and crippled your influence. It is impossible for Horace Cushman to be fellowshipped by the church. He has placed himself where his case cannot be reached by the church, where he cannot have any communion with, or voice in, the church. He has placed himself there in the face of light and truth. He has chosen his own course and cannot commune with God's people. He has followed the inclinations of his corrupt heart, violated the holy law of God, and censure must ever rest upon him. If he repents ever so heartily the church must let his case alone and not meddle with it. If he goes to heaven it must be alone, without the sympathy or fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust. *1LtMs, Lt 17, 1861, par. 8*

Brother Ingraham, you must bear a living, pointed testimony and stand out of the way of the work of God and His people. Step not in between God and His people and wrap up and smooth down the sharp testimony, or lift your voice against the reproof and severe censure He lays upon individual wrongs and sins. God is purifying His people. Stand out of the way that the work be not hindered, and instead of feeling opposition to cutting reproof and pointed testimony, use your influence to set it home. A plain, smooth testimony God will not accept. Ministers must cry aloud and spare not. They must weep between the porch and the altar and cry, Spare Thy people, Lord! *1LtMs, Lt 17, 1861, par. 9*

You fail in your family, fail in family government. You do not subdue evil temper and passion in your children. Your wife does not take hold with you, that together you may correct and rule your own household. The Lord has given you a powerful testimony, but yet

you lack and must be corrected upon these things or your testimony will dry up and you be a weak man.<sup>1</sup>*LtMs, Lt 17, 1861, par. 10*

I saw that Brother Lindsay has no duty to travel and preach. God has not laid the burden upon him. He lacks the essential qualifications. The Lord requires of him that he be “not slothful in business; fervent in spirit, serving the Lord.” *Romans 12:11*.<sup>1</sup>*LtMs, Lt 17, 1861, par. 11*

**Lt 18, 1861**

Buck, H. G.

Battle Creek, Michigan

January 19, 1861

Portions of this letter are published in *5MR 292-293*.

Dear Brother [H. G.] Buck:

Your case was presented before me, and I saw that you were in a dark place. Instead of being a help and strength to God's people you cause them sadness and are a weight, causing them much perplexity. Your spirit is not controlled by the Spirit of God. You are not subdued by grace, and in your present condition have no work to do in His cause, for He will not accept your labors.<sup>1</sup>*LtMs, Lt 18, 1861, par. 1*

Your heart is not right. Self is too much esteemed by you, and self-will and a hard, unsubdued spirit controls you. You might ere this have been a successful laborer in the cause of God had you been cherishing the graces of the Spirit of God; but you have strengthened yourself in your own spirit and have been unwilling to learn or submit to your brethren. You have felt a hard, bitter, severe spirit if they did not agree with you. You have felt at liberty to act independently of the body and rise in opposition to anything introduced by them which did not meet your mind or agree with your feelings. You have acted from impulse and manifested your own natural feelings.<sup>1</sup>*LtMs, Lt 18, 1861, par. 2*

You cannot be of use in the cause of God, for you are worse off than those whom you would try to benefit. You have not yet overcome self or learned self-control. You have not been purified by obeying the truth and have ever had too many to sympathize with you in your crooked course. You as an individual have had a work to do which you have not done, and your case looked dark and almost hopeless. If you had felt the purifying influence of the truth and thus gone into new places and by your exertions raised up a company, then you would have given fruits [to show] that the hand



of the Lord was with you. But you can never benefit the church without a thorough reform. *1LtMs, Lt 18, 1861, par. 3*

God will not accept any effort you may make, for you are not true to the cause of God. Your faith is not pure in His sight. You have brought upon the church overwhelming trials, and your feelings towards Brother Henry Hilliard have been wrong. The Lord loves the spirit of Brother Henry. Your words have been bitter. You have had sympathizers. Calista has sympathized with you and has not realized what spirit she was of. The church should stand entirely loose from your spirit and influence and then they will not feel such heavy burdens and anxious care. You do not see your wrong course and make thorough work as you go. Your harsh, hard spirit has never been fully subdued. You have needed to be converted for some years, then the spirit of the meek and lowly Jesus would have been manifested in your words, carried out in your life and acts. *1LtMs, Lt 18, 1861, par. 4*

Says the True Witness, "I know thy works." [*Revelation 3:15.*] Angels of God are weighing moral worth. The Lord is reviving the living, pointed testimony which will help develop character and purify the church. If you had suffered the truth to purify you, your labors would have been blessed to the church, but you chose your own course, to follow your own way, and you have not been baptized with the spirit of the third angel's message, and your labors cannot benefit the cause of God. *1LtMs, Lt 18, 1861, par. 5*

The minister of God should have true, thorough, heart work. Then his manners and deportment will take that elevated, noble character which will secure the respect of unbelievers and the love and confidence of God's people. And while he is compelled to bear the pointed testimony, yet it is his duty to be agreeable and in all his manners courteous that, if possible, he may win souls to the truth. *1LtMs, Lt 18, 1861, par. 6*

While we are commanded to separate from the world it is not necessary that we be coarse and rough and descend to utter low expressions, and make our remarks as rugged as possible. No, no. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual aim to imitate

the society we expect soon to associate with—angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should go on step by step until we are all fitted for translation. There is a work to be done to attain to this. We must live out our holy faith and carry out the plan of addition. Add to our faith virtue, to virtue knowledge, etc. *1LtMs, Lt 18, 1861, par. 7*

**Lt 19, 1861**

Lyon, Mary

Battle Creek, Michigan

October 13, 1861

Portions of this letter are published in *UL 300; TDG 295*.

Dear Sister Mary [Lyon]:

While I have been writing out what has been shown me in vision while at Roosevelt in regard to individual cases, your case has come in order, and I will try to write you how you were presented before me. *1LtMs, Lt 19, 1861, par. 1*

I was shown that you are not standing in the light and favor of God, but are too mixed up with the world; that your love for your Sabbathkeeping brethren and sisters in Battle Creek is growing cold. You are separated in your feelings from them. You do not enjoy the belief of the truth as you have done. I saw that the great cause of this is that your own will is separating you from those who would be your true friends. The opposition you have received from your relatives has made it necessary for you to stand very firm, advocate your own cause, and be very unyielding. Continual complaining and faultfinding from those closely connected with you, who should try to make you happy, have had an effect to cause you to brace yourself and whatever position you are in, when counseled or advised, act to justify your own course and not yield to the judgment of others. *1LtMs, Lt 19, 1861, par. 2*

The enemy is taking advantage of the independence of mind you have been obliged to have to maintain your position on present truth, and is causing this to separate you from His people. Your influence of late has not been in union with the Spirit and work of God, and you are not going forward but backward. The opinions of unbelievers are having too great an influence upon your mind. God is bringing up His people and proving them. We will be tried in every way until all the dross and tin are purged from us, and nothing but the pure gold remains. There is a work to be accomplished for you.

You must possess deep humility of soul and war against self and an unyielding will or you will certainly be ensnared by the enemy. *1LtMs, Lt 19, 1861, par. 3*

Some who love to hear and tell some new thing have grieved you, have injured you, and you have in your mind censured those who did not deserve censure and been suspicious of those whom you could safely trust. When you take the position you should, then your heart will be strongly knit with your brethren and sisters, and their hearts will be knit with yours; but you have been weaning yourself from your brethren and the cause exists in yourself. You are not willing to be led and instructed. Darkness and clouds are gathering over you. Satan desires you that he may sift you as wheat. He is anxiously watching for your downfall that he may exult over you. *1LtMs, Lt 19, 1861, par. 4*

God calls His church to be more separate from the world in their dress than you have thought. God is constantly instructing His people to flee from pride of appearance, from love of self, but you are working directly against the Spirit of God in this manner, hence you are walking in darkness and place yourself upon the battlefield of the enemy. *1LtMs, Lt 19, 1861, par. 5*

I saw that God loves you. The Good Shepherd has tenderly cared for you and preserved you amid your afflictions and sufferings of mind; yet you must yield your will and judgment, and be willing to be taught. None, no not one, can go alone to heaven. God has a people whom He is leading, guiding, and instructing. They must be subject one to another. If one undertakes to go alone, independently, to heaven he will find he has chosen the wrong path that will not lead him to life. *1LtMs, Lt 19, 1861, par. 6*

Dear Mary, I love you. I have tried to write this matter as it was presented to me. May you see it as it is, is my prayer, and make sure and thorough work for eternity. *1LtMs, Lt 19, 1861, par. 7*

From your sister. *1LtMs, Lt 19, 1861, par. 8*

**Lt 20, 1861**

Wheeler, Brother

NP

1861

Previously unpublished.

Dear Brother Wheeler:

In the vision given me at Roosevelt, Aug. 3, 1861, I was shown the sad state of God's people in central New York. I saw that there was a great lack among them. I was shown that the feelings of Brother Wheeler in regard to Brother Abbey's family have been wrong. They have not had occasion to feel thus. Brother Abbey's family have intended to work for their interest but it has not been appreciated. Brother Wheeler's family have watched Brother Abbey's family for evil, watched for their haltings, and they have been made offenders for a word, and condemned them for things unworthy of notice or remark. *1LtMs, Lt 20, 1861, par. 1*

Brother Abbey's family have prized the truth and have been willing to deny self and to sacrifice for the truth. They have borne burdens that your family, Brother Wheeler, would not bear. I saw, Brother and Sister Wheeler, your attention should have been turned long ago to your own family, to watch them with jealous care. There is a great work to be accomplished for them before they can be in an acceptable state before God. You have not restrained your children. You are unwilling to say No to them, or to deny their wishes. You should be decided and firm. *1LtMs, Lt 20, 1861, par. 2*

Your children wish to dress like the world and appear like them. You yield. The children influence the mother and the mother influences the father, and the children do about as they please. The influence exerted by your own family destroys the effect of your teachings. Your sons have expected Brother Abbey's family to favor them because by his hard labor he has means to handle. They have given others an exaggerated account of what Brother Abbey was worth. They have been disappointed, for Brother Abbey felt that he

had no duty to help them. I saw that the church is not required to have the least burden of Brother Wheeler's married children; yet for your sake Brother Abbey has borne from your sons many things he would not have borne had it not been for your sake. *1LtMs, Lt 20, 1861, par. 3*

You have not seen things as they are. Your family have been blinded. Brother Abbey's family had the utmost confidence in you. But your family have been watching them. They have noticed and marked every seeming wrong, and have nourished a faultfinding spirit, and there has been a faithful relation of everything coming under their observation of Brother Abbey's. Had Jesus been upon earth He would have said to your family, Let him that is without sin among you cast the first stone. *1LtMs, Lt 20, 1861, par. 4*

I saw that Brother Abbey's family have been placed in an unjust position. Take any family and place them in the position in which Brother Abbey's family has been placed, and let a number of individuals watch their every word and act to find something whereof they might accuse them, ready to construe everything against them, such persons would have business enough. Take your own family, Brother Wheeler. I saw that if others should do to you as you have done to them, you would call it the height of injustice. Let a number watch your family, notice all that looked inconsistent and wrong in them, watch their every word and act for years past, and then have it all stored and brought as accusations against you. Would you be willing to be placed thus? I know you would not. *1LtMs, Lt 20, 1861, par. 5*

You have misjudged that family. You have thought them wrong, and have said so to others, and have watched so eagerly to find something of sufficient importance to present before the brethren to weaken their confidence in them, and have taken an unchristian course, eagerly listened to anything others might bring to you against them. You have moved in blindness, deceived by the enemy. *1LtMs, Lt 20, 1861, par. 6*

I saw that Brother Abbey's family were not perfect. They are erring mortals and do not always move and act cautiously. Yet when they are convinced of wrong they have no wish to cover it up or screen

themselves. The love of the truth is in their hearts. They have labored hard and have not spared themselves, and in this [they] go too far, and suffer themselves to be perplexed and overtaxed with the cares of this life; and the spirit of this world comes in and they are not as consecrated to the service of God as they ought to be. This extra care and labor should not be taken on, and they should allow themselves rest and relaxation from care, as well as others. *1LtMs, Lt 20, 1861, par. 7*

Many whom they have helped, your family not excepted, would not be as careful of expending means for their own benefit as they have been. Your family live in ease compared with Brother Abbey's family. They labor hard and have freely imparted to others. Your minds have been made up in regard to that family, and any explanation they might make would not change your minds. You have been very severe upon them without just cause. *1LtMs, Lt 20, 1861, par. 8*

You have been greatly affected and influenced by Brother Cook's family and you have mingled with them. You know their lack of consecration, their worldlymindedness, their lack of sacrificing, yet why have you felt no burden for them? Wherein have you labored with them and censured them? I saw you in conversation with Brother Cook. Hours you have spent in conversation. You know the subject of it, and God knows. You have been influenced by that family against Brother Abbey's family, and you have influenced them and added fuel to the fire of wrath already kindled in that family. *1LtMs, Lt 20, 1861, par. 9*

Sister Wheeler has felt wrong and has had a strong and hard spirit against Brother Abbey's family. Her spirit controls too much and affects Brother Wheeler. That strong spirit must yield and be subdued. I was shown that she had influenced and controlled Vernelia, and she was acting entirely out of her place. Brother Wheeler's family and Brother Cook's have united together to make that family feel what God will never let rest upon them. You have borne down upon them and caused them much suffering in mind. You have driven them to the borders of despair, yet God has not forsaken them. He will come to their deliverance. I saw that you had censured Lucinda, one whose spirit is precious in the sight of the

Lord, whose whole heart is in His cause.*1LtMs, Lt 20, 1861, par. 10*

You have followed in a blind course. You have been blind to the condition of your own family—no weight of the truth resting upon your children, far from God, feeling no individual responsibility, having no living principle within them to separate from the world. You suffer them to appear in hoops and hats. The mother must please the children; the father must please them both. Your family do not exert a good and saving influence. I was pointed to this text in (*Isaiah 3:12*): “As for my people, children are their oppressors, and women rule over them.” Women and children rule in these perilous times, and they are unconsecrated and lead the wrong way. I saw that it was time for God to work and set things in order.*1LtMs, Lt 20, 1861, par. 11*

While you are so very conscientious in regard to Brother Abbey’s family, why not labor zealously with your own? I saw that you have placed confidence in Brother and Sister Marsh, and united with them to press down Brother Abbey’s family. You are ruining those poor weak souls and know it not. Then you have confided in Brother Preston’s family and there has been with you both a mutual relation of matters which has girded you both with strength to push Brother Abbey’s family farther. Could you have carried out what was in your mind to carry out in regard to that family you would have left them crushed.*1LtMs, Lt 20, 1861, par. 12*

In regard to the matter of association, you have been pulling down what God has through His instruments been trying to build up. If God’s Spirit has led you it has been withdrawn from the body and they are left in darkness, controlled by the powers of darkness.*1LtMs, Lt 20, 1861, par. 13*

I was shown the weight of responsibility resting upon James. But few have any interest or care whether he is overwhelmed or not. Ministers, instead of acting like God’s free men and putting their shoulder under the burden, take a course to press the weight heavier and although they have scarce any burdens to bear themselves, and are very free from care, yet they suffer James to be overwhelmed and look on with indifference. Such a course God does not approbate. There is a great lack on the part of the



ministering brethren. God has marked Brother White's tears, his anguish, his distress, his hopelessness, his despair—all caused by the course of others. The ministering brethren have not come up to the help of the Lord, but stood back to divert the attention and perplex those who would have come up. *1LtMs, Lt 20, 1861, par. 14*

God has recorded these things and those who have made themselves weak by sympathizing and uniting with a wrong spirit, and oppressing those who would exert all their influence in the cause of God must suffer. They can expect nothing else. God does not compel them to walk in blindness. They choose their own course. And if it be their choice to leave the light which God has caused to shine upon their pathway, they must wander in the mist and that without sympathy. *1LtMs, Lt 20, 1861, par. 15*

Brother Wheeler, I saw that if you follow the course you have pursued in regard to Brother Abbey's family, you will work yourself completely out of friends. I was pointed back to New Hampshire. Your family there saw the faults of your brethren. You did not realize that your family was at fault, and that the brethren had things to bear with in your family. There has ever been a lack there. Your wife lacks consecration, devotion, and needs much done for her. The church have loved your spirit and have tried to sustain you. You have been a source of encouragement to the church yet you have not been a successful laborer. There are but few souls that you can present as fruits of your labors yet your influence has generally been good in the cause and among the flock. Your eastern journey did not accomplish much good, and I saw that your future labors will not be of any account until you find out where you are, and can move understandingly. *1LtMs, Lt 20, 1861, par. 16*

May the Lord in mercy help you to see and work off against your own house is the prayer of *1LtMs, Lt 20, 1861, par. 17*

Ellen G. White

Brother Wheeler, please return this to Battle Creek. Take a copy if you choose. I place this in Brother Abbey's hands to copy if they choose and then hand to you. *1LtMs, Lt 20, 1861, par. 18*

## Lt 21, 1861

White, Henry; White, J. E.; White, W. C.

Plum River, Illinois

March 25, 1861

This letter is published in entirety in *13MR 34-36*.

My Dear Sons Henry, Edson, and Willie:

I have been troubled in mind in regard to you, Edson. The evening after the Sabbath I dreamed I was watching over you. You had been very sick, and were dying. Oh, the anguish of my heart in that hour! I could not have the evidence that you loved God and were prepared to die. I called Henry to me and told him that he and Willie were all that were left me. The three-fold cord was broken, and how lonely we all felt. I thought in my dream of the death struggle of my dear babe, and next of Edson, and then of the unprepared state in which he died; and it seemed that my heart would break. I awoke myself weeping aloud. *1LtMs, Lt 21, 1861, par. 1*

Dear children, this dream has caused me to reflect, and has cast a sadness upon my spirit that I cannot immediately throw off. You are none of you too young to die. Do you understand the plan of salvation? Your righteousness cannot recommend you to God. I do not think that you are yet adopted into His family. Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners? and before we realize the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin. *1LtMs, Lt 21, 1861, par. 2*

I am not writing to reprove you, children. You have been very kind,

obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had, and then inquire if you should not be far in advance of what you are. In short, have you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit?<sup>1</sup>*LtMs, Lt 21, 1861, par. 3*

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do go, sometimes go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God.<sup>1</sup>*LtMs, Lt 21, 1861, par. 4*

Then again when we have family prayers, and when every one of you should feel grateful to God for His care over you through the night, you do not always seem as interested as I could wish in the hour of prayer, but have your eyes wide open, looking at the floor or around you. If you loved God you would love the hour of prayer, and while others are praying would close your eyes, and would try to fix your mind on God and would be lifting your heart to Him for strength to do right through the day. God deserves your gratitude and love. And while you lack in these things you cannot be the children of God.<sup>1</sup>*LtMs, Lt 21, 1861, par. 5*

Other things I might mention: You do not love to condescend always to each other. Jesus says, "Blessed are the peacemakers, for they shall be called the children of God." [*Matthew 5:9.*] If you make peace with each other, if you condescend to one another's wishes instead of your own, you are peacemakers and Jesus calls you "Blessed."<sup>1</sup>*LtMs, Lt 21, 1861, par. 6*

If either of you should die and be laid in the silent grave, how would you who live feel? Every unkind word would be revived, every little unkindness would be a thorn in your heart.<sup>1</sup>*LtMs, Lt 21, 1861, par. 7*

Your affectionate Mother.<sup>1</sup>*LtMs, Lt 21, 1861, par. 8*

**Lt 22, 1861**

Friends in Caledonia

Battle Creek, Michigan

January 22, 1861

Portions of this letter are published in *1Bio 466*; *5MR 293*.

Dear Friends in Caledonia:

The church in Caledonia has been shown me. I saw everything in confusion—brethren pulling apart, no brotherly love and sweet union. While the brethren were troubled and fearing Crozier's influence, his proud boasting caused them to tremble and be weak. Satan was satisfied, but at the tent meeting at Caledonia the Lord gave His servants victory and lifted His people above the influence of the proud boasters. Then Satan came in another form to sow disunion among brethren, and tangle them up in a net of words, jangle, and strife. *1LtMs, Lt 22, 1861, par. 1*

I saw that the manner of dress the sisters adopted was foolish and wrong. It was immodest apparel, unbecoming professors of present truth. It has brought a stigma upon them and lowered them in the estimation of unbelievers around them. It had the appearance of evil and a wretched influence. Such a lack of judgment and wisdom deserve the severest censure. *1LtMs, Lt 22, 1861, par. 2*

I saw Brother Farnham had taken a willful, set course. He has been willing to differ with his brethren and have independent judgment. He has not sought for peace and union, and unless he lays aside his idols and abstains from filthy stimulants, which injure his constitution and becloud his mind, the church will pass on and he [will] be separated from them and left behind. He must reform or he will be weighed in the balance and found wanting. There will be yet a thorough sifting in the Caledonia church. *1LtMs, Lt 22, 1861, par. 3*

The case of Brother Andrews was presented before me. He lacks religion; he needs to be converted. First, let there be a heart work,

then his manner and deportment will take that elevated character which will secure to him the respect of unbelievers and the love and fellowship of God's children everywhere. Nothing but a painful course of persevering, untiring effort will bring him to a confidence, unshaken by doubt, that he is accepted as a child of God. He has rested down without this assurance, but what will it avail him to have a name to live and still be dead? He will not, cannot, desire to meet Jesus with a profession only; he cannot wish to be deceived in so important a matter. The truth of God must sanctify the heart and life. It has not yet done this. Self is not controlled and manifestations of passion are noticed and marked.*1LtMs, Lt 22, 1861, par. 4*

Angels are witnessing every word, every act, and every manifestation of passion. Every fretful, angry word is recorded, and a blot is placed against their names. Every deviation from right in deal is noticed and a strict record is kept of it all. I saw, Brother Andrews, that your life was marked with dark spots. There is a lack of patience in your family. You give way to fretfulness, become often irritated. This is wrong. You should aid your wife just as much as you can, to take care of those numerous little ones that tax the patience, weary the nerves, and make her irritable. The mother has not hopeful, encouraging words spoken to her by the father of her offspring. Everything is out of order; everything is in confusion.*1LtMs, Lt 22, 1861, par. 5*

The mother has become discouraged in her wearied round of duties and cares; her disposition has become soured. She has made feeble efforts to overcome, and hold a place among God's people, but she does not sweeten her burdens and trials by resignation and prayer. She has not really analyzed her feelings and searched her heart to see whether Jesus was really formed in her, the hope of glory. The mother has a burden, but the grace of God, if she seeks for it, will enable her to bear it. The father should do his duty and cheerfully help the mother. Their only hope depends upon their seeking true religion which governs their acts and controls the life. A spirit of truth must take hold of the heart and purify the life. Self must die, evil temper must be overcome and idols laid aside. The graces of the Spirit must be manifested.*1LtMs, Lt 22, 1861, par. 6*

I was shown the case of Brother and Sister Crideman. She looks at her troubles and at the difficulties which surround her and sinks under the weight of discouragements. Brother Crideman fails of doing his duty in his family and does not interest himself to help share the burden his wife bears. He should take some responsibility of the children upon him, and assist his wife in training them. He is accountable for his children. God will not excuse him in this matter. He throws off the burden and it displeases God. He must take hold of the burden and bear his share, look for the comforts of his family as much as he possibly can, be economical of his moments, and try to make home orderly and happy. He is too fretful and impatient. *1LtMs, Lt 22, 1861, par. 7*

His wife suffers and worries, and he should be prepared to give her a comforting, cheering word, which would lighten her load and wipe that settled frown from her brow. She does not have all that control of her spirit that she should, and when she yields to temptation and speaks wrong, it destroys her confidence in God and throws her into a state of despair. She must consecrate herself to God. He pities her. And then she must guard the door of her lips and must not let her spirit chafe and fret and get harsh. She must discipline herself and then every burden will be much lighter. The parents lack government. They should take hold of the work in earnest together, have perfect union themselves, and then labor to train their children. *1LtMs, Lt 22, 1861, par. 8*

Other cases were presented before me. They needed to have a thorough reformation. Some are so untidy in their houses that God will not enter their dwelling, for they are unclean in His sight. Their clothing and persons are filthy. God notices these things, and such untidy, slack persons are not Christians, however high may be their profession. Without a reform they will be left to one side for they cannot go on with God's people. They let their children do as they please and leave them uncontrolled. *1LtMs, Lt 22, 1861, par. 9*

I was shown the case of Brother and Sister Hardy. They have not stood together, united in the work of God. The enemy has desired to sift Brother Hardy as wheat. He has tried to control his mind and lead it in the wrong channel. But the Lord has had His eye over Brother and Sister Hardy for good. God calls upon them to press

together and unite their effort with those of the church who are earnestly striving to obtain the victory and come into the liberty of the children of God. Sister Hardy has grieved and felt very anxious on her husband's account, as she has seen him looking and watching my husband and myself with a jealous eye. Her prayers have been heard, and God will reveal Himself unto them.*1LtMs, Lt 22, 1861, par. 10*

I saw the Lord was reviving the living, pointed testimony which will help develop character and purify the church. While we are commanded to separate from the world, it is not necessary that we be coarse and rough, and descend to utter low expressions and make our remarks as rugged as possible so as to disgust people. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continued aim to imitate the society that we expect soon to associate with, namely angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should follow on step by step until we are fitted for translation. There is a work to be done to attain to this. We must live upon the plan of addition. Add to your faith virtue, etc.*1LtMs, Lt 22, 1861, par. 11*

Brother Gerould did not take the wisest course in the church troubles. Some difficulties might have been avoided with a little more wisdom and discretion on his part.*1LtMs, Lt 22, 1861, par. 12*

May the Lord help you all to make thorough work for repentance is my prayer.*1LtMs, Lt 22, 1861, par. 13*

**Lt 23, 1861**

White, Henry; White, J. E.

Eagle Harbor, New York

July 26, 1861

Copied from *AY 68-71*.



**Lt 24, 1861**

White, W. C.

July 26, 1861

Copied from *AY 71-72*.

**Lt 25, 1861**

White, Henry; White, J. E.

Rochester, New York

July 1861

Copied from *AY 72-74*.

**Lt 26, 1861**

Hall, Lucinda

Battle Creek, Michigan

May 4, 1861

Portions of this letter are published in *1Bio 444*; *5MR 432-433*.

Dear Sister Lucinda:

Our conference was interesting from the commencement to the close. I wish you could have been present. It was a stirring, deep-feeling meeting. Ministers and people sought to make thorough work, that they might be fitted up and prepared to engage in this work of God with all their energies. Wrongs were not passed over lightly. They were sought for, dug out, and the individuals were not released until they had made clean work. *1LtMs, Lt 26, 1861, par. 1*

Brother Frisbie's case was brought up and he confessed his wrong course. Stephen and Sarah have made thorough work. Sarah's case was introduced and she has confessed her backslidings, her unwillingness to receive the reproofs given in vision. Last night she again repeated her humble confessions. You know that the state of Stephen and Sarah and Father and Mother has been a source of great discouragement to us. Yes, it has proved the greatest trial to us we have ever had. Father made quite an humble confession. He feels very differently in regard to James. He confessed his crooked feelings, and says he feels very differently. We feel encouraged to see this good work begun. Last night Aristus Bogardus (?) confessed with many tears her backslidings and said she wished to go with us to the kingdom. She could not endure the idea that she must be left behind. *1LtMs, Lt 26, 1861, par. 2*

Lucinda, how apt we are to look to ourselves, trying to hunt up some worthiness in us to make us acceptable with God, or else to bemoan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are, although polluted with sin. We cannot make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in our

hopelessness (if He does not undertake for us) and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God's opportunity. Here we certainly lack. We should come to Jesus because of our very helplessness and dependence, and then Jesus mercifully, willingly receives us. We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of laboring to have our faith alive amid the darkness and gloom. Oh, let us not distrust God, but venture out, trust, trust, forever trust. *1LtMs, Lt 26, 1861, par. 3*

Poor Lottie has been very much afflicted. She has had a bone felon and lost the first joint of her right thumb. Her sewing days are over. I often think what will become of Sarah and her family of babes. Her infant is a very smart, intelligent child. Charlotte has done no work for months. *1LtMs, Lt 26, 1861, par. 4*

Laura's health is better. We hope she will be spared through the summer. I love Laura. Brother Hull and wife have moved to Battle Creek. They live in William's house. *1LtMs, Lt 26, 1861, par. 5*

Two weeks ago last Sunday, Brethren Phillips, Lyons, Lewis, and Cornell rode about six miles out of town and heard Mr. Jennings preach—that dark-skinned man in Waklee's store. In the afternoon James preached a very interesting discourse upon the resurrection. I followed in exhortation; had freedom. They are anxious to have us come again. We shall visit tomorrow and James will preach to them again Sunday. *1LtMs, Lt 26, 1861, par. 6*

Lucinda, I am glad you are coming to see us again. We need you. The children need you. Jenny and I had to work very hard for the last conference. We had no help. Jenny had someone to help her wash dishes twice. *1LtMs, Lt 26, 1861, par. 7*

We shall have to get up a little sewing bee for Sarah. They need much done for them to make them comfortable. They are now where we feel it to be duty to help them, in the line of making up some things for them. *1LtMs, Lt 26, 1861, par. 8*

Jenny is suffering with a sty upon her eye. It is certainly the worst looking eye I ever saw. She has suffered much with it. *1LtMs, Lt 26, 1861, par. 9*

I must close. Love to all your family, especially your father and mother.*1LtMs, Lt 26, 1861, par. 10*

Lucinda, if you come to see me, bring me some peonies if you have them.*1LtMs, Lt 26, 1861, par. 11*

In much love.*1LtMs, Lt 26, 1861, par. 12*

**Lt 27, 1861**

Hall, Lucinda

Battle Creek, Michigan

June 19, 1861

Portions of this letter are published in *1Bio 470*; *5MR 433-434*; *9MR 192*; *10MR 23*.

Dear Sister Lucinda:

I have come to the office to get a retired place to write. We are having an addition put to our house and it is pound, pound, banging and slamming, tearing down and putting up. You would be delighted with the change we have made in our dwelling. We have moved away that little old woodshed and put up in its place a good-sized kitchen, large bedroom, clothes press, buttery, and meal room off of the buttery. Then a little stove room for the stove in summer, and to be used as a woodshed in winter. I wish you could be here now, but you promised to come in September and you may make all calculations to do so, for we shall not let you off. *1LtMs, Lt 27, 1861, par. 1*

Lucinda, in order to do my duty in writing and helping James in his writing, I ought to have a girl with me all the time to take the care of the sewing from me. For five weeks Sister Cynthia Carr has been with me, but she must soon leave and then again I shall have no help. Sometimes I think I will confine myself to my little family and attend to their wants, but if I do I am sure to lose ground and bring condemnation on myself. I hope that the Lord will raise me up suitable help, if He has a work for me to do. I cannot do my duty to my family and devote myself to the benefit of God's children too. My mind cannot be everlastingly planning and cutting and contriving, and yet be prepared to write for the *Review* and *Instructor* and answer the numerous letters sent in to me. I want to know my place and then I will try to fill it. Lucinda, I was thankful for your help when you were with us. I know that it was a great sacrifice for your mother to have you come so far from home. But if you could come and be with me again the coming winter and spring, I should be perfectly

suited. *1LtMs, Lt 27, 1861, par. 2*

I am writing a piece upon hoops now. This piece has required much study and care, for it is a delicate and important matter. I consider the wearing of hoops a sin. It is the abomination of the nations around us and God forbid we should step one inch toward following the abominations of the unbelieving nations around us. How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing our simplicity and the marks of our peculiarity. We cannot honor God while mixed up with the world, following their fashions and customs. *1LtMs, Lt 27, 1861, par. 3*

Oh, that God would impress upon His church the necessity of unity of action, and activity and great care to maintain our elevated, sacred position. The Lord is not slack concerning His promise. He will not refuse or delay to give any counsel or support necessary for our continual advancement, when we receive and improve it. It was not the good pleasure of God that the Children of Israel should wander so long in the wilderness. God would have brought them directly to the promised land, if they had loved to be led by Him. Because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two who wholly followed Him. *1LtMs, Lt 27, 1861, par. 4*

A greater than Joshua is in the midst of God's people to lead them on to victory, if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement, "Lo I am with you alway," and, "Be of good cheer, I have overcome the world." [*Matthew 28:20; John 16:33.*] Dear friends, the warfare is before us. The work which God gives us to do He is able to accomplish by us. If we fail of obeying God, the promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience. *1LtMs, Lt 27, 1861, par. 5*

I must close. My children are as well as usual. Father and Mother are living with us and they seem so contended and happy. They take care of their room but eat with us. You don't know what a weight of care is removed from me since I can watch over these two

aged children. Mother does just as I wish her to, follows every suggestion I make. I dress her up neat as wax, comb her hair, and she looks like a nice venerable old lady. Father also tries to please us in every way. We fix him up and he looks real nice. *1LtMs, Lt 27, 1861, par. 6*

I would give my love to all your family, especially your parents. Let us hear from you often. Don't sink down in despondency and doubt. Look up, be of good cheer, and God will lead us on to victory. *1LtMs, Lt 27, 1861, par. 7*

In much love. *1LtMs, Lt 27, 1861, par. 8*



**Lt 28, 1861**

Hall, Lucinda

Battle Creek, Michigan

September 21, 1861

Previously unpublished.

Dear Sister Lucinda:

We were very much disappointed in not meeting you at Rochester. If I had thought you could not come, I should have ventured to have got another girl, but I hated to have a stranger in my family. I have been waiting for the Lord to raise me up help. Have feared to solicit help, fearing I should get those who would only be a burden, and I know I have burdens enough. *1LtMs, Lt 28, 1861, par. 1*

We have been from home eight weeks. We rode all day Tuesday and arrived at home at one o'clock a.m. We walked up from the depot and found a light burning. I knew at once someone was sick. We found Sister Benedict watching with Edson. He had been dangerously sick with dysentery. *1LtMs, Lt 28, 1861, par. 2*

Monday, the 23rd

Edson had a relapse. He is still very sick. We know not how the case may turn with him. When we got home we found Jenny had taken charge of Edson one week, day and night, and had done all her work. We got Louisa Bogardus. She is a great clumsy, noisy, ignorant girl. Can't cook. Martha A. came up yesterday and cooked for us. *1LtMs, Lt 28, 1861, par. 3*

Please let me know whether you shall come this winter or not. *1LtMs, Lt 28, 1861, par. 4*

Poor Edson. He is nothing but skin and bones. I am just going to the store to get flannel for Edson to wear, for his blood is most all gone. Our prayer is for God to spare his life. We cannot give him up now. Mrs. Purple is tending him. *1LtMs, Lt 28, 1861, par. 5*

We have received no letter from you explaining why you disappointed us. *1LtMs, Lt 28, 1861, par. 6*

In much love. *1LtMs, Lt 28, 1861, par. 7*

**Lt 29, 1861**

Hall, Lucinda

Battle Creek, Michigan

November 13, 1861

Previously unpublished.

Dear Sister Lucinda:

I have long wanted to write you, but have been so driven, have not had time. I have had very much writing to do, and today have left home to prevent being disturbed. *1LtMs, Lt 29, 1861, par. 1*

We are anxious to hear from you and to learn what Brother Wheeler and E. D. Cook are about. Please write us all the particulars. *1LtMs, Lt 29, 1861, par. 2*

We sent to New York for a girl and she is now with us, and we are much pleased with her. She is an excellent teacher, yet she has not much experience in present truth. None of her family are Sabbathkeepers. She wished to go among Sabbathkeepers. *1LtMs, Lt 29, 1861, par. 3*

Sister Sperry wrote me that E. D. Cook would not receive the message sent to him, neither organization. It will take time to develop character, and I care not how soon the half-hearted are brought to light and know who is on the Lord's side. A thorough work has been going on in this church. Uriah and Harriet are standing clear and in union with us. *1LtMs, Lt 29, 1861, par. 4*

Mary Loughborough has been quite sick for months. Four weeks ago she gave birth to an infant weighing three pounds. It lived one week and died. Mary is a feeble child and she has suffered much for weeks past. She is now just able to walk to our house. *1LtMs, Lt 29, 1861, par. 5*

Laura remains about as usual. Our parents are again with Stephen. I think they feel more contented there, and as we have the burden

of the cause of God upon us I do not think it can be our duty to take charge of our aged parents. Before we left for the East we told them we would obligate ourselves to take care of them as long as they lived if they would get their means from John and that in the bank, all amounting to \$500; and we would agree, and put the same in writing, that if any of their means should be left more than they should expend, we would leave it to Sarah and Stephen. Mother was not willing to call the \$200 from John, and James said it was the last offer he should ever make them. Now Skinner's Bank has gone down and they have lost all they had in the bank, some \$300. Stephen and Sarah have quite a care upon them. I shall not let my parents suffer for anything like clothing. I have just made father a new vest and handed it to him, and made mother two flannel chemises to make her comfortable. *1LtMs, Lt 29, 1861, par. 6*

My boys are now having their overcoats made. We have quite a lot of work on hand, but we shall soon be through. *1LtMs, Lt 29, 1861, par. 7*

I wish you were with us, Lucinda, but I know that your parents need and deserve you until they make a final surrender of you to another. We often think of you all and would be so glad to see you at your own home, but this cannot be. *1LtMs, Lt 29, 1861, par. 8*

Jenny and the boys are as well as usual. The children are very, very busy with their school and seed business. *1LtMs, Lt 29, 1861, par. 9*

Now, Lucinda, do sit down and write me a long, long letter. Tell me all particulars. What interests you, interests me. *1LtMs, Lt 29, 1861, par. 10*

Much love to your father and mother and the children. *1LtMs, Lt 29, 1861, par. 11*

In much love. *1LtMs, Lt 29, 1861, par. 12*

**Lt 30, 1861**

Shortridge, Br.

Battle Creek, Michigan

November 22, 1861

Copied from RH Supp. 08/1862.

**Lt 31, 1861**

Czechowski, Brother

NP

1861

This letter is published in entirety in *8MR 414-421*.

Dear Brother Czechowski,

In the vision given me at Roosevelt, I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you. The enemy tempted you in regard to Brethren Whipple and Taylor. You were shown me looking upon them and their families with suspicion and distrust. You misjudged them. These brethren are conscientious and would do their duty if they knew what it was. They are experienced. God loves them. Brother Taylor's spirit is precious in the sight of the Lord. *1LtMs, Lt 31, 1861, par. 1*

Your French brethren in that section are not refined and intelligent, and because Brethren Taylor's and Whipple's families do not come right down to them to make much of them and supply their wants, they become jealous and dissatisfied and think themselves misused. If Brethren Taylor and Whipple should take the whole burden of these brethren upon themselves, their own families must be neglected and suffer, while they would only hurt the French people. If they should be helped, they would only look for more help from the same direction and would not depend upon their own efforts. God does not require this church to take the charge of every poor family who shall embrace the message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy and they know not how to use means aright. If they should be helped, it would only hurt them. Poor people choose to raise large families when they know they have nothing to support them and, worse than this, no family government, [but] leave their children to come up to ruin. *1LtMs, Lt 31, 1861, par. 2*

Who must be the sufferers in this case? Must the cause of God be sapped and the treasury in different places exhausted to take care of these large families of [the] poor? No, the parents must suffer. They will suffer no more after they embrace the Sabbath than they suffered before. *1LtMs, Lt 31, 1861, par. 3*

There were those in New York City who had not the least foresight or judgment, who were not capable of taking care of themselves. Brother Wilcox was ready to advise you and lead you on to venture out and plan for you to advantage himself with the little means you had. He was poor and did not love to labor. Wished to obtain a living in an easy way without suffering much fatigue or hardship. Such men have no right to marry and have the charge of a family. If they choose to venture, they must bear it and suffer. Brother Wilcox has not been diligent and judicious, but has looked upon his brethren who were better situated than he in regard to the things of this world, and felt tried with them if they did not favor him and impart of their substance to him, when God did not require them to do this. He has been the instigator of much of the difficulty in New York. He has felt tried and had bitter feelings against Brother Andrews' family because they have not taken hold to help him and follow out the plans he has suggested. They had no confidence in his judgment or his diligence. *1LtMs, Lt 31, 1861, par. 4*

He has related things to different individuals in regard to Brother Andrews and wife and created prejudice in their minds that could not be readily effaced. He has had views and feelings like this, that if his brethren were better off than he in any respect, he was entitled to a share. If he needed, he had a right to it, yet he would not consent to labor as hard as his brethren to acquire the means they possessed. His views and feelings in regard to these things have been carried out and he has not been honest but appropriated means to his own use which did not belong to him. I saw that he had taken from the treasury of God and through his calculations and contrivance, led Brother Czechowski into difficulty and suffering and distress, and brought discouragement upon the church in regard to helping Brother C again. I saw that the Lord required Brother Wilcox to replace the means he had been the means of sinking which had come from this treasury. *1LtMs, Lt 31, 1861, par.*

5

Brother C, you do not have discernment of character. You confide in some you should not because they manifest zeal and are ready to venture in any new enterprise, while those whom you could safely confide in, you do not appreciate, because they do not enter zealously into all your plans. *1LtMs, Lt 31, 1861, par. 6*

It was not the place for you in that city. It was very expensive for you to live. Money must be paid for everything necessary to support a family. Your own lack of judgment with poor calculations and miserable counselors to help you, consumed means which would have made your family comfortable elsewhere, and saved you from much suffering and privation. *1LtMs, Lt 31, 1861, par. 7*

Dear Brother, you make too many calculations that you can never carry out. If you should attempt to follow your own plans, you would make a failure which would drive you to discouragement, and instead of censuring yourself, you would be tempted by the enemy to blame and censure your brethren because they did not engage with you in your enterprise. You have many temptations in regard to your brethren. You must resist them or the enemy will make you weak and overthrow you. It is your duty to do what good you can as God opens the way before you. You are constantly trying to open some way for yourself. If you continue to plan and follow your judgment, you will burden your brethren and exhaust their patience. *1LtMs, Lt 31, 1861, par. 8*

I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, that you could accomplish a far greater and more useful work to leave them. Those who would thus deceive you are Satan's agents. You will be tempted to break away from this people where you can be pushed forward to do a great work. *1LtMs, Lt 31, 1861, par. 9*

I was shown [that] if individuals could obtain their object and estrange your heart from this people, they would engage with you in your plans, raise your hopes, and then their interest in you would die when they could serve themselves of you no longer. They would leave you saying they were disappointed in you, and you and your family would suffer. *1LtMs, Lt 31, 1861, par. 10*



Your being a learned man does not qualify you for a leader or efficient laborer in this work. If you had much less learning than you have and could speak English readily, you would be more useful in this work. Your zeal is good. You are ambitious to see the work moving forward. You are conscientious and perfectly honest before God.*1LtMs, Lt 31, 1861, par. 11*

I saw you looking anxiously forward to a field of labor. You are absent from your country and cannot expect to labor in your favorite sphere. Your following the light which God has given you while in foreign countries, has cost you much suffering, much persecution, and your views now differ so widely from theirs, your liberty and life would be in danger of falling a sacrifice to a superstitious people. Do all you can where you are. Hold yourself ready to follow the opening providence of God, but you should not mark out a course for yourself.*1LtMs, Lt 31, 1861, par. 12*

You are very sensitive. You possess fine feelings, but if you are not careful, the enemy will take advantage of your sensitiveness. Disappointment throws you upon the battlefield of the enemy. To avoid disappointment move cautiously and sure. Counsel with experienced brethren. The Lord has blessed the Brethren Bourdeau with judgment and experience. God will make them a blessing to you. They seek to move cautiously. Counsel with them.*1LtMs, Lt 31, 1861, par. 13*

You would be of far greater use to control your mind, restrain it and not suffer it to be on the constant reach to engage in some great work. Content yourself to do what good God would have you to do. Follow His opening providence. In thus doing, you can be of far greater use than to urge your own way forward and endanger your liberty and life and your helpless family be left without a protector.*1LtMs, Lt 31, 1861, par. 14*

Your children need a father's care. Teach them habits of industry. Be not too careful to shield them from hardship. Teach them the power of endurance. Teach them as much as possible to be useful, especially your eldest son. If you cannot be with him to instruct him to useful employment which will prevent evil habits from taking root, it would be wise to have a judicious person take charge of him who

could love him and yet teach him industry, light labor or [that] which will not tax the constitution. Such a course would be for the interest of your child.*1LtMs, Lt 31, 1861, par. 15*

Dear Brother, you must lean upon the judgment of those who have experience. They must be your anchor to steady your course or you will drift in confusion anywhere and will be of no use in this last great work of preparation of God's people.*1LtMs, Lt 31, 1861, par. 16*

Brother C must learn as he passes along by the things he suffers. I saw that God loved Brother C. The loss of means in New York City rests heavily on Brother Wilcox. He is much more to blame than Brother C. I saw, Brother C, if you should follow out all your plans, it would require an inexhaustible fund to support your plans that would accomplish nothing in the end. Brother C, the same means which you have expended would have kept a successful laborer in the gospel field. If Brother Taylor had received half this means, he could have left home free and have accomplished much more than has been accomplished by Brother C. Brother C's life has been such, he has not valued money. He is very free, open-hearted and confiding and has not discernment of character. He must value means more. The brethren work hard and some suffer privations to put money into the treasury, and then when they see it foolishly wasted for want of judgment, it saddens them and also discourages those who have used their influence to call out means from their brethren.*1LtMs, Lt 31, 1861, par. 17*

If God has a special important work for you to accomplish, He will open the way before you and not only teach you your duty in the matter, but instruct the church, lay the burden upon them to assist you by their prayers and aid you with their means.*1LtMs, Lt 31, 1861, par. 18*

I was shown that Brother C's family must not be left to suffer. There is no need of this. If all the churches in Vermont and Canada do a very little each while Brother C is with them, they would scarcely feel it, and at the same time, Brother C's family would be comfortable. This burden must not rest upon any one individual. God loves Brother C. His eye is upon him and his family, and He

will bless those who will kindly care for them and aid with their sympathy and substance. Brother C suffers much in mind. His trials are peculiar to himself, and his family has known what pinching want is. Sister C suffers from poor health yet she tries to do her duty to rightly care for her little family. I was shown that none should oppress them but do them good; yet Brother C must be willing to be corrected and reprov'd and must reform where he fails. Yet Brother C must not be deceived and think his labors more valuable than they really are. Brother C must exercise judgment and economy in using means. Brethren work hard for their means and, while they see so little accomplished in the field by Brother C, they are in trial. Brother C must remember the brethren have cause for trial on account of his lack of judgment and use of means. He must be willing to be instructed by his brethren where he lacks judgment and not suffer jealousy to come into his heart against them who would labor for his interest. *1LtMs, Lt 31, 1861, par. 19*

In love. *1LtMs, Lt 31, 1861, par. 20*

[P.S.] Some in Vermont are deceived in regard to Brother Buck. God does not acknowledge him as his servant to labor for the salvation of his fellow men. He has long been a hindrance to the cause of God by his lack of consecration. He has so long suffered self to rule and has been controlled by a passionate and willful spirit that he is weak, too weak to help others. Unless there is a thorough reform on his part, God will not use him in His cause. His life has not been elevated, his expressions have been rough and unbecoming a Christian. His influence has not been good. He has been too ready to dictate. He has been making efforts to reform, yet he has not taken all the stumbling blocks out of the way. He has spoken against this matter and that, and expressed himself very hard against them, and has not made thorough work to undo what he has done. When he makes clean work in the sight of God, then the church will know it. God sees not as man seeth. Only those who are holy, without spot, or wrinkle, or any such thing, will Jesus present to His Father. God's work requires clean instruments, pure vessels. "Be ye clean that bear the vessels of the Lord." *Isaiah 52:11. 1LtMs, Lt 31, 1861, par. 21*

## Lt 31a, 1861

Czechowski, Brother

NP

1861

This letter is published in entirety in *8MR 72-73*. Similar to *Lt 31, 1861*.

Dear Brother Czechowski:

In the vision given me at Roosevelt I was shown something in regard to your case. I saw that your moving to New York was wrong. There were those in New York ready to counsel you who had not the least foresight or judgment, and who were not capable of taking care of themselves. And again it was very expensive for you to live in a city where money must be paid for everything necessary to support a family. Your own lack of judgment, with poor calculation and miserable counselors to help you, consumed much means which would have made your family comfortable and saved you from much suffering and privation. *1LtMs, Lt 31a, 1861, par. 1*

Dear brother, I was shown that you make too many high and large calculations that you can never carry out. If you should attempt to follow your own plans you would make a total failure and would be driven to discouragement. You are not free from temptations, and you feel very uneasy because you cannot be doing some great work. Your mind is constantly upon the reach to engage in some work which you will certainly fail of accomplishing. *1LtMs, Lt 31a, 1861, par. 2*

It is your duty to be more easy and quiet and be contented to do what little good you can, as Providence opens the way for you. You are constantly trying to open some way for yourself, and if you continue to plan and make so large calculations you will greatly burden your brethren and exhaust their patience, and Satan will tempt you. *1LtMs, Lt 31a, 1861, par. 3*

Individuals will present inducements to you and represent that this

people do not appreciate your talents, etc. You will be tempted to break away from this people where you can be pushed forward to do more. But, Brother C, I was shown that if individuals could obtain their object and cause you to leave this people and carry out their plans, their interest in you would soon die. Without God you could accomplish nothing, and they would be disappointed in you and would have no further care for your family. *1LtMs, Lt 31a, 1861, par. 4*

Your being a learned man does not benefit you much in this work. If you had acquired not half the learning you have, you would be far more useful in this work. Your zeal is good, your spirit God loves, but your labors cannot accomplish what you anticipate. Should you visit other countries your way is hedged up. Your preaching the truths you hold would cost you your liberty and finally your life. *1LtMs, Lt 31a, 1861, par. 5*

You could be of far more use to make up your mind contentedly to do what you can as Providence opens the way, and in doing this [you] can be of far greater use than to push your own way forward and lose your liberty, and your helpless family be left without a protector. *1LtMs, Lt 31a, 1861, par. 6*

Your children need a father. You should teach your children habits of industry. You are not willing they should learn the power of endurance. Useful employment would keep your oldest son out of evil habits. If you cannot teach him to labor you should put him in the care of a judicious man who could teach him to be useful. *1LtMs, Lt 31a, 1861, par. 7*

You have a work to do here right in your own family, Brother C. *1LtMs, Lt 31a, 1861, par. 8*

You reach too high to be of essential service in this cause. You must lean upon the judgment of those who have experience. They must be your anchor or you will drift anywhere and be of no use in this last great work of preparation for God's people. *1LtMs, Lt 31a, 1861, par. 9*

**Lt 32, 1861**

Ingraham, Brother

Battle Creek, Michigan

1861

See variant *Lt 32a, 1861*. Previously unpublished.

Dear Brother Ingraham:

I fear that I shall not see you, therefore I write you.<sup>1</sup>*LtMs, Lt 32, 1861, par. 1*

In the last vision it was a marvel to me that your feelings in regard to my husband had not been shown before. I inquired why these wrongs were not corrected back there. Then I was shown that God had given light but it had not been followed, and you had been suffered to take your own course and follow your own judgment in many things, which was not good. It was not a sanctified judgment. Self had too much to do with it. And notwithstanding the stand you took at Crane's Grove, and the influence you exerted, which was carried to different places, and the lack of sympathy you manifested for my husband (which has been a source of the deepest grief to him ever since), yet he tried to do you good and to interest others in your behalf to help you to secure a home. You had every evidence you could ask that my husband's course was an unselfish one and that he would do his duty regardless of his feelings; that he would not follow impulse but be governed by reason and judgment.<sup>1</sup>*LtMs, Lt 32, 1861, par. 2*

In the vision given at Brother Newton's at the time I was healed, I saw that your feelings in regard to Brother White were wrong. Then you should have carefully studied your course and sought to counteract the influence you exerted on Brother Sanborn's mind, also on the minds of others who were eagerly waiting for an occasion against Brother White. God noticed the lack of sympathy you had for one you knew, one who had borne and was still bearing a heavy burden in the work God had assigned him, one whom you knew had suffered extremely through the injustice of others.<sup>1</sup>*LtMs,*

*Lt 32, 1861, par. 3*

Because of these things, the prospering hand of God has not been with you and you have not been guided by a sanctified judgment. Your false sympathy strengthened the hands of Brother Ferrin and the work God designed to have accomplished for him proved a failure. He did not reform and his course has been evil since that time. Then again, the Bates family's suspicions were excited in regard to Brother White's manner of dealing. Doubts which were expressed by you and Brother Bates others carried to their homes. When the vision reproving their wrongs was sent to them they rose up against it, declared it to be false and untrue. They contradicted what had been shown me, spread prejudice all around against us, and did not keep it from unbelievers. *1LtMs, Lt 32, 1861, par. 4*

And when they had done all the mischief that they could in this line, then Satan was willing that they should take another stand, for he had accomplished his purpose through them. They then came out and acknowledged their wrong and declared the visions to be correct and confessed things which confirmed others in the truthfulness of the visions, and after they had confessed two of them united with the church. *1LtMs, Lt 32, 1861, par. 5*

I saw that after you moved to Monroe there was a lack on your part. The people chose you to be their helper, but when they most needed help, when they needed to be instructed as to the principles of our faith, you were somewhere else and for some time they were left alone, and those who should have been strengthened were scattered. They were cruelly disappointed in you, and censure from God rests upon you in regard to your course. You left them to perish when they needed your help. *1LtMs, Lt 32, 1861, par. 6*

Then, to finish the matter, the special interest and sympathy manifested for a man whose character and life you knew, destroyed the confidence of the brethren in your judgment. You had no regard for others' feelings or views in regard to the case of H. C., but blindly persisted in following your own course and gave to him that sympathy which you would not give Brother White—a fellow laborer whose experience and life were all interwoven with the work of God and the advancement of the cause of present truth. Your sympathy

was much more for H. C. than for Brother White. You had all the evidence you needed that God had chosen my husband and myself to bear burdens, to reprove individual wrongs, and to act a prominent part in the cause of God. *1LtMs, Lt 32, 1861, par. 7*

Your course has destroyed your own influence and made you a weak man. Your time and labor have not been exercised to the best advantage or when they could accomplish the most good. You have visited surrounding towns, raised an interest, and have not followed it up. Souls have been left to perish. You have a powerful testimony but it has been of but little use for some time past. *1LtMs, Lt 32, 1861, par. 8*

You indulge in childish feelings. You should strike out in new places to labor, even if you have to go alone, but rather than do this you encourage someone to accompany you who can be no help to you in advocating the truth. *1LtMs, Lt 32, 1861, par. 9*

Brother Ingraham, how could you suffer your children to do as they please, have their own head, come up without restraint, when the Word of God is so plain upon that point, and when the example of Eli is before you? God's curse was upon him because he restrained not his children. And you and your wife have suffered your children to have their own way and their evil course is a reproach to the cause of present truth; and unless you and your wife take hold of the governing of your family immediately, your labors will be worse than lost. Your children do wrong and in almost every case if anyone speaks to you of your children's wrong course, and you are admonished in regard to them, your feelings have risen up against them and your union with them is broken. Here are your weak points. Here is where you must reform. May the Lord open your eyes to see this matter as it is. We want to help you by assisting you to see things as they are. If you lack government, firmness, and decision in training your children, should you not be in earnest and in haste to reform and obtain that which you lack? While you are bringing children into the world, should you not learn your duty in regard to them? *1LtMs, Lt 32, 1861, par. 10*

We hope that you will understand your duty and do it. I do not write this because we are dissatisfied with your piece in the paper. It is all



that we could ask. But these things which I have written have troubled me and I want you to see and realize the matter as it is. We hope and pray that you may have strength to discharge every duty.*1LtMs, Lt 32, 1861, par. 11*

I never saw my husband in the condition he is now in. Hope has died within him. I cannot make him hope and his confidence in his brethren is so shaken I fear sometimes he will become insane. Nothing but the power of God can help him now. He is down, and none but God can lift him up. I dare not dwell on the dark side for a moment. I must be where I can help my husband. I will not despond. God will not leave us to perish. My husband's health is poor and my cry is unto God for His deliverance.*1LtMs, Lt 32, 1861, par. 12*

Dear Brother and Sister, I beg of you to make sure work for eternity. I should not have written this if I did not feel it my duty to do so. We have loved you and love you still, and I would say, Let not feeling govern you now, but judgment and reason. Brother Holt is done. Brother Rhodes is done. Their labors are finished. The shaking time has, I believe, come. Those who will not come up to the gospel standard must be shaken off. We are fitting for translation, forming characters for heaven.*1LtMs, Lt 32, 1861, par. 13*

I beg of you to give yourself wholly to the work. God has not released you from your calling. Satan may seek to lead you to say, It's of no use. I know the influence he has upon minds, but your duty is between you and God. You are not to please yourself but to ascertain what God requires of you.*1LtMs, Lt 32, 1861, par. 14*

I must close. In haste,*1LtMs, Lt 32, 1861, par. 15*

(Signed) Ellen G. White.

Please return this to me at Battle Creek as soon as convenient.*1LtMs, Lt 32, 1861, par. 16*

**Lt 32a, 1861**

Ingraham, W. S.

NP

1861

Variant of *Lt 32, 1861*. Previously unpublished.

Dear Brother Ingraham:

I fear that I shall not see you, therefore write you. In the vision given me at Battle Creek it was a marvel to me that these things wherein you had erred had passed along without being corrected. I inquired why these things wherein you were wrong had not been corrected back there. Then I was shown that God had given light but it had not been followed, and you had been suffered to take your own course and follow your own judgment, which was not good. It was not a sanctified judgment. Self had too much to do with it. *1LtMs, Lt 32a, 1861, par. 1*

Notwithstanding the stand you took at Crane's Grove and the influence you there exerted, which was carried to different places, and the lack of sympathy you manifested for Brother White, which has been a source of the deepest grief to him, yet he tried to do you good and interest others in your behalf to help you to a home. You had every evidence you could ask that his course was an unselfish one, and that he would do his duty regardless of his feelings; that he would not follow impulse but be governed by reason and judgment. *1LtMs, Lt 32a, 1861, par. 2*

In the vision given at Brother Newton's at the time I was healed I told you that I saw that your feelings in regard to Brother White were wrong. Then you should have carefully studied your course and sought to have counteracted the influence you exerted on Brother Sanborn's mind, also the minds of others who were eagerly waiting for an occasion against Brother White. God noticed the lack of sympathy you had for one you knew, one that had borne and was still bearing heavy burdens in the work God assigned him, one whom you knew had suffered extremely through the injustice of

others. The prospering hand of God has not been with you for these things, and you have not been guided by a sanctified judgment. *1LtMs, Lt 32a, 1861, par. 3*

Your false sympathy strengthened the hands of Brother Ferrin, and the work God designed to have accomplished for him proved a failure. He did not reform. His course has been evil since that time. *1LtMs, Lt 32a, 1861, par. 4*

The Bates family were presented before me. Your course, and expressions and remarks made by you and Brother Bates excited suspicion in their minds. The doubts you expressed in regard to Brother White's manner of dealing cut off our influence with them. They carried these suspicious, wrong feelings to their home, and when the vision in regard to their wrongs was sent to them they rose up against the message, declared it to be false, and contradicted what had been shown me; and they tried to prejudice others against us, even unbelievers. After they had done all the mischief they could do in this line, then Satan was willing that they should take another course, for he had accomplished his purpose through them. A part of them then confessed the vision to be correct, the things shown in regard to them correct, and confessed, which confirmed the truthfulness of the visions. *1LtMs, Lt 32a, 1861, par. 5*

I saw that after you moved to Monroe there was a lack on your part. The people had the utmost confidence in you and chose you to be their helper, but when they most needed help, when they needed to be instructed as to the principles of our faith, you were somewhere else and they were left alone. And as to all the good you did them in Monroe you might just as well have been in another state. You lacked wise management, failed to do your duty. If you had acted wisely and had put forth efforts to build up those who professed the truth, there would have been a company in Monroe; but they were not strengthened but were scattered. They were disappointed, and censure from God rests upon you in regard to these things. You left them to die. *1LtMs, Lt 32a, 1861, par. 6*

The special interest and sympathy you manifested for a man whose character and life you knew destroyed the confidence of the

brethren in your judgment. You had no regard for others' feelings or views in regard to Horace Cushman's case, but blindly persisted to follow your own course and give to him that sympathy which you would not give to Brother White, a fellow laborer, whose life was all interwoven with the work of God and the advancement of the cause of present truth. Your sympathy has been much more called out and exercised for H. C. than for Brother White. You had all the evidence you needed that God had chosen Brother White and myself to bear burdens, to reprove individual wrongs, and to act a prominent part in the cause of God. *1LtMs, Lt 32a, 1861, par. 7*

Your course has destroyed your own influence and made you a weak man. Your time and labor have not been exercised to the best advantage or where they could accomplish the most good. You have raised an interest in surrounding towns but have not followed it up. They have been left to perish and receive delusions. *1LtMs, Lt 32a, 1861, par. 8*

You have a useful testimony but it has been of little use for some time past. You can now review the past and see that your efforts have not accomplished much. You have shunned the pointed testimony which bears upon individuals and leads them to dedicate their means and use it in the cause of God. You stood back at systematic benevolence and failed to come up to the work on this point. Brother White has been obliged to strike out on this as well as other things alone. *1LtMs, Lt 32a, 1861, par. 9*

If you had manifested the zeal that would be pleasing to God, a different condition of things would now exist in Wisconsin. Every preacher in the field should manifest zeal to establish church order and impress upon the church the necessity of acting their part in advancing the cause of God. You leave others to attend to these disagreeable tasks while you are willing to be benefited with the result. You have been unwilling to venture or run any risk, but leave others to do the very things that you should do. If these ministers in the field would all do their part and zealously bear the plain, pointed, cutting truth, the churches would be in a more promising condition than they are now. But the church cannot be blessed unless they act their part and impart of their substance to aid the cause of truth. They must have an interest in this cause. They must

be taught that responsibility rests upon them. Ministers stand ready to start back at any advance move in the cause, and if they do not cast their influence directly against, do not use their influence in favor. *1LtMs, Lt 32a, 1861, par. 10*

You indulge in childish feelings. You do not venture out in new places, cast your whole soul into the work. Rather than go alone, you have encouraged someone to accompany you whose journeying requires means which should be used to advance the cause of God and who can be no help to you in your labor. *1LtMs, Lt 32a, 1861, par. 11*

Brother Ingraham, how could you bring up your children as you have, let them do as they please? You have not subdued and restrained them. The Word of God is plain upon this point. The case of Eli is before you. God's curse was upon him because he restrained not his children. Yourself and wife have suffered your children to have their own way, and their evil course is a reproach to the cause of present truth; and unless you take hold of the work unitedly of governing your family they will go to ruin and your labors will be of no account. You are very sensitive upon this point. You feel offended if you are reprov'd for the course or wrongs of your children. You cannot bear correction upon this point, but you must reform here or God cannot approbate and bless you. Here are your weak points. *1LtMs, Lt 32a, 1861, par. 12*

May the Lord open your eyes to see this matter as it is. We want to help you to see things as they are. If you lack government, firmness, and decision in training your children, you should be in earnest and in haste to obtain that which you lack. While you are bringing children into the world should you not learn your duty in regard to them? A responsibility rests upon you that you have not realized. *1LtMs, Lt 32a, 1861, par. 13*

While with the tent the influence or conduct of your boy told against you and was an injury to the truth. You should place your children where they can have useful employment and be exercised to labor, especially your boy. If his mother cannot patiently manage or govern him in your absence from home you should place him where he will be under control and strict discipline. If you cannot yield your

feelings and the desire to have your children with you when their interest requires you to [do otherwise], you injure your children and do wrong. Oh, how earnestly have we labored for our children's good, prayed for them, corrected them, and restrained them! If my children are lost, I do not mean it shall be on account of my negligence. Our children love us, although we have been very strict with them. I beg of you to place your older children where they can be under strict discipline. Their salvation depends upon their being disciplined. We hope you will understand your duty and have strength from the Lord to do it. *1LtMs, Lt 32a, 1861, par. 14*

I write to you plainly, not because we feel dissatisfied with your letter in the paper. No, it is enough; is all that we could ask. But these things I feared I had not made as plain as I should to your mind. *1LtMs, Lt 32a, 1861, par. 15*

I never saw my husband in the condition he is now in. Hope has died within him. His confidence is so shaken in his brethren that I fear sometimes he will become insane. Nothing but the power of God can help him now. He is down and none but God can lift him. I dare not dwell upon the dark side for a moment. I must be where I can help him. I will not despond. God will not leave us to perish. His health is poor, but my cry is unto God for deliverance. *1LtMs, Lt 32a, 1861, par. 16*

Dear brother and sister, I beg of you to make sure work for eternity. I should not have written this if I did not feel it my duty to do so. We have loved you and love you still, and I would say, Let not feeling govern you now, but judgment and reason. Brother Holt is done. Brother Rhodes is done. Their labors are finished. The shaking, I believe, has come. Those who will not come up to the gospel standard must be shaken off. We are fitting for translation, forming characters for heaven. *1LtMs, Lt 32a, 1861, par. 17*

I beg of you to give yourself wholly to the work. God has not released you from your calling. Satan may seek to lead you to say, It is of no use. I know the influence he has upon minds. But your duty is between you and God. You are not to please yourself, but to ascertain what God requires of you. *1LtMs, Lt 32a, 1861, par. 18*

Press into the work; gird the armor about you. You have but a short

time to labor; but a short time to lead souls to the truth. Bear the living, pointed testimony. Fail not in a single point. God make you a workman that needeth not to be ashamed. Rest not until the truth moves you out to labor for souls earnestly, zealously. It is not a small thing to be a mouthpiece for God. Oh, arouse, I beg of you! The hours of probation are passing. Mercy's sweet voice will soon be no more heard. Oh, save all that you can! Rest not; be at your post. Cry aloud and spare not. *1LtMs, Lt 32a, 1861, par. 19*

In much love, *1LtMs, Lt 32a, 1861, par. 20*

(Signed) E. G. White

Please copy and return this to me. I have to have a copy of all I send out, that I can refer to the original if necessary. *1LtMs, Lt 32a, 1861, par. 21*

**Lt 33, 1861**

Frisbie, Brother

NP

January 1861

Previously unpublished.

Dear Brother Frisbie:

While at Battle Creek I was shown some things in relation to you. I saw that you had lost the power and influence of the third angel's message. I was directed to the perplexing state of your father's affairs—everything in confusion and out of order just as Satan would have it. You have the same slack manner of leaving things that your father had—taking things easy—which brings a great amount of perplexity in the end. And while you are so fully engrossed in temporal matters and reveal such a lack of the spirit of the message yourself, it is wrong to pretend to be laboring for the good of the church. *1LtMs, Lt 33, 1861, par. 1*

The people are influenced by the spirit their preachers manifest, and if you are not in a condition to bind up and strengthen the church, your place is at home or attending to your temporal matters. At times the Lord has blessed you with freedom and given you success. Then you would become exalted and think that your gift was calculated to do a great work, and that you could enter into cities and large villages. In this you reach beyond your measure. You are not qualified for such places and would only be trampled over by opposers, and the cause of truth be injured. *1LtMs, Lt 33, 1861, par. 2*

You can do the most good in new places. Go to a place and there remain until a company is raised up. And then do not leave that company for the wolves to come in and tear to pieces. Visit them often. Look after them as a shepherd would look after his flock. I saw that instead of going round among the large churches where they are well established, you should feel the burden especially of those raised up in new places, little companies situated in dark



places. They need to be looked after often. But it has been the case with you that you have neglected and left these little companies to perish. This is wrong. *1LtMs, Lt 33, 1861, par. 3*

I saw that a work must be accomplished for you or you are useless in the cause of God. Your first attempting to write books for publication was all wrong. You have had a strong desire to write and publish, but this is not your calling. God has qualified men to do this work, and as you engaged in it, the Lord withdrew His Spirit and blessing from you and you were left to go in your own strength. You do not now see why it is not your privilege to write and publish, and you have felt very unreconciled to Brother White because he has been faithful and plain with you in this matter. *1LtMs, Lt 33, 1861, par. 4*

You have felt jealous and envious of Brother White, and your course after he first came to Michigan was very displeasing to God. You saw him in feebleness and discouragement, and Brother Waggoner and yourself were united, and your feelings and work at that time and the influence you cast, were cruel. It has been noticed of God. You have never yet realized the crooked feelings you then had. You will be a weak man until you make straight and thorough work in regard to the past. *1LtMs, Lt 33, 1861, par. 5*

Brother Frisbie, while you lack spirituality so much it is no advantage to the churches for you to labor among them. You are in a cold, lukewarm state. You lack ambition and energy. You disappoint the people of God wherever you go. They expect you to come and help them, but you leave them lower than you find them. You shun the straight testimony. You lack moral courage to lay your hand decidedly upon wrong and reprove, rebuke, and exhort. Your habits are careless and neglectful about your home, in your temporal affairs, and you manifest the same disposition in spiritual matters. *1LtMs, Lt 33, 1861, par. 6*

You leave things in a careless manner in the church. You pass along with crooked and half-hearted ones, and bear a smooth, general testimony calculated to perfectly suit the half-hearted, careless, and drowsy, and the church becomes dead. You do not take upon you the burden and then manifest energy, life, and

ambition to have the matters of the church done up thoroughly as you go. You would prefer to shun this burden and let the one that follows after you attend to the laborious part while you slide along in an easy manner from church to church with an easy, peaceful testimony, perfectly calculated to lull the careless to carnal security. You want and must have the straight living testimony or your labors are worse than lost. The Lord will have efficient laborers in His cause. Elegant speech is not necessary, but the power of God is necessary, and without it there is nothing accomplished. *1LtMs, Lt 33, 1861, par. 7*

Your moving to Wright and then back to Battle Creek has had a tendency to discourage the church in Wright. You looked for the church to do for, and interest themselves for, your family, when you failed to do the duty in regard to your family which belonged to you. You are too indolent, love your ease too well, and your wife bears burdens which belong to you to bear. If you bear the straight testimony and exert a good influence, it would be a pleasure for the church to do for your family. You should be faithful in home duties and not leave too much burden upon the brethren. When they see you manifest the care and diligence that you should manifest in your temporal concerns to see that you leave your wife comfortable, it will influence them to come up to do their duty. Your influence in Wright has had a tendency to scatter instead of to gather and build up. The lack of care you take upon yourself has a wretched influence upon the cause of God. *1LtMs, Lt 33, 1861, par. 8*

You should pray more and talk less. You must be more economical of your time. You spend too much time in talking. Act as though your time was worth something. Not only do you lose your time, but the time of the one you talk to is lost, and you will be accountable for the time of both. It is your duty to look more after the comforts of your own family. You know their wants better than their brethren do. Prepare things for their comfort. Before you leave your home go to your brethren and tell them freely what your wife needs in your absence. Leave her as well supplied as you can, and then, before you leave, appoint two brethren as agents to see what she needs and have them report to the church, and there will be no lack. *1LtMs, Lt 33, 1861, par. 9*

Your lack of order is calculated to tear any church to pieces. If you are careful of your spare moments and do not spend so much time in idleness or talking, you can make your home comfortable, orderly, and happy. There has been a great lack on your part in these things. You have looked for your brethren to do what you could do, but did not. It is not your duty to leave your wife unless you can leave her comfortable. This you can do by spending more of your time and labor at home, and you will fail of your duty as a Christian unless you do this. You leave your brethren to do what belongs to you to do. *1LtMs, Lt 33, 1861, par. 10*

I saw that you encouraged Brother Edgar to travel as a laborer. God has not called him. When the Lord is moving upon an individual to labor for the salvation of souls, the burden of the work will rest upon him. He will not feel like entering into other men's labors, but will strike out into new places, enter new ground, and although he may suffer want and privation, he will labor on and give full proof of his ministry, bringing out souls as the fruit of his labor. But the principal burden with Brother Edgar is his support. He does not feel the burden of the work upon him, and it is wrong for him to spend his time in traveling from place to place, accomplishing nothing. If such ones do not have a decided influence to benefit the church and build them up, it leaves them lower. Brother Edgar has been deceived in regard to his calling. *1LtMs, Lt 33, 1861, par. 11*

Brother Frisbie has lacked judgment in talking to Brother Edgar and to his brethren that he had a duty to travel and labor. It takes the Holy Spirit to select laborers. There are individuals that can exhort and pray with a degree of freedom in conference meetings. This is well. Just such ones are needed in the church. But they may lack the essential qualifications for laborers in the vineyard of the Lord. Let them fill their place in the church but push them not into a work they do not understand, and that they have no experience in. These things discourage the church. They interest themselves to help such ones, and then see no fruit of their labor. *1LtMs, Lt 33, 1861, par. 12*

You, Brother Frisbie, have felt grieved and severely tried with Brother White because he has reprov'd you. You have thought him too severe, that he could take a course that would not cut you so

deeply. You would choose an easier manner to be approached. But this you will be disappointed in. Every reproof given will conflict with your natural feelings and mortify your pride of heart. You fail right here. You want what you say to be smooth, so as not to offend your hearers. You wish it to agree with their feelings, and the straight testimony is walked all around. You have not the burden of the work. Brother White has labored for your good and the good of the cause in speaking to you plainly. He has suffered and suffered in his feelings, hoping to get rid of the disagreeable task, until he felt that the Lord would be displeased, and then he has spoken. But you have held yourself ready to be tempted with jealousy that you were slighted and have been tried which has shut the light of God's countenance from you. *1LtMs, Lt 33, 1861, par. 13*

A different work is laid upon Brother White than is laid upon you. Gladly would he exchange his work for yours if God would so order it, but no, he must fulfill his mission and you must fulfill yours. You know but little of trials and burdens or self-denial. You gratify your appetite, use stimulating drinks, as tea. Your influence should be to discourage the use of tea and coffee, but it has been to encourage their use in the churches. Ministers of Christ are looked up to as an example. One minister visits the churches preaching against these hurtful stimulants; Brother Frisbie follows after and uses tea to excess. Such things throw the churches into confusion. When the effects of tea are gone from your system there is a languor, a weakness. You use tea. It stimulates you, makes you feel a great deal better until the influence of it wears away, then you are worse off than before. It becomes ministers of Christ to deny themselves of these things and exert an influence to have their use discontinued among Sabbathkeepers and the means spent for these things be put into the treasury of God. *1LtMs, Lt 33, 1861, par. 14*

Brother Frisbie, I was pointed back and saw that you greatly lacked judgment in taking a gift from a poor brother in Hastings, a gift of cattle, to be used for yourself and the church. He was conscientious, and wished to do all he could to mend his past course, which had not been correct. God accepted this offering, but you did wrong to receive it. Your judgment should have taught you to refuse such a gift from a poor family, for it was their main

dependence. That gift distressed him and in consequence he suffered. I saw that you could not be clear or justified until you pay the full value of those cattle, as you received them from the brother's hands, and the interest of the value of the portion you were benefited with while they were in your hands. *1LtMs, Lt 33, 1861, par. 15*

Here is another evidence of your careless, loose manner of getting along. That family is suffering for sympathy and help. You should have looked after that family and inquired into their circumstances to see if they were not distressed because of that gift. But this you failed to do. It is your duty to labor and strive earnestly for the Spirit of God and not venture out to labor without it. Preach the straight truth which will lead the men of wealth to lay their treasures upon the altar. Enforce upon them their duty. Then show diligence yourself. Labor for the good of your family. When you are not zealously engaged in the work of God labor with your hands. Help yourself. God does not approve your indolent habits. Your uncomplaining wife might have many things for her comfort she does not have, but the lack is on your own part. *1LtMs, Lt 33, 1861, par. 16*

## Manuscripts

### Ms 1, 1861

The Case of Hiram Rich

Battle Creek, Michigan

January 1861

This manuscript is published in entirety in *19MR 222-224*.

I was shown the case of Hiram Rich; I was pointed back in the past and shown the lack of principle he possessed. He is a stranger to true honor. A blot, a heavy blot, was upon his life, upon his past course. His past life was corrupt. He separated man and wife, and shamefully gave himself up to his corrupt desire and brought a blot upon his name and life, which would forever follow him and exclude him from ever holding any office in the church or taking an exalted position there. *1LtMs, Ms 1, 1861, par. 1*

If, after all this disgrace brought upon himself and the partner in his guilt, had he felt the enormity of his sin and humbled himself greatly before God by confession, repentance, and brokenness of spirit, if he had utterly forsaken his past evil course, amended his way, and reformed, the Lord would have turned His wrath from him. But I was shown his repentance was not sincere, but admissions were made to satisfy those who would not look upon his past proceedings with any degree of satisfaction. He never made clean and thorough work. *1LtMs, Ms 1, 1861, par. 2*

The present truth had an effect upon his heart, and for a time its influence restrained his conduct. He meant to be a Christian, but he never saw the blackness of his sins in the past. His brethren in present truth began to confide in him, thinking him about right. They made much of him, and as he insinuated himself into their confidence he began to think he was not very bad after all. [He] became exalted, puffed up by Satan, and then the natural feelings of his carnal heart influenced his life. And if the pointed, straight testimony had not been crushed in the church, his conduct would

have received the highest censure and he would have been long ago separated from the church of Christ.*1LtMs, Ms 1, 1861, par. 3*

I was shown that he insinuated himself into the affections of females, made advances to them, encouraged their love, and then trifled with their hearts. Angels pointed to him and with a frown said, “One who trifles with hearts and exults in his shame. His soul boasteth in his iniquity. The names of all such shall rot. The time will come when they shall be a hissing and a reproach.” That which they sow they shall surely reap—a bountiful crop. No frost shall blight it, no mildew blast it, the crop is sure of yielding a bountiful harvest.*1LtMs, Ms 1, 1861, par. 4*

I was then shown he had encouraged the affections of his present wife. He is undeserving of her love, undeserving of her pure affections. And yet he is not content. He has taken every means to captivate other hearts and cause contention and strife between those whose hearts and faith were given to each other. By the most solemn vows were they made one, yet the sacred bonds that uphold and shield the marriage covenant he would readily break down to gratify the lustful feelings of his carnal heart.*1LtMs, Ms 1, 1861, par. 5*

John Morton is not naturally a noble-souled man. He is close, penurious, and does not seek to elevate his life, square his doings and acts by the Word of God, and purify his soul by obeying the truth. Yet his condition in the sight of the Lord is far better than Hiram’s. He has come in to stir up strife, to occasion food for jealousy in John’s mind, hoping John would take a course that would make him disgusting in Delia’s eyes and finally cause her to despise him instead of loving him. O, what a cursed spirit all this is—to steal her love although he is bound and solemnly vowed to cherish, love, and protect another—one that is far his superior, one that he is undeserving of, and whom he does not appreciate. He has no sense of moral worth or of fine and holy feelings. He has so long trifled with the heart’s affections that he prizes them not. His thoughts, feelings, and acts are low and degrading.*1LtMs, Ms 1, 1861, par. 6*

Sorrow, deep sorrow, has his wife suffered, and if she cautioned

her husband or warned him, it has fallen very lightly upon him. Sneeringly has he accused her of jealousy and of being faultfinding, when her heart was sore and aching as though it must burst. Hiram, guilt is upon your soul and a blot upon your life. Says the True Witness, "I know thy works." [*Revelation 3:15.*] All, all is noticed of God, passing in review before Him. He will judge for these things. I saw that he should no longer be fellowshipped by the church. And his wife must not cover over his sin or break the force of the pointed testimony given, but must sympathize with the right, with the holy, love those whom God loves. I saw that the Lord pitied her and would sustain her if she would lean upon His all-powerful arm for strength. *1LtMs, Ms 1, 1861, par. 7*

Please copy this and send it back immediately. *1LtMs, Ms 1, 1861, par. 8*



## Ms 2, 1861

Diary—Western Tour

Dubuque, Iowa

March 21, 1861

Previously unpublished.

We are now tarrying at a hotel in Dubuque. Thursday, March 14, at three o'clock A.M. we left Battle Creek for our tour west. In consequence of having my tooth filled, my nervous system was deranged and I was in a poor condition for traveling. The cars were full at Battle Creek. Two left, leaving a seat for us. We suffered much from the close, impure air of the cars. The fumes of rum and tobacco poisoned the air. I suffered through the day with severe headache. Became acquainted with a physician and his wife. He was a feeble man. At night we were obliged to tarry at Clinton. The cars carried us no farther that night. We were surprised to hear a physician call for coffee for his supper and order a fire built in his sleeping room. We thought, although a physician, he did not regard the laws of health. *1LtMs, Ms 2, 1861, par. 1*

March 15. Called for breakfast in the morning but it was cold and poor. The cars took us as far as Cedar Rapids. There we waited about two hours and then took a stage for Marion. The roads were very dry and dusty. Had considerable conversation with an unmarried man from California. Was soon to return. Had been in this country but three weeks. My head continued to ache through the day. *1LtMs, Ms 2, 1861, par. 2*

About four o'clock we reached Marion and the driver was directed to take us to Brother Snook's. As we approached the house we saw a number of teams hitched to the fences. Our brethren had been coming in, and as the houses were small had left their wives indoors and they clustered in groups in the open air. The day was remarkably pleasant so that they were not at all uncomfortable. Brother Snook and several others had been anxiously watching for the stage, and as it drove up, came to us and with tears heartily welcomed us. Here we had the privilege of becoming acquainted

with Sister Snook for the first time. She is tall and slender, a very mild-looking woman. *1LtMs, Ms 2, 1861, par. 3*

Here we met dear friends whom we had formed a previous acquaintance with one year before. Six of the company who came from Lisbon were brought into the truth through our labors, and our greeting with these dear souls was very tender. The brethren generally expressed the deepest sympathy for us in our past trials and afflictions. We there received many letters, all urging us to hold a series of meetings in their section. These calls were urgent but we could not fill them. We had another route marked out. *1LtMs, Ms 2, 1861, par. 4*

We were both sick Friday night and unable to attend meeting. *1LtMs, Ms 2, 1861, par. 5*

March 16. Sabbath morning we attending meeting, which was held in the well-arranged courthouse, which was well filled. My husband preached forenoon and afternoon. My husband did not attend in the evening. Brother Snook preached; I then followed in exhortation. *1LtMs, Ms 2, 1861, par. 6*

Sunday, March 17, the house was crowded. My husband spoke again Sunday in the afternoon and evening. I bore my testimony. There was a business meeting in the forenoon. Monday we parted with our dear friends. *1LtMs, Ms 2, 1861, par. 7*

## Ms 3, 1861

Testimony for Mill Grove [N.Y.] Church

NP

1861

Portions of this manuscript are published in *OHC 230; 5MR 295*.

I was shown the state of things at Mill Grove, [N.Y.] I saw that a heavy cloud was hanging over the church there. Some are trying to overcome, and show their faith by their works. Such have felt they have suffered much on account of the reproach needlessly brought upon them by a class in Mill Grove who had no desire, and made no efforts, for the truth to elevate them. Moreover these slack, untidy, uncultivated ones were ever dwelling upon pride, watching the dress of the sisters, their bonnets and their articles of dress. If they saw marks of neatness and taste, their testimonies and burdens would be upon pride. They were not content to see any moving above the low level upon which they stood. *1LtMs, Ms 3, 1861, par. 1*

Some embraced the truth in Mill Grove years ago and have made no advancement. They have not felt the necessity of advancement and continual reform. Satan has used them as his agents to drag down and confuse. For years Solomon Cottrell's family attended meetings, professing to be God's people. They were a hindrance all the time. They were a living curse to God's cause. The spirit of Solomon's wife was always bitter against the gifts. Her own ways were right in her own eyes. She was joined to her idols, and although she professed to believe the truth she made no effort to have it elevate her. Their children came up uncultivated, with the same rebellious spirit, fighting the gifts of the church and—like their parents—opposing order, advancement, and system in the church. If they believed in the gifts which God had placed in the church, they knew that they must lay aside tea, coffee, and tobacco. They would not renounce all these things, therefore must fight the visions which cut off their idols. *1LtMs, Ms 3, 1861, par. 2*

If the church had been in the place where God would have them,

they would have had discernment, strength, and wisdom to have understood the character of that class and would have risen above the oppression brought upon them by the rebellious, and long ago separated from their fellowship Solomon Cottrell and the whole family—who were an annoyance and hindrance to those who would be right. The meetings were led by Solomon, whose heart was not right with God. With his lips he professed much love to God, but his heart was corrupt. He was self-righteous and pharisaical, notional, and without order, and would strain at a gnat and swallow a camel. I saw that God could not prosper meetings and grace those meetings with His presence, with such a leader. *1LtMs, Ms 3, 1861, par. 3*

Brother Roswell Cottrell's experience and influence in this work—his easy way of leaving everything with the Lord—has hurt the church at Mill Grove. His views were erroneous upon this point. It is not pleasing to God to have men leave with Him that which He has left with them. If Brother Cottrell had cheerfully taken that labor upon him which he had ought, and not shirked himself out of care and labor under the plea of “trusting in the Lord,” it would have been much more pleasing to God. And it would have saved his wife and daughter much weariness, care, and labor, had he taken his share of the burden and sought his ease less. God has left burdens for him to bear as a husband and father which Brother Cottrell has—apparently in a very consecrated, devotional manner—thrown back upon the Lord; but the Lord takes no such burdens which He has laid upon him to bear. The burdens thrown upon the Lord come back upon his wife and daughter. It is not in the order of God for Brother Cottrell to be eased and others burdened. *1LtMs, Ms 3, 1861, par. 4*

Brother Cottrell has had strength to labor with his hands a great deal of time that he has been resting. He has not loved to labor with his hands, and for years has not performed enough manual labor for exercise which his health required. It now wearies him to labor. This is no evidence that it is not his duty to labor with his hands a part of the time. His muscles need to be taxed to bear their share of burden. Let them remain inactive and they lose their vigor; and by exercising and laboring with the hands [the muscles] cannot at once do their full amount of labor. They cry out in weariness. But soon, with use and taxing, they will do their part and bear their share of

burden every time without inconvenience. To go into hard labor at once, after remaining inactive a long time, will exhaust wonderfully; but by taxing the strength gradually—a little more every day—much labor can be performed without injury, but will benefit the health.*1LtMs, Ms 3, 1861, par. 5*

Brother Cottrell has been too indolent and has left things in a loose, slack manner. In this his example has injured the Mill Grove church. The first teachings and example in a church have much—very much—to do with the course pursued by that church afterward. It has been difficult to bring up a certain class in Mill Grove. They have not let the truth elevate them. Brother Cottrell has been very indolent and careless in regard to temporal things. In his business he has been slothful.*1LtMs, Ms 3, 1861, par. 6*

A man who does not love manual labor and is naturally easy and indolent will never make a successful preacher. He will ever lack self-denial, perseverance, and energy. He will never make a thorough workman in spiritual things. There will ever be seen the love of ease and the dislike to exertion in matters of the church, and there will be no disposition to tax the mental faculties.*1LtMs, Ms 3, 1861, par. 7*

Brother Cottrell could do a great amount of good with his pen. His mental powers have not been troubled and overtaxed and worn as have those of some of the preachers. His bodily strength and nervous system have not been shattered, his thoughts can be clear upon important points of truth. He should use his pen. He could have employed time that has been lost in searching the Bible for evidences upon different points of truth, and letting his light shine. His brain should be taxed more, for he can bear it, and some others of our ministers' minds should be taxed less. Brother Cottrell has a dislike to do anything laborious. His mind and body should be taxed more. He should feel that the cause of God is a part of him, that the paper publishing the truth is as dear to him as his children, that he has a responsibility resting upon him to make it interesting and profitable. No one is as much at leisure to set his mind to the work as he.*1LtMs, Ms 3, 1861, par. 8*

I have been shown that it was of but little use for Brother Cottrell to

engage with Brother Andrews in tent labor, for he cannot interest and hold a congregation, and too much labor comes on Brother Andrews. It would be better for Brother Cottrell to labor out by himself, and then his labor will accomplish more and tell for all it is worth. He should not go over and over where he has lived and where his lack has been so sensibly felt. There are churches that have no labor, places where they greatly need help. Brother Cottrell should take hold in some such place and labor to build up and strengthen. By persevering labor he can do much. He can show fruits of his labor, gain confidence in himself, and his gift will improve. In a new field Brother Cottrell could do more than to remain in one place year after year and go over the same ground.*1LtMs, Ms 3, 1861, par. 9*

Brother Cottrell must counteract, by earnest activity and energy on his part, the precept and example he has acted out in Mill Grove and other places. Brother Cottrell must have more self-reliance and depend more upon his own energies. He notices every unpleasant feeling too much, and in his imagination suffers much where suffering does not really exist. He has rested so much and had so easy a time for years that he is not inured to any exertions; but God requires Brother Cottrell to be economical of his time and not lose so many hours for which he can show nothing. Such an example is a miserable one to set before the flock of God.*1LtMs, Ms 3, 1861, par. 10*

Brother Cottrell should not engage in organizing churches, for he is not thorough. He does not go deep enough. He does not hew close enough, and some are brought into the church who are unfit and who prove a great burden to the church.*1LtMs, Ms 3, 1861, par. 11*

A part of the time Brother Cottrell could labor to good advantage for the benefit of the cause of God. He could labor successfully by writing, taking the burden upon him to contribute more largely for the paper than he has yet done. He can accomplish more, as a general thing, by taking up items and writing upon them than he can by much preaching. It is his duty to study to do all he can to advance the cause of God, to advance the interest of the paper, and labor—not sparing himself—to convince souls of the truth. Brother Cottrell's life, as to conversation and deportment, has been

good. He has had some success, but has not accomplished what he might had he used the strength of body and powers of mind which God has given him. *1LtMs, Ms 3, 1861, par. 12*

It is the duty of Brother Cottrell to labor as hard according to his strength, in the cause of God, and to provide for his own family, as Sister Cottrell labors according to her strength to provide for his wants and the wants of the family. It is Brother Cottrell's duty to wake up and labor as hard as his brethren and sisters, who often labor under infirmities and with much weariness to provide for their families and have wherewith to aid the cause of God, and to help Brother Cottrell, among the rest. No one with Brother Cottrell's health and strength should yield and give up to feelings of weariness and little infirmities. His natural indolence must be overcome or his reward will be very small in the kingdom of heaven. He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. *1LtMs, Ms 3, 1861, par. 13*

Brother Harvey Cottrell has had loose, slack habits of doing business. He has never seen the necessity of order, system, and organization in the church. He think if things were left more with the Lord and took their own natural course, come along as they would, it would look more like the Spirit leading the people and controlling the church. But there would be an unruly and evil spirit that could bring all the confusion necessary to satisfy the most disorderly and free, which would drive holy angels from them in disgust. Brother Harvey cannot see any need of the gifts and he has been a great hindrance to the church in Mill Grove. His wife and Mary have suffered in their feelings. They desire to press fully with the body and do the whole will of God from the heart. They fail in some things but God regards their prayers and their desires to serve Him. *1LtMs, Ms 3, 1861, par. 14*

There has been a great lack in the Mill Grove church; there is still a great lack there. There is not one there of sufficient age, possessing enough force of character and energy, who is thorough-going and of sufficient influence, to act as leader in the church. There needs to be a reform there. This loose, slack manner of doing business must be corrected, and every true child of God who believes the truth

from the heart should take hold of this work of reform. Brother Brooks is now the best one to fill the place of leader in the meetings. He has tried to exert a good influence. His life has not been such as to reproach the cause of God. His wife has tried to follow the Lord in humility and to do His will. God has His eye upon all the precious souls who would serve Him from the heart. Not one of them will be left to perish, although they may suffer much from surrounding influences. *1LtMs, Ms 3, 1861, par. 15*

If there had been a good and saving influence exerted in Mill Grove, there would be now a flourishing church. There has been much labor bestowed in Mill Grove, but there has ever been a class there whose influence has been such as to counteract the efforts which have been made. Satan has been willing, and has exulted, that a certain class should profess the truth and manifest considerable zeal, for he can present them as the representatives of Sabbathkeepers. Their disgusting manners and loose, slack habits, and their miserable influence generally might keep out the sensible and intelligent who would be an honor to the cause if they should obey the truth. *1LtMs, Ms 3, 1861, par. 16*

Satan would rather have a certain class be Sabbathkeepers, for they serve his purpose in an excellent manner. If there is a tent meeting or general conference, those who have the least influence, whose appearance and general deportment is no recommendation to Sabbathkeepers, but a reproach, who don't know when to speak and when to keep silent, will be sure to get to the meeting if possible. If they have unruly, uncultivated children, they will take them along. It is very unpleasant for those who have to weary themselves to entertain them. It is exceedingly trying to the patience of those who attend the meetings out of a sense of duty to do all the good they can, for these persons of uncultivated habits stand directly in the way of unbelievers. The most cutting truths presented, which—if received by them in the heart—would condemn their lives and tear them all to pieces, they will assent to and shed tears over. Yet their lives are a living reproach; their uncultivated manners are a reproach; their slack, untidy dress and self-righteous conversation is a reproach. They are a burden, but never know it. They keep souls out of the truth. *1LtMs, Ms 3, 1861, par. 17*



The poor and ignorant are not to be excluded from the privileges of the church, but they should be taught their place, and then should keep it. There should be a saving influence in the church to teach them their place, not to put themselves forward and exercise themselves in things which are too high for them. If these poor souls would find their place and keep it, the church would have a more saving influence. *1LtMs, Ms 3, 1861, par. 18*

Mr. York is numbered with the church but he is no benefit to the church. His influence has only been an injury to the cause of God. In his business he moves from place to place and everywhere he is known he is a miserable representative of Sabbathkeepers. Those who know him are led to say, "If Sabbathkeepers are like Mr. York and Mr. Davis, I don't want to be a Sabbathkeeper." These men talk much in a very boasting, exalted manner in regard to themselves. They can pray and talk in the most important meetings long and earnestly, but it is all a sounding brass and tinkling cymbal. There is no humility there. They are full of self-righteousness and are of that class who will say in that day, "Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." *Matthew 7:22, 23. 1LtMs, Ms 3, 1861, par. 19*

These men express much love to God and to the truth in words, but they are not converted to God. Peter followed Christ when He was upon earth. He manifested much zeal for his Master. He thought himself the most devoted and zealous of Christ's followers. And when Jesus said to him, "When thou art converted, strengthen thy brethren" [*Luke 22:32*], Peter was offended that his Master should express doubts in regard to his faithfulness. He asserts that although all men should be offended yet he would not; he would even die for his Lord. But he was ignorant of himself, and when he was brought to the test, to endanger his life for his Master, he openly denied Him and protested with cursing and swearing that he knew not the Man. Jesus looked upon Peter and then he remembered the words of his Lord. This boastful confidence was gone; he realized his weakness and then trusted in God for strength, instead of in himself. He was converted and then could strengthen his brethren. *1LtMs, Ms 3, 1861, par. 20*

The greatest lesson many have yet to learn is to know themselves. They are ignorant of themselves. Mr. York and Mr. Davis, and some others whose names I cannot now call, express much love to God and the truth in words, but they are not converted to God. They are not acquainted with themselves. They do not search their own heart and walk tremblingly and fearfully before the Lord. They profess to leave everything with the Lord and to have much faith, but it is words and noise instead of faith. They do not know what a humble, self-abasing, God-trusting faith is. They are puffed up and exalted. Their fruits, their works, testify to the nature of their faith. *1LtMs, Ms 3, 1861, par. 21*

God is not pleased or His cause benefited by persons embracing the truth without being reformed and elevated by the truth, but coming along with their untidy, loose habits, and making no effort to reform. The lives of such are disgusting to unbelievers and to the true, orderly children of God. If there is a conference, this certain class will generally attend. If they would remain at home it would be far better for the cause of God, and then they would not be in the way of unbelievers. Their presence is not needed. They are only a burden and hindrance, and they will be doing a good work if they will stay at home and confine their influence to as small a circle as possible. They could benefit the cause much more by being economical of their time. Instead of spending time to attend meetings where they are only a burden, they had better be laboring with their hands to obtain means to pay for their paper and obtain religious books upon present truth with which they could inform themselves, and also have something to expend in dress to make a more decent, respectable appearance among Sabbathkeepers where they live. *1LtMs, Ms 3, 1861, par. 22*

God's people have been burdened and imposed upon for a long time by Solomon Cottrell's family. They would attend meetings anywhere within their reach, go a considerable distance to crowd themselves into meetings where their room was much more to be preferred than their presence. Their hearts were full of rebellion. They had no union with the body. The meetings did not improve them. They would return home from the meetings to make their bitter remarks upon this one and that, and the different articles of dress and the preaching which did not suit them, and against the

gifts. Any system or discipline they opposed. The church should have taken a straightforward course and dealt with plainness and due severity, and in the name of the Lord shaken off these dead weights long ago. The church should have left them to go with their kind. *1LtMs, Ms 3, 1861, par. 23*

Those who will remain low and will not be elevated and disciplined by the rules of the church, those who will not be elevated but fight against reform, order, and advancement, should not be dragged along against their will. And if they choose to intrude among those who love order, system, and discipline, and annoy them with their bold and rebellious speeches, the church should cut loose from them and leave them. It is a wide world. They can take the course which they love and leave the saints to enjoy their peace, order, and system without intruding themselves among them. If such ones are dealt with there will always be enough to sympathize with them. However great the wrong of some may be, there are those who will sustain and excuse them in sin and sympathize with them if the church deals with them. Why, even Satan had sympathizers when he rebelled, and the sympathizers were turned out of heaven with Satan for their rebellious sympathy. *1LtMs, Ms 3, 1861, par. 24*

Mr. York is everywhere introducing the Sabbath, getting into a discussion with unbelievers upon disputed, doctrinal points. His talk sets those with whom he talks farther from the truth. He makes those with whom he talks despise him. He is so boastful, so exalted in his own eyes, and all Sabbathkeepers are judged, by some who are prejudiced, to be like him. He increases prejudice against the truth, for his works and his daily walk are not according to his talk or his profession. He is not an imitator of the holy Pattern. His general course and the course of Mr. Davis are a reproach to the cause of present truth. They talk or say and do not. There are several of this same class in Mill Grove and in surrounding towns. Ye shall know them by their fruits. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." *Matthew 7:16-20. 1LtMs, Ms 3, 1861, par. 25*

“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.” *Luke 6:45.1LtMs, Ms 3, 1861, par. 26*

The character of every man is made manifest by his fruits. His words and profession are of no value in the sight of God. His works, his acts, testify of him and reveal the heart and true purpose of the man. *1LtMs, Ms 3, 1861, par. 27*

Those who are so ignorant of the grace of God upon the heart should in humility learn of Christ and should be very modest in their conversation. They had better be reserved about introducing the truth to unbelievers until they can adorn it by good fruits, and by their daily walk show that they have been learning of Him who is meek and lowly of heart. *1LtMs, Ms 3, 1861, par. 28*

There are those at Mill Grove and vicinity who are sincere in their faith and who earnestly desire to advance with the people of God. Some have opposing companions and friends, which has made the battle very hard for them. And then to have the additional discouragement of having in the church professed Sabbathkeepers who are rebellious and undisciplined, who are slack and loose in all their business transactions, and yet are zealous to attend meetings and take an active part, is heart rending. They come full of darkness and their course—their daily walk and general deportment—is a continual reproach to the cause of God, and they keep those out who love order, cleanliness, discipline, and refinement. *1LtMs, Ms 3, 1861, par. 29*

Sister Eggleston has been in danger of going to the opposite extreme in some things. Her husband is not in the faith. The influence of those who professed to be Sabbathkeepers, yet bore no fruit to the glory of God, has been such as to disgust him and cause him to shut his eyes to the light. He thinks that a great portion of Sabbathkeepers are like a certain class in Mill Grove, and he and other unbelievers think it is their faith—their peculiar views—which makes them what they are—slack, untidy, and undisciplined; and although their judgment is convinced that we have the truth, the inconsistent lives of professed Sabbathkeepers shut them away

from the society and influence of those Sabbathkeepers whose life and influence would be a recommendation to their faith. Sister Egleston's husband would now be established in the truth if there had been a right influence among Sabbathkeepers in and about Mill Grove. *1LtMs, Ms 3, 1861, par. 30*

God requires His people to arise and shake off hindering clogs, and then when laborers come among them they will be benefited and will not stop to notice this article of dress and that apron or bonnet, but all will take hold earnestly to arise. Each will attend to his and her own case. *1LtMs, Ms 3, 1861, par. 31*

“Seek ye the Lord, all ye meek of the earth which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” *Zephaniah 2:3. 1LtMs, Ms 3, 1861, par. 32*

The meek of the earth who keep God's commandments are here addressed. All should lay hold of the truth and let it elevate them. They should take hold of the work in earnest. Some are very fearful of being like the world, and those who express the most fear in this matter are those whose lives are not circumspect and a recommendation to their faith. Their fear should be exercised in a different direction, and they fear lest they give unbelievers occasion to speak reproachfully of our faith. *1LtMs, Ms 3, 1861, par. 33*

We are now a sect everywhere spoken against, and we are by some accounted the offscouring of all things. Many unbelievers say it is only the weak-minded and the poor, low class of society who believe these singular doctrines. And the inconsistent course of some professed Sabbathkeepers gives them occasion to say such things. “We are made a spectacle unto the world, and to angels, and to men.” *1 Corinthians 4:9*. It is of the highest importance that Sabbathkeepers live out their faith in every particular. They should be prompt and neat, and keep their business matters all straight. If they believe the truth from the heart, they will do this. The truth will, if carried out, reform their lives. *1LtMs, Ms 3, 1861, par. 34*

None should be so fearful of being like the world that it will lead them to be careless in their houses, leaving things in disorder and uncleanness. It is no pride to be neat in dress, cleanly in person,

orderly and tasteful in their household arrangements, in their yards, and around their houses. These outside appearances tell the business character of those living in the house, and not only this, but the religious character of its inmates. It is impossible for a slack, disorderly person to make a good Christian. Their lives, in temporal and religious things, are just as disorderly as their dress, houses, persons, and premises. *1LtMs, Ms 3, 1861, par. 35*

There is order in heaven. There are rules and regulations which govern the whole heavenly host. All move in order. All there is cleanly, all in perfect harmony. And everyone who will be counted worthy to enter heaven will be thoroughly disciplined and will be without spot or wrinkle or any such thing. The uncultivated have spots and wrinkles upon them now. They had better lose no time in commencing the work of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. God loves purity, cleanliness, order, and holiness. *1LtMs, Ms 3, 1861, par. 36*

God requires all His people who lack these qualifications to seek them and never rest until they obtain them. They must commence the work of reform and elevate their lives so that in conversation and deportment their acts, their lives, will be a continual recommendation of their faith and will have such a winning, compelling power upon unbelievers that they will be compelled to acknowledge that they are the children of God. *1LtMs, Ms 3, 1861, par. 37*

God does not require His people to take a course merely to make the world hate them and be their enemies. If they do this, of what advantage will it be to spend time, strength, and means to spread the truth? Those who profess the truth should be living examples, living epistles, known and read of all men, and should ever introduce the truth in a manner which will commend itself to the understanding and good judgment of the intelligent and honest unbeliever. To have novices continually babbling upon the Sabbath and present truth will only make the truth disgusting and will cause it and its true believers to be reproached. Ignorant boasters had better hold their peace—"whose mouths must be stopped." *Titus 1:11*. They should show their diligence and zeal in laboring with

their hands and attending to their own souls, setting their own hearts in order. This I greatly fear they will never do. They had rather be attending to other people's matters and babbling upon things of which they have no knowledge. *1LtMs, Ms 3, 1861, par. 38*

There is quite a large class, not in Mill Grove alone, but scattered all through New York, who are faithful to attend all the conferences if it is possible, while they bear no fruit at home. Sister Paine, her husband and her parents—especially her mother and her sister—are of this class. They are burdens in the meetings. Sister Paine is almost constantly fretting and scolding and making the life of her husband very miserable. She has ruined the children she volunteered to become a mother to. She has, by her fretting and scolding, driven almost every good principle from their hearts and has planted thorns in their place. *1LtMs, Ms 3, 1861, par. 39*

Her continual faultfinding destroyed the courage of the children. All their acts, all their moves, were looked upon with suspicion, until they lost all desire to try to please her. They felt that they could not please. Their sins rest very much upon their stepmother. These children had but very few encouraging words. They have had but little peace and happiness at home. Sister Paine has quarreled with her husband and children nearly every day of her married life. She thinks she has had a hard time. She has not had a very pleasant life, but if she had acted her part as a faithful, tender wife and mother she would have shut out many trials which have arisen by her complaining. She thinks her course righteous, justifies herself; but O, how hard has she made it for those motherless children! And yet she comes to the conferences and appears so earnest and sincere in her profession, and talks and prays with feeling—often in tears—and then returns home from the meeting to reproach, fret at, and scold her husband. *1LtMs, Ms 3, 1861, par. 40*

Brother Paine has not taken a wise and judicious course—has suffered his children to do wrong and has not corrected them—but the course of Sister Paine has not helped the case. Her lack of patience has led him to sympathize with his children and take their part, which has helped to hurt them. There has been a wrong on both sides. Sister Paine would have her husband shut the door against his children. She has felt wrong. His children are wicked,

but the father and mother are both to blame. Upon the mother rests much of the sins of the children. She did not win the hearts of the children and let her heart go out in love for them. She was too selfish. *1LtMs, Ms 3, 1861, par. 41*

Brother Paine is far from being right. He had a retaliating spirit. He uses indulgences which injure his health. Idols have not been entirely renounced. Habits which are evil are growing stronger upon him. His example is not worthy. He has but little happiness in this life. Sister Paine's mother was a fretful, faultfinding woman and led her husband an unhappy life. Neither of them have been any ornament to the cause of God. Their children are worthless members of society. *1LtMs, Ms 3, 1861, par. 42*

Almira has no higher thoughts than of herself—how she can dress and have an easy time in life, how she can live and not exert herself much. She would let her parents suffer rather than exert herself for their benefit. She would sooner take from them than help them. She has no honor for her parents and no disposition to labor and toil for them as a faithful daughter should to care for and support them. She has but little natural affection and filial love. *1LtMs, Ms 3, 1861, par. 43*

The son has been a curse to himself and all who are acquainted with him. Better, far better, would it have been for the cause of God if this class of Sabbathkeepers had never come out to keep the Sabbath. They have only been a burden. They have never felt the saving, transforming influence of the truth upon the heart. They do not seek to elevate their lives to the gospel standard, but are no farther advanced than when they first professed the truth. The path of the just shineth more and more unto the perfect day. They are not the just, for they make no advancement. Self rules, self controls. Unless there is an entire reform, unless their lives are more in accordance with the life of Christ, they cannot enter the kingdom of heaven. They will be weighed in the balance and found wanting. *1LtMs, Ms 3, 1861, par. 44*

I was shown that ministers who bear the truth should be thorough laborers. There are those who can be helps in the church who are not qualified to give themselves wholly to the work of preaching the



message. I saw that there are many who could help in matters of the church and who can labor to win souls to the truth who have not the special work of preaching the message. *1LtMs, Ms 3, 1861, par. 45*

I was shown that Brother Saunders was not qualified to give himself to the work of traveling and preaching the message. He has never yet felt the woe upon him. He has never yet felt the burden of the work. He has accomplished some little good but has come far short of doing the work of a minister. He has not felt the importance and solemnity of the work or the worth of souls. He lacks spirituality and devotion and experience in the things of God. There is not that deep heart work which is required to maintain a Christian life. As a speaker he can interest more than Brother Cottrell. He is a more acceptable speaker than Brother Cottrell, and if his whole heart were in the work, would accomplish more than Brother Cottrell. It requires experienced, godly men to deal with human minds and to win souls to Christ. In Brother Saunders' present state it would be just as well for the cause of God, and far better for himself, to labor with his hands, for he is not fitted for a laborer in the cause of God. He has not improved and advanced as he might and as he should. *1LtMs, Ms 3, 1861, par. 46*

Brethren Cottrell and Saunders are not in the right place. They should be where they can feel more responsibility and where their labor is needed, where there is a company around them who need their help and can be brought out through their labor and established in present truth. Brethren Cottrell and Saunders settling in one house is wrong. One is not calculated to benefit the other. Both feel too little burden and responsibility; one is not prepared to help the other and they do not exert an influence to stir up each other. Both lack the spirit of labor, and if they labor at all it should be where there is something to call them out, where they will be thrown upon their own responsibility. They have leaned too much on others and have not had self-reliance and acted like men laboring for perishing souls. The church cannot be especially benefited with the labor of either of these brethren, for those of experience in the church are in advance of these brethren. These men, if they labor at all, must drink a little deeper at the fountain of truth, and be stirred and be zealous, and act as though what they have to do must be

done quickly; and some they must save with fear, pulling them out of the fire, hating even the garments spotted with the flesh. *1LtMs, Ms 3, 1861, par. 47*

Brother Cottrell has not the missionary spirit. He must overcome his natural indolence before he can be of use in the cause of God. God will accept no laborer in His vineyard who does not take hold of the work in earnest. One can never make unbelievers tremble or be convicted that what he preaches is truth without some earnestness and energy. Brother Cottrell has his mind too much exercised to have an easy time, to shun burdens. It is of but little use for Brother Cottrell to labor with the tent, for he cannot interest a congregation unless his delivery and manners are improved. He would do better to start out alone and by his labor raise up souls to obey the truth and thus give full proof of his ministry. For him to go with Brother Andrews would only use up his time and he would not have enough labor to perform, while Brother Andrews would have double labor. *1LtMs, Ms 3, 1861, par. 48*

Brother Andrews should have a laborer with him who can interest and bear his full half of the burden while the tent season lasts. A laborer is worthy of his hire. And when the church pay for a workman, they expect he will work and show some fruit of his labor. And the church of God should feel a responsibility upon them to pay workers liberally and not leave these men who are skillful in handling the Word of God to serve tables. Money should not be taken from the treasury of God to support men who are not skilled workmen, men whose labor they can just as well as not dispense with. God wants thorough and skillful workmen in His vineyard, and requires the church to sustain them liberally. *1LtMs, Ms 3, 1861, par. 49*

**Ms 4, 1861**

Test. For Brn. Arnold and Ross

Refiled as *Ms 2, 1856*.

## Ms 5, 1861

The Review Office

NP

1861

Previously unpublished.

I was shown that Satan's power has been especially exercised in the Office. He has sought to control matters there and to affect minds, and by so doing to bring about a separation in feelings from Brother White which would dishearten and unfit him to act the part there which God designed he should act. *1LtMs, Ms 5, 1861, par. 1*

Satan's object was partially carried out. It was a bitter, cruel work and its effect has been to destroy the courage of Brother White and his power to hope. His mind, courage, and faith have become so enfeebled that he could not control his mind; would he be spiritual or devotional, the mind would immediately drop to the injustice done him, which had weakened his energies and faith. Everything he undertook to accomplish was marked with discouragement. His soul was stung with the unjust course of those who knew what he had suffered in this cause—the privations endured and sacrifice made to see it prosper. Jesus alone has known the real sufferings of his mind and has laid His hand beneath him to lift him above the oppressive weight which was destroying his health, his happiness, and his usefulness. *1LtMs, Ms 5, 1861, par. 2*

God has placed him in His cause where his influence can tell and where light can go out from him to others. This has made him a mark for Satan and his angels, and the jealous and faultfinding have joined them to do what they could to destroy his influence. I saw that God had given him an experience and placed him in the Office to manage the work and keep it moving; that there was not one who was prepared or could fill his place in the work. None have felt the interest he has felt in this work. It is a part of himself, dearer to him than his own children or his life. God has inspired confidence in the hearts of His people generally in his ability to manage, and they feel safe to entrust means to his care to appropriate and

dispose of according to his judgment. *1LtMs, Ms 5, 1861, par. 3*

I saw that this should encourage Brother White, that God's hand had guided him, and that he had not been left to make false moves and therefore bring repining and regret. I saw that God was not pleased with his strong desire to leave the Office, the very place He wished him to be in. He requires him still to fill the position He has chosen him to occupy. It has been Satan's plan to so control his mind as to keep it dwelling upon the unjust course of his brethren toward him and finally drive him to insanity. God would not suffer this, and those who have acted a part in wounding him knew not what they were doing. They have been breathing out murmurings and complaints and have worked in union with the combined influences of the powers of darkness to get him down from the work. I saw he must shun care and burdens when he can. He has too often borne burdens in the Office which others could bear. He must guard himself here and carefully preserve his strength and powers to be called into action when God wants to use them. *1LtMs, Ms 5, 1861, par. 4*

I saw that all in that Office should be one. All should be consecrated and holy, that angels of God can work through them to carry forward the work in harmony, unity, and order. Their interest should be in the work. It should not be a selfish interest merely to work for wages. No selfish acts should mark their course. They should feel the burden of the work and realize that they are acting a part in the closing work for God's people, expecting their reward with the faithful. *1LtMs, Ms 5, 1861, par. 5*

I saw that all—Stephen [Belden], William [Gage], Warren [Batchelor], Fletcher [Byington], and George [Amadon]—all had a part to act in the Office. One was not above the other. Stephen, I saw, acted an important part, yet he fails greatly in some things. He cannot manage and calculate. Others must calculate and plan for him. Stephen has but faintly seen his lack here, and while his eyes are not fully open to it he will be in danger of getting into difficulty himself and thereby bringing burdens upon others, especially upon James [White]. He should freely counsel with others, especially with James. *1LtMs, Ms 5, 1861, par. 6*

I saw that at times Stephen [Belden] has manifested a dignity that was unbecoming. It was not required or at all necessary, but it separated him from his fellow laborers in the work. I saw that George filled an important place. So did Fletcher, William, and Warren. Every one who labors in that Office fills an important place, and like faithful disciples of Christ they should be closely united, and should advise with and counsel each other. All the workmen are on a level. While Stephen is so dependent in regard to management and calculation, he must not feel that his position is superior to the rest. He must not deceive himself here. All hearts should be one, and by freely counseling with each other the work may move forward happily. There is a lack of taking care by the workmen in the Office. They can improve in this respect. *1LtMs, Ms 5, 1861, par. 7*

I saw that the heavy cloud which has long rested there was lifted, and all were anxiously pressing to the light and striving for the blessing of heaven. They must not be discouraged, but must increase their efforts for the salvation of God. *1LtMs, Ms 5, 1861, par. 8*

I was shown that Uriah has felt deeply over the part he has acted in bringing James into such hopeless discouragement. It was represented to me as an angel standing with a cord of light to bind their hearts together. I saw that Uriah and Harriet [Smith] had done all they could to confess their wrong course, and it was accepted of Heaven, but they still have a work to do to exert an entirely contrary influence, and then they will grow stronger and stronger, and will effectually close the door against Satan's entrance, and by their diligence in this work, will build an hedge about themselves that Satan's influence will not penetrate. I saw that Harriet and Uriah have a work to do, a decided influence to exert to wrench John [Andrews] from Satan's snare and help those who came from Paris to see their past course while Jesus is in the Sanctuary. *1LtMs, Ms 5, 1861, par. 9*

## Ms 6, 1861

Caledonia

NP

c. December 1861

Previously unpublished.

While at Battle Creek I was shown some things concerning the church in Caledonia. They were in a sad, divided state, with but little brotherly love and union. I was shown that instead of pressing together there was a drawing apart, and God would not work a work for them unless they commence to work for themselves. If each should earnestly seek God to set his own heart in order, then there would be union, but while one is watching another and not diligently searching his own heart, Satan blinds his eyes to his own wrongs and he is self-deceived. *1LtMs, Ms 6, 1861, par. 1*

I saw that a great work must be done for the church in Caledonia. Their condition is a reproach to Christ, a reproach to the truth they profess, and unbelievers triumph over their weak and divided state. Their only hope is for each one to labor for himself individually, to seek God, that He may reveal unto them His salvation and the wonders of His grace. There is not that yielding to each other that there should be. There is too much self-will and independence, each having his or her own course marked out. The manifestation of such a spirit is entirely unlike Christ and reproaches the cause of religion and our holy faith. *1LtMs, Ms 6, 1861, par. 2*

Every one will be tested, every one will be proved, and his true character developed. Angels are watching the development of character, and weighing moral worth. All will be judged according to the deeds done in the body, and all will be rewarded according to their works. *1LtMs, Ms 6, 1861, par. 3*

Childlike simplicity and true humility have been shut out of this church. These precious graces must return or it will be entirely vain to assemble together. *1LtMs, Ms 6, 1861, par. 4*

I saw that Brother and Sister Hardy must commence to work. Satan is planning their ruin. Sister Hardy has been greatly tempted of the enemy, and has not received that pity and sympathy she deserved. Sister Bryant has not taken a Christian course. Her course deserves severe censure. She has given Sister Hardy occasion. She has not abstained from the very appearance of evil. She has taken her own course, has been self-willed and independent, and has despised the feelings of a suffering heart. Brother Hardy has given occasion for his wife to be tempted. He should have stood up by her side like a faithful, noble husband, and promised to regard her wishes; then her suffering and misery would end and the wretchedness would be shut out of that family. Sister Hardy has felt wrong and the Spirit of God has been grieved.*1LtMs, Ms 6, 1861, par. 5*

There has been so little patience with each other, so little forbearance in Caledonia. Everyone was right in his own eyes, and thus things have moved on. Brother Gerold has not had that patience and forbearance he should have. He has not seen the work of reform in his brethren he wished to see, and has felt impatient. God has precious souls in Caledonia, and Brother Gerold must not feel like shutting himself away from his brethren and shutting them away from him, but must endure, hoping and praying that God will work for them and that they will come up to the standard. The course of Brother Gerold would place his erring brethren beyond reform. God has borne long and patiently with us and Christian forbearance is a virtue. It is time and circumstances that develop character.*1LtMs, Ms 6, 1861, par. 6*



**1862**

**Letters**

**Lt 1, 1862**

Case of Sr. Cranson

Refiled as *Ms 4, 1859*.

**Lt 2, 1862**

Phillips, Daniel

Battle Creek, Michigan

January 20, 1862

Previously unpublished.

Dear Brother [Daniel] Phillips:

Some things were shown me which I will write you.*1LtMs, Lt 2, 1862, par. 1*

I saw that you were not right. You lack spirituality and you do not realize and feel the weight of the truth. The burden of it does not rest upon you. You might be of greater service in this cause if you would engage in it and labor for the spirit of the present message as you used to labor for the spirit of the first and second angels' messages.*1LtMs, Lt 2, 1862, par. 2*

You are not willing to put your shoulder under burdens. You love yourself too well, and do not take the burdens or responsibilities of the cause upon you. If you lived as near to your Saviour as you should, or as you have lived, you could not live in the place you are. The atmosphere would be oppressive. But there is not that wide difference between you and unbelievers that there once was.*1LtMs, Lt 2, 1862, par. 3*

You are watched, Brother Phillips, and should be extremely careful of your influence and should give no occasion for any to speak evil. Sister Mary Lyon has not been as prudent in speaking with you and to you as she should. There has been too much familiarity.*1LtMs, Lt 2, 1862, par. 4*

Brother Phillips, unless you are fully consecrated to God and take hold of the work of God in earnest, it were better that you were elsewhere. Your influence is not saving and holy as it ought to be. You do not make the cause of God and its interest primary. You look out for your own interest first, and if any self-denial is to be

exercised to favor the cause of God, you had rather some other one beside you would do it. You are selfish. It is very hard for you to sacrifice any privilege of your own, even to benefit souls. You do not see yourself. You are walking as a blind man. You know what it is to be fully consecrated and you know you are not there. You lack spirituality and religion. *1LtMs, Lt 2, 1862, par. 5*

I was shown that if you were right, if you had any realizing sense of the shortness of time and the work to be accomplished for God's people, you would not rest. You would agonize with God until the holy unction rested upon you, and then you would appeal to hearts and the testimony would affect [them]. But I was shown you are almost dead—all wrapped up in your own desires and interests, and God and His work are forgotten. You are asleep. You are an unfaithful servant, and are in a dangerous, cold, dead condition. I saw that you must get rid of your self-interest and wake up, and then you can do others good. *1LtMs, Lt 2, 1862, par. 6*

Only a few moments of probation remain, and then it closes and nothing can be done for poor sinners. Have you no warnings to give? No cry of danger to sound in their ears? No stirring appeals to make to perishing souls? Will it be said of Daniel Phillips, "Well done, good and faithful servant"? [*Matthew 25:23.*] No, no; [not] unless you move, unless you act your part well, pray earnestly, fervently, and exhort with the truth burning upon the altar of your heart. *1LtMs, Lt 2, 1862, par. 7*

Your mind has not been directed in the right channel. You have let it run upon things that will not profit. Your mind must be directed in another channel and dwell upon eternal things. It is too late now to have the interest divided. It is too late to be wrapped up in self. It is time that every particle of your influence was exerted on the side of God and the truth. Your whole weight must be thrown in the right scale. Engage in the work of God with all your energies. Every one of us has a work to do and it must be well done. *1LtMs, Lt 2, 1862, par. 8*

God help you with all humility, all swallowed up in Jesus, to be diligent, to be willing to sacrifice for Christ and deny yourself. Christ's life was freely sacrificed for you, and you have a work to do

to gather with Christ. *1LtMs, Lt 2, 1862, par. 9*

In love. *1LtMs, Lt 2, 1862, par. 10*

**Lt 3, 1862**

Friends in Caledonia

Refiled as *Lt 22, 1861*.

**Lt 4, 1862**

Friends at Home

Lodi, Wisconsin

March 5, 1862

Previously unpublished.

Dear Friends at Home:

I am not really able to write. My head is aching and my eyes trouble me some, but I will try to write a little. *1LtMs, Lt 4, 1862, par. 1*

We have been having the most tedious storm I have witnessed since we came from Maine. It commenced to snow last Sabbath and has snowed and blown until today, Wednesday, and it is snowing yet, but the wind has gone down. *1LtMs, Lt 4, 1862, par. 2*

There were but few houses to entertain the brethren and sisters and it was a perfect crowd to every house. The babies made so much music, the houses were so small, and we were crowded in so thick, that it was wearisome to the nerves, and I have not obtained much rest in this place, although we are well used here, [and] they do all in their power to make us happy. We have good food, etc. *1LtMs, Lt 4, 1862, par. 3*

Monday the snow was so drifted the brethren could not get home. We held a meeting in the school house Monday. Tuesday all started for home. Some lived 10 miles, some 16, 25, 30, 40, 50 and 60 miles [away]. They waded through the drifts three miles and returned. [It was] utterly impossible to proceed. *1LtMs, Lt 4, 1862, par. 4*

Some have ventured out today, hoping to plow through the drifts. We start tomorrow to our appointment. We do not know as we can get through. *1LtMs, Lt 4, 1862, par. 5*

Our meeting in Avon was good. Rode six miles to and from the meeting, but the roads were good, the weather mild and pleasant.

Tuesday we rode 7 miles to Brother Sanborn's. There I wrote almost every moment. Thursday, we were up before day and Brother Sanborn, James and self rode in a sleigh to Judah to take the cars. It was very cold. The air was piercing, but our buffalo robes did us good service. We rode 40 miles in the cars, and as no train went to Madison until four o'clock, we walked one quarter of a mile from the depot to Brother Louden's and took dinner with them. They were overjoyed to see us. *1LtMs, Lt 4, 1862, par. 6*

Two families are keeping the Sabbath there, and are very lonely. They urge us strongly to send appointments there. We may do so. *1LtMs, Lt 4, 1862, par. 7*

We took the cars at four for Madison and arrived there at about eight. We found two brethren waiting for us to take us to Lodi. They had been waiting [since] 7:00 A.M. We decided to ride twenty miles that night. [We] asked the price of their meals in the saloon and found the price 50 cents apiece. We ate a piece of cold bread and an apple, bundled up warm, and packed down on the bottom of the sleigh and rode until half past one o'clock. Then stopped at Brother Chase's door, aroused them, and found their house well filled. One after another appeared until they numbered five, beside their own family. At two o'clock A.M. we were shown to our bed and rested until morning. *1LtMs, Lt 4, 1862, par. 8*

The next day we rode ten miles to the meeting, and in this place we have had sweet seasons in family prayer and freedom in bearing our testimony in meeting. The Lord has imparted unto [us] a degree of His Spirit and we have felt no bondage. My health has been quite good until today. I am weary and almost sick. *1LtMs, Lt 4, 1862, par. 9*

We hope you are all well at home. We do not forget to pray for you all, and we believe you will be prospered. God will, I believe, have a care for our children that we have trusted in His hands. I hope that they will watch and not give way to their folly. I would write you more [and] write to them separately, but my head is in such a condition [that] I cannot; but will write again soon. *1LtMs, Lt 4, 1862, par. 10*

Please to find hung up in the large clothes press at the head of the

stairs a pair of dark-colored pants, with some pieces like them in the pocket. Give them to Father. *1LtMs, Lt 4, 1862, par. 11*

Well, William, Lucinda and Delia, you have quite a responsibility upon you. May the Lord counsel and direct you and impart unto you a large measure of His Spirit, is our prayer. I believe the Lord will be with you all, encourage and strengthen you. I feel very grateful that I can feel as easy as I do in regard to home. I am very anxious for the salvation of my children. This is my desire, my earnest prayer. I feel a little anxious for Willie; hope to hear from you all at Marquette. *1LtMs, Lt 4, 1862, par. 12*

Much love to you all. Pray for us. *1LtMs, Lt 4, 1862, par. 13*



**Lt 5, 1862**

Banks, Brother

Battle Creek, Michigan

May 8, 1862

Previously unpublished.

Dear Brother Banks:

As I came to the office this morning I find upon my secretary a letter from you. *1LtMs, Lt 5, 1862, par. 1*

I am sorry that the church are in difficulty in Greenville. You inquire if I told Sisters Wilson and Maynard that I had seen that Brother Merrill should not hold the least office in the church. It is impossible for me to recollect the exact words I used to these sisters, as I am frequently asked similar questions by many in every place we go. I try to be careful and study the effect of what I saw. If I have not been as careful as I ought to have been in this case, I am sorry. *1LtMs, Lt 5, 1862, par. 2*

You ask, Why not tell these things to Brother Merrill? I could have done so, and should have done so had I thought that we should not have visited the church at Greenville on our northern tour, but the bad traveling and sickness of my husband caused us to turn our course homeward. I might have written to Brother Merrill but have not felt it my duty. His case was shown me among many others, and when I go before a people where a vision belongs, the matter is very clear before me. If I had seen the church in immediate danger through any course that I should see or hear Brother Merrill was pursuing, I should then have been prompt to raise the warning. My whole time is taken up in writing for publication or messages for individual cases, and I have been so burdened with care as to be unable to sleep but a very small part of the night, and yet must go on with my writing as usual. *1LtMs, Lt 5, 1862, par. 3*

But this is off the question. I was shown some things in a recent vision given within a year in regard to Brother Merrill. I was shown

those who have drawn off from the body and he was among them. There was an interesting, powerful meeting at Otsego. God wrought there in a most signal manner, and acknowledgements were made there by Mr. Cranmer which were enough to convince anyone in regard to the spirit and influence of the Cranmer party. But Brother Merrill was in so much darkness he continued to go with that class who were scattering and trying to tear us down and to injure our influence. Brother Merrill attended our meetings. He heard the truth and the strong evidence of truth presented. He knew the spirit of the Cranmer party, yet drew away from God's people with a company of unruly fanatics. His sympathy and influence were not with us. *1LtMs, Lt 5, 1862, par. 4*

I was shown that much responsibility should not rest upon Brother M. until he has fully seen and confessed his past course and comes out clean from it and firmly takes his position understandingly with the believers in present truth. I saw that until he should do this and give evidence that he was wholly with us, the church should not look up to him as an elder or leader or one holding any responsible position, for he was unsafe. Individuals will continue to arise with peculiar views to lead astray into another path, and he will be just as much in danger of mistaking the voice and thinking it is the voice of the True Shepherd when it is the voice of a stranger. Unless his whole heart and soul are in union with the truth and God's work, he is liable to be led astray, and such seldom go alone. Others sympathize and go with them. I do not think that we can be too careful. *1LtMs, Lt 5, 1862, par. 5*

I would say nothing against Bro. M. being treasurer if his course has been such as to gain the confidence of the church. But from what I have seen, he should first make straight paths for his feet. *1LtMs, Lt 5, 1862, par. 6*

Brother M. has a work to do if he has found his position and is convinced that he was wrong in uniting with a company opposed to the body. Let him make straight work, and then he can establish himself in the confidence of all God's people. How has God's cause been wounded by those who were unsound in the faith! They are blown about hither and thither and always take others with them when they draw off. *1LtMs, Lt 5, 1862, par. 7*

**Lt 6, 1862**

White, J. E.; White, W. C.

July 25, 1862

Copied from *AY 77-78*.

**Lt 7, 1862**

Steward, Sister

Battle Creek, Michigan

August 19, 1862

Portions of this letter are published in *2Bio 43-44*.

Dear Sister Steward,

I commenced a letter to you some time since, but was called away. It was mislaid and I never finished it. *1LtMs, Lt 7, 1862, par. 1*

I received yours in due time and should have answered immediately but for the piece my husband wrote in the *Review*, which expresses my mind, although I am not fully settled in regard to taking up arms; but this looks consistent to me. I think it would please the enemy for us to obstinately refuse to obey the law of our country (when this law is not against our religious faith) and sacrifice our lives. It looks to me that Satan would exult to see us shot down so cheaply, for our influence could not have a salutary influence upon beholders, as the death of the martyrs. No, all would think we were served just right because we would not come to the help of our imperiled country. Were our religious faith at stake, we should cheerfully lay down our lives and suffer with Christ. *1LtMs, Lt 7, 1862, par. 2*

Now is the time we are to be tested, and the genuineness of our faith proved. Those who have merely professed the faith, without an experience, will be brought into a trying place. Young and old should now seek for an experience in the things of God. A superficial work will not avail now. We must have the principles of truth wrought deep in the soul, and practice it in our life, and then we shall be girded with strength in the day [of] trouble and conflict before us. We must trust in God now. His arm will sustain us. *1LtMs, Lt 7, 1862, par. 3*

Our journey west was so rapid we could obtain but little rest. We traveled much nights and arrived home in the night from Chicago almost worn [out], yet we attended the tent meeting at Newton. It

was an excellent meeting. Returned home 14 miles after the Sunday afternoon meeting. I was too weary to rest that night and the next day was very sick. I was in as severe pain as I ever suffered. No remedies within our reach gave me the least relief. We at length called for the brethren to pray for me. My husband anointed me and I was immediately healed, arose and dressed and praised God for His merciful kindness that He was a present help in time of trouble. *1LtMs, Lt 7, 1862, par. 4*

I have felt like dedicating myself anew to the work of God. My children have borne with great weight upon my mind and it has been a question with me, Shall I devote my whole interest to them to instruct and lead them to the Saviour? Or shall I, must I, leave them in this evil age, much of the time without our watchful care—as orphans—and trust them with a merciful God? *1LtMs, Lt 7, 1862, par. 5*

My mind, after months of burden and severe trial, has decided to go and bear my testimony [and] labor as faithfully as I can for the salvation of my children, believing God will turn the current of their thoughts and lead them to His own cross to accept pardon of their sins from Him. I must, I will, throw off home cares. I cannot suffer my mind to be divided. My whole interest must be in the work of God. *1LtMs, Lt 7, 1862, par. 6*

We hope you are all trying to overcome in Mauston and win an immortal crown. *1LtMs, Lt 7, 1862, par. 7*

May the Lord grant you grace in this trying time to persevere and at last come off victorious overcomers. *1LtMs, Lt 7, 1862, par. 8*

In much love to yourself and husband. *1LtMs, Lt 7, 1862, par. 9*

**Lt 8, 1862**

Davis, Br-Sr.

December 7, 1862

Missing.

**Lt 9, 1862**

Frisbie, Br.

December 31, 1862

Missing.

**Lt 10, 1862**

Kellogg, Br-Sr. [J.P.]

Refiled as *Lt 17, 1864*.



**Lt 11, 1862**

Andrews, J. N.

Monterey, Michigan

November 9, 1862

Portions of this letter are published in *2Bio 55-58*; *6MR 98-100*; *7MR 113*; *9MR 315*.

Dear Brother John [Andrews]:

It becomes my duty to write to you. Last Wednesday evening a few were assembled together to have a praying season. I was shown some things in vision. From what was shown me, the Lord would not have us visit New York as the brethren and sisters desired. The responsibility must rest elsewhere, and I saw that there was a work for us to do in Michigan. *1LtMs, Lt 11, 1862, par. 1*

We have found some of that work to do since we came to Monterey. I never heard James bear so powerful a testimony. I thought that he would fall in the desk, he was so powerfully exercised. His testimony has been for the children especially, and we have seen a reformation among the young here. Yesterday four grown persons were baptized. Two had not professed religion before. The root of the matter is in them. This forenoon James led down ten more, from the ages of ten to sixteen, into the water. Five young men were baptized. Quite a number will be immersed tomorrow. The work is spreading and bears good marks of being genuine. *1LtMs, Lt 11, 1862, par. 2*

I saw that God has accepted your efforts. Your testimony in New York has been acceptable to Him. I saw that the Lord pities you and is willing to make you free. He has wrought for your wife, and she has been learning to submit her will and way to God that He might direct her paths. There has been a work, a good work, with some in Waukon, but there is yet to be a work done, a great change with some, before the cloud can pass away. *1LtMs, Lt 11, 1862, par. 3*

I was shown that Brother Wheeler has done a most dark,

mischievous work among some of the churches in New York. He has sown the seeds of unbelief which have sprung up and borne fruit. He cannot now so readily see this and root it out. He has never yet seen that the influence of his wife has been a great detriment to him. She has a strong spirit and she has swayed his judgment and influenced his course, and he has been killing himself. He has never realized the truthfulness of the vision given for him months ago, but his greatest anxiety has been that it should not be made public lest it would affect the liberalities of his brethren towards him. I was shown that his labors for the year past have been lost. He might just as well have labored with his hands as to have made a show of laboring in the cause. God's power has not attended his labors, and never will until he makes thorough efforts to undo the evil he has done. He does not stand in the light. He has chosen a course of his own and he and his family must suffer the consequences. *1LtMs, Lt 11, 1862, par. 4*

I was shown that God did not require us to go to New York and labor to build up what others have been tearing down, and suffer depression of spirits and to be held in doubt. But He would send us where there are willing hearts to receive our testimony and to go to work for themselves. Those who wish to have help in New York can help themselves if they will follow the abundance of light the Lord has heretofore given them. When they take hold of the work with energy and zeal then may they expect help. *1LtMs, Lt 11, 1862, par. 5*

I was shown the dark and deadly influence of Elmore Waters. Some have hung on to him. He throws around him a very religious garb, appears very mild and devoted, but corruption and rebellion are within, and yet some will cling to him, although his influence will draw them in the dark every time. His heart is at war with the work of the third angel. His heart is at war with the visions. He despises them. Yet he has many sympathizers. He is working constantly against the truth. Yet souls are deceived. They will not shake him off and Satan uses him as his agent to transmit his fiery darts to those who are weak and undecided. God requires His people to take a stand which shall cut off such injurious influences. *1LtMs, Lt 11, 1862, par. 6*

There are quite a number in New York who have taken a rebellious course like Dathan and Abiram. They rise up and step in between the plain testimony and the people and virtually say, "Ye take too much upon yourself, seeing the congregation is holy, every one of them." [*Numbers 16:3.*] The plain testimony must be given. Sins must be rebuked and wrongs corrected, and the worthless and corrupt be separated from the pure. Some half-hearted ones are not in sympathy with such a work and think that there is too much straight testimony, too much zeal; that the people of God will do well enough and come out well enough without all this, and there are not wrongs about them which others need to be burdened about so much. They give a quieting, soothing testimony calculated to quell their fears. Such are the ones who are crying, "Peace, peace," when the Lord hath not spoken peace. [*Jeremiah 6:14.*]*1LtMs, Lt 11, 1862, par. 7*

Brother Poole is not in the work. He has lost sense of the greatness, the solemnity, and close separating work for this time. His influence is not calculated to lead on God's people to advance but rather to retard their progress and destroy the marks of peculiarity God has placed upon them, and unite them with professors who have a form of godliness but deny the power thereof. God and His angels are at work to bring up to the standard, to elevate. Brother Poole must step carefully and move with more energy and decision or his labors will be accepted of the rebel host and will not be approved of God. There is to be a close and testing work among God's people. The shaking time is upon us and those who are valiant and whole-hearted will endure the trying process. Those who endure unto the end shall receive the crown of life.*1LtMs, Lt 11, 1862, par. 8*

This is all I can write at present. I have some other things, but we are in the midst of meetings and can only snatch a few moments at a time to write. The good work is being carried on here at Wright. Twelve or fourteen came forward to be prayed for yesterday, which was Monday. They express a desire to be Christians, and we hold another meeting today for the brethren and sisters and for the young. Meetings will continue here for a day or two, then we shall go to Greenville.*1LtMs, Lt 11, 1862, par. 9*

Brother Hull is quite free again, for which we feel very thankful. He will accompany us to Greenville and then will return to Wright to give a course of lectures. *1LtMs, Lt 11, 1862, par. 10*

If I could get time I would copy this but I cannot get time. *1LtMs, Lt 11, 1862, par. 11*

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Brother John: In the last vision given in Battle Creek, November 5, I was shown that you had not realized the extent of your influence to darken and throw minds into doubt while you were separated in your sympathies and feelings from us, and those who influenced you and held you from us have never realized the deadly work that Satan was doing through them. *1LtMs, Lt 11, 1862, par. 12*

I saw that while you were in the unsettled state you were subject to the most harassing temptations and doubts, and while traveling with your preaching brethren and some private members you would, in a most wise manner, throw more doubt into the minds than an open opponent could ever do. Your words possessed a hidden power because they seemed involved in a profound mystery. Things that you could not solve in your own mind you would throw out to others and pass on your way, not dreaming of the influence of the words or hints you had thrown out, all wrapped up in mystery. The seed you have so unwittingly sown has in some instances borne fruit immediately, but in some cases the seed has lain quite a length of time, then the individual falls into some temptation and the words you spoke had a hidden power and have sprung up and borne fruit. The mind has started upon a train of infidel thought from the words you unwisely uttered with an appearance of much wisdom, and none but God can then tear out the poisonous root. In this way has Satan used you to transmit his darts to others. Had he suggested these thoughts directly to the individual, he well knew they would find no lodgment in the mind, but let these hints come from a messenger—one in whom the person has confidence—and they have a powerful influence. *1LtMs, Lt 11, 1862, par. 13*

We have recently been much burdened on Brother Hull's account. We about gave him up as lost. He has no help at home and Satan has been determined to overthrow him. He needed all the strength

and help from his brethren he could get, but Brethren Frisbie and Waggoner told some of their difficulties and perplexities to him. It seemed they had no particular object, only to talk out what was in their minds—unbelief and darkness. They passed on but Brother Hull was just in that weak condition where the words of his brethren whom he had confidence in could take root and spring up and bear fruit. Some few difficult passages of scripture were thrown into his mind. He came to meeting and honestly told his feelings. Unbelievers were present. One was a minister. He did not know it. He gravely told James and the brethren he could not preach, for he did not believe the Bible any more. They thought him merely under the influence of temptation and tried to turn his mind, but it was of no avail. In this state Brother Hull went some miles distant to discuss with a spiritualist. He came back charmed with the man and as much fascinated as ever a bird was fascinated by a rattlesnake. He was a changed man. He looked so strange, talked so strange. He had got far ahead of us all—far beyond us, almost out of sight of us. We could not help him. Oh, no. *1LtMs, Lt 11, 1862, par. 14*

The object of our meeting Wednesday night was to pray for Brother Hull, he being present. I had been very sick for above a week, threatened with fever, but I went to the meeting. In that meeting I was taken off in vision and shown many things. And the case of Brother Hull was shown me—that he had been mesmerized, charmed by a special agent of Satan. Already had Satan, I saw, claimed him as his prey. Already had evil angels telegraphed to Satan's agents upon earth that Brother Hull would soon leave the Seventh-day Adventists and join their ranks, and the spiritualist medium with whom he discussed must be all gentleness, and charm him and fascinate him. He was almost continually in the company of this spiritualist medium, and Satan exulted at the conquest he had made. *1LtMs, Lt 11, 1862, par. 15*

Then I saw how cruel, how dishonoring to God to have ministers or private members talk out or lisp their unbelief and infidel feelings to other minds, and by so doing have Satan use them as agents to transmit his fiery darts through them to theirs. I saw that there was much of this done, and Satan exults that he works unperceived in this way. Much more I saw which I cannot write; it would take so much time. *1LtMs, Lt 11, 1862, par. 16*

I related the vision to Brother Hull. He remained unmoved. I wrote it next day and read it to him. He manifested some feeling while I was writing the testimony. All the females who had faith met to pray for Brother Hull. All worked with energy. The spiritualists flocked around him and wanted to visit and talk with him. We tried to prevent an interview and did. Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me. He [Hull] there promised me he would try to arouse and make an effort again. He had so given up to the powers of darkness that there was no collision of spirits. He was at perfect rest and peace.*1LtMs, Lt 11, 1862, par. 17*

After I read the vision we told him he must go with us to Monterey. He promised to go and I left him. Then Brother George and wife, Myron and wife, had a long and most powerful prayer meeting for him. He left that night for Monterey. He took the cars for Kalamazoo and then the stage for Allegan. Early the next morn we started for Monterey. Sabbath morn at family prayers the Lord led me out to pray for Brother Hull. I felt that I had got hold of the arm of God and I would not let go until the power of Satan was broken and His servant delivered. Prayer was heard and Brother Hull was set free and he labored with us through the conference at Monterey.*1LtMs, Lt 11, 1862, par. 18*

We dare not leave him yet. He will stay with us until he is free, and rooted and grounded in the truth. I saw that when ministers talked unbelief and doubts they attracted evil angels in crowds around them while the angels of God stood back in sorrow, and everywhere these ministers go they carry that darkness until they with fortitude resist the devil and he flees from them.*1LtMs, Lt 11, 1862, par. 19*

Brother Frisbie says that he has been troubled with doubts and unbelief ever since he rode to Convis with you. You then talked to him your perplexities and difficulties and unbelief, and a train of thought was opened to his mind that he could not resist. He dwelt on a few difficult passages and has said he doubted the Bible. He communicated these to Brethren Waggoner and Hull, and the fruit I have written to you. I was shown that in this very manner were doubts and difficulties thrown into Henry Nichols' mind, which have

destroyed his interest and faith in the visions and in us, and which have been strengthening with years until his case is nearly hopeless. Many others have had the seeds of unbelief planted in their hearts by your words clothed in mystery, which had a hidden power, and you passed on wholly ignorant of the effect of those words spoken. *1LtMs, Lt 11, 1862, par. 20*

Brother Frisbie also said that when he brought forth evidences of the truthfulness of the visions you would in answer tell of someone—an astrologer or soothsayer—who had foretold events which had been fulfilled in every particular. He said that his mind was thrown into a train of doubt which had proved a great hindrance to him. All this I learned after the vision had been given. *1LtMs, Lt 11, 1862, par. 21*

Brother Hull has told me recently what the spiritualist medium told him (also a lady medium), that the spirits had informed them that Brother Hull would soon leave the Adventists and become a spiritualist, confirming what had been shown me in vision, as I have written you. *1LtMs, Lt 11, 1862, par. 22*

I was shown the cruel work and influence of those who have sought to separate you from us. They must answer for the consequences. Your usefulness has been nearly destroyed for years. Your testimony has been tame, without edge or power. Your mind has been thrown into doubt, perplexity, and despair until the brain has been overtaxed and injured. Satan has wrought in every conceivable manner to get you down from the work of God and to drive you to unite with the rebel host to oppose those who are obeying the truth. He has worked through your own friends and relatives to accomplish this and has partially succeeded. You might have been a pillar in this cause, a giant in the work, a skillful workman, rightfully dividing the word of truth, and could have swayed a powerful influence. But it has been otherwise. Satan has used rebellious ones to turn aside the purposes of God. Your strong attachment for your friends Satan has taken advantage of to overthrow you. *1LtMs, Lt 11, 1862, par. 23*

Your friends are beginning to see the work they have done and would repair the evil. They can repent, but never undo the evil that

they have done. They have caused worse than a blank to be recorded in heaven against you. God has pitied you. He has witnessed your sufferings and is willing to make peace with you if you take hold of His strength. You have been torn, but God in mercy will bind you up. And you must rely upon Him as a child in a parent. You must not dwell upon the dark side. You must forget everything that would bring gloom upon the mind. Keep your mind in peace, in rest. Cease studying and exercising the mind and trust fully in God, who can and will help you if you trust in Him.*1LtMs, Lt 11, 1862, par. 24*

I saw that you were striving with all your might to remove wrongs and get to the light. God accepts your efforts and will let His Holy Spirit rest upon you. Satan, I saw, would roll a tide of unbelief and darkness upon you, but you must not dwell upon the darkness or talk upon it. You must press against it and talk faith. Encourage in yourself a hopeful state of mind. God's hand is reached down to bring you up. Don't let go of that arm, for it will prove your salvation.*1LtMs, Lt 11, 1862, par. 25*

In much love.*1LtMs, Lt 11, 1862, par. 26*

Dear Brother Uriah: We would like to have Harriet copy this and send it to Waukon. The things in regard to Brother Poole need not be copied. Please send Brother John Andrews a copy of the whole when you learn where he is, and retain the original.*1LtMs, Lt 11, 1862, par. 27*



**Lt 12, 1862**

Munsel, Jarvis

Refiled as *Lt 34, 1868*.

## Lt 13, 1862

Wheeler, Brother

Battle Creek, Michigan

January 13, 1862

Previously unpublished.

Dear Brother Wheeler,

January 4 I was shown some things in vision in regard to you and the state of things in New York. I saw that you had no real sense of the influence which you have exerted on the wrong side. You have, Brother Wheeler, freely made your remarks in regard to my visions, suggested difficulties and doubts; and although you have made some acknowledgement in the paper, yet you have failed to undo what you have done. You do not now see, neither does your wife, that you were working directly contrary to the Spirit of God. You do not begin to see the influence you have exerted. You cannot see that your course was so very much out of way. It looks to you very nearly right, and you stand in just that position where Satan can take advantage of you any time and lead you to call right wrong and wrong right. *1LtMs, Lt 13, 1862, par. 1*

Unless you can see and realize where you have failed you will certainly be liable to fail again. You have caused souls who were weak and who had great confidence in you to stumble. It is much easier to exert a wrong influence, to encourage unbelief and doubts and set the mind to running in a wrong channel, than it is to turn that mind after you have directed it wrongly. It is not an easy matter for you to inspire faith in the visions after you have shaken confidence in them, and poisoned minds with unbelief. *1LtMs, Lt 13, 1862, par. 2*

This is the very course the wily skeptic has taken. He has taken God's Word, selected some seeming difficulties in Scripture, or some contradiction, and then in the easiest, quietest manner possible presented it before minds in a wrong light, giving the wrong understanding and making impressions upon naturally unbelieving

minds that it would take years to efface. There is a chance for those who wish to do so, to doubt God's Word. Unbelief can find a handle almost anywhere. There is an opportunity for all who wish to, to doubt and disbelieve the visions and you have given individuals aid in this matter. This is not against me. You must answer to God for this influence. *1LtMs, Lt 13, 1862, par. 3*

If God has been working to correct, to bring up, and to unite His people through the instrumentality of the visions, you have been working in an entirely opposite direction. Souls are fainting and faltering through the influence you exerted. Neither your wife nor yourself have seen or realized that you have strengthened the hands of those who were in opposition to God's work and the influence of truth. You have a work to do in order to wrench yourself from Satan's snare, to counteract the influence you have exerted as far as you can, and make energetic efforts to get into the light. You are not there yet. God is not pleased with your course, for you have not been gathering, but scattering. *1LtMs, Lt 13, 1862, par. 4*

The vision sent you, which was given at Roosevelt, you have not seen. You have not felt its force. You would sooner think that there was some mistake in the matter than to receive it as from Heaven and make diligent work to redeem the past. I was cited to this scripture: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." *1 Samuel 15:22, 23. 1LtMs, Lt 13, 1862, par. 5*

In regard to your acknowledgements in the paper, enough has been said, but you have not carried that confession to the very times and places in your labors, and earnestly sought to do away what you have done in laying stumbling-blocks in the way of others. But you can never do this until you regard the visions in a different light than that in which you now regard them. You are in a perfect snare of Satan, held fast in regard to the gifts. You do not see it. That is the reason I tremble for you. Your labors will do more hurt than good as you now stand. *1LtMs, Lt 13, 1862, par. 6*

Those who labor in God's cause in these perilous times must be clear, must be right on every point. Satan is working every device to

make a jar in the body. It is sound, wholehearted, decided, thorough workmen whom God now will sanction and bless, and use as instruments to bring up His people to an holy, elevated position. One inefficient workman will do more injury than half a dozen thorough workmen can follow after and undo. *1LtMs, Lt 13, 1862, par. 7*

Please copy and return the original as soon as you can. *1LtMs, Lt 13, 1862, par. 8*

In much love. *1LtMs, Lt 13, 1862, par. 9*

## Lt 14, 1862

Lyon, Mary

Battle Creek, Michigan

January 13, 1862

Previously unpublished.

Dear Sister Mary [Lyon],

Some things were shown me in regard to you. You were shown me as looking upon the world as though it were a blank to you. I saw a cloud arise, so dark that to you it seemed to cover the world, and you stood looking on, perplexed, distressed, and nearly insane. I was then shown a man standing a little distance from you, watching you narrowly. You seemed to be repulsing him with an expression of great dislike. He looked sad and then perplexed and angry. Then you seemed so unhappy, so wretched. *1LtMs, Lt 14, 1862, par. 1*

Your mother loved you, but she did not try to make you happy. Her temperament and yours were so unlike there was a constant jar. If you differed with her she fretted, censured, and blamed, which encouraged in you a stubborn and unyielding spirit. It was your natural disposition to be independent and this trait of character has become confirmed under the influence of continued opposition. Your track has been crossed too much for your good. Opposition from your home has led you, when opposed, to argue and justify yourself. It has soured your disposition, and caused you to be impatient under censure or reproof, even if it was deserved. *1LtMs, Lt 14, 1862, par. 2*

Then I was shown you listening to the presentation of the truth. You saw the light and beauty of the message, and joy and wonder filled your heart. You feasted upon the truth, you delighted in it, and eagerly sought to satisfy the longing of your soul with drinking in its refreshing influence. Then an expression of peace and joy rested upon your countenance. *1LtMs, Lt 14, 1862, par. 3*

Again I saw you troubled; anxiety marked your countenance, and

you were conversing with the same man I had noticed before. He seemed to have suffered; marks of anxiety were visible upon his countenance. I looked to see if there were any elements of union existing between you, any union of spirit, but there seemed to be none. His temperament was ardent; he could love ardently and hate just as strongly. He was impulsive, overbearing, determined. *1LtMs, Lt 14, 1862, par. 4*

Again I saw you in much distress, and the man mentioned was pointing and beckoning you to a path which led you from the society of God's people and from their watchcare. The path looked dark, so very dark. You seemed to make an effort to follow in the way he directed, then an angel stepped in between you and him, and you turned your course and seemed relieved. It seemed to me to be utter darkness to follow in the course the man was pointing out, and that if you followed it your happiness and peace were gone forever. After your way was intercepted, you turned from the man with a shivering, shrinking gesture. *1LtMs, Lt 14, 1862, par. 5*

Again, I saw him beckoning you, and you advanced a step or two towards him. Then I saw his brow grow clouded and dark; he stamped his foot upon the ground, and his face grew dark with passion. Again you shrank away and lifted your voice in praise to God. Then I was carried back and shown this man was untrue; he has broken the seventh commandment more than once; he has ventured on forbidden ground more than once, yet professed to be a man of principle with much zeal toward God. He felt no condemnation for his sin, and might venture again under similar circumstances. *1LtMs, Lt 14, 1862, par. 6*

His connection with you—the result, your separation—has placed him in a very trying, suffering, tempted position. For years he has been tortured in mind, yet your temperament and his can never agree. *1LtMs, Lt 14, 1862, par. 7*

January 4th I was shown how dearly you prized the truth, yet Satan was at work to destroy your confidence in your brethren and sisters. Mary, I saw you could not be right, be protected, or overcome without their reproof and counsel. You must be willing to be admonished as well as comforted and encouraged. I saw that you,

Mary, had much to learn. Your trials at home have had a tendency to cause you to maintain an independence which many times ought to be yielded. The opposition from your parents, their course to compel you to do as they wished you to do, has not given you a favorable opportunity to form an even character and disposition. You have had to argue and be unyielding at home, and it has caused you to manifest self-will and decision in your religious experience among your brethren, which, unless you are diligent to overcome, will finally separate you from them. *1LtMs, Lt 14, 1862, par. 8*

Dear Mary, I saw that there was with you a lack of that sobriety which is so becoming in a follower of Jesus, especially those who believe that the end of all things is at hand. You are often thrown on Satan's battleground by giving way to your own feelings, and often when you feel bad you lose control of yourself and give yourself up to a strain of folly and fun which grieves the Spirit of God and leaves your own soul in barrenness. You must encourage an even frame of mind. You need to discipline yourself to effect this. Joking and jesting will not tend to your advancement in the divine life, or make you a better Christian. The nearer you live to God, the greater will be your disrelish of these things. Indulging in this light and trifling strain causes you to lose your self-control, your self-respect, and as God is displeased with all such hilarity and glee, you are left weak in faith and shorn of your strength. *1LtMs, Lt 14, 1862, par. 9*

You can obtain the victory, but you must not be so weak and so easily swayed by the enemy. You often suffer him to pervert your judgment when a firm purpose to direct your mind in another channel would thwart his devices and prevent Satan from coming in like a flood. It is in your power, by God's assistance, to lift up a standard against him, and obtain victories over him. *1LtMs, Lt 14, 1862, par. 10*

I was directed to this scripture: "Ye are made a spectacle unto the world, to angels, and to men." [*1 Corinthians 4:9.*] The concentrated gaze of many eyes is upon you. Some would exult in your downfall; others rejoice in your advancement. Your influence should be holy. A cloud of witnesses are watching us. What testimony do our acts and lives bear to them? Do we honor the cause we have

espoused? Are we faithful representatives of the truth? I was shown, Mary, that many idle words have fallen from your lips. If the recording angel should place them before you, it would astonish, distress, and alarm you. *1LtMs, Lt 14, 1862, par. 11*

Mary, I was shown there was danger ahead for you unless you manifest more caution and exercise more wisdom in regard to Brother Phillips. Many words have been spoken to him, possibly in a jesting strain, which have been no benefit to him or to you. There is more familiarity in your conversation with Brother Phillips than there ought to be, or that is proper. Mary, this familiarity has no saving influence upon you, upon Brother Phillips, or Eliza. If Brother Phillips is not careful of his moves, reproach will follow him. If he wishes to marry, then his course is more justifiable; if not, he must change his course and be more guarded, for his course is censurable. He is losing his vitality, his spirituality. *1LtMs, Lt 14, 1862, par. 12*

Guard yourself, dear Mary, from a messing spirit, selecting one or two and lavishing your affection upon them to the exclusion of others, and making them your confidantes. You are in danger here of going to extremes. It is time that we were right, that we moved from reason instead of impulse. Our speech should be sound, our words well chosen, and a holy solemnity resting upon us that our influence may tell. *1LtMs, Lt 14, 1862, par. 13*

Mary, I was shown that the enemy places the words and doings of your brethren and sisters before you in a wrong light. You mistake the nature of your feelings. You think it is quick perception and discernment when it is jealousy. *1LtMs, Lt 14, 1862, par. 14*

You have received views and ideas in regard to the influence of one mind upon another, which, if you carry them out, will lead you to make shipwreck of your faith. The instruction which you have readily received in regard to these things will lead you, if it has not already, to undervalue the Word of God and the power and works of Christ. You are advancing on dangerous ground. Your imagination is active and you are suffering your mind to dwell upon the wrong theme. *1LtMs, Lt 14, 1862, par. 15*

Satan's insinuations in regard to this science of the mind are



tremendous. Here, serpent-like, he imperceptibly steals in to corrupt and adulterate the pure and genuine faith in the miracles and works of Christ, and makes it all human. If Satan should come direct, if he should make a powerful, bold attack, it would bring you in distress and agony on your face at the feet of your Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan transformed into an angel of light works upon the mind and imagination to allure from the only safe and right path. You have lent a ready ear to instruction upon the power of one mind upon another and the power of the human will, which has led thousands to infidelity; and it is poisoning your mind and adulterating your faith. *1LtMs, Lt 14, 1862, par. 16*

Satan is well pleased to have this science of the human mind spread wide. It is an open door for him to enter and have access to minds. While this knowledge is considered a benefaction to mankind, and it is believed one person so wonderfully affects and relieves the other, Satan is ready at hand to insinuate himself and has worked on the right hand and left. *1LtMs, Lt 14, 1862, par. 17*

## Lt 15, 1862

Ingraham, William S.

Lodi, Wisconsin

February 28, 1862

See variant *Lt 15a, 1862*. Previously unpublished.

Dear Brother Ingraham,

Our meeting closed at Avon last Monday. We hope that good has been effected. We were very sorry that you were absent. You should have been present if it was among the possibles.<sup>1</sup>*LtMs, Lt 15, 1862, par. 1*

I had a testimony to bear and freedom in bearing it. I told them what had been shown me in regard to them, that the leaven of envy, jealousy, and malice was fast leavening the lump. I tried to impress upon them what had been shown me in regard to Satan's power and his devices, that he had come in like the wide breaking in of waters. Evil angels have had room given them to work, to tear in pieces and divide the church. They have been growing more and more befogged, darker and darker. And unless they now earnestly, zealously resist the devil that he may flee from them, souls will be taken in the net Satan has prepared for them, and unbelievers will become disgusted with their course and steel their hearts against the truth. Satan has led minds to attend to the business of others and watch others when they should attend to their own souls, and search their own hearts and be very jealous of themselves.<sup>1</sup>*LtMs, Lt 15, 1862, par. 2*

I was shown many watching Brother Wood with jealousy. They thought he was wrong; they inferred and judged, and were suspicious and envious without a cause. Satan has taken the greatest advantage of a misunderstanding. I was shown that Brother Wood had been wronged; he had felt aggrieved, injured. He suffered much in his mind and could not sleep or rest much of the time. He was willing to do anything for the church, but when he realized the true feelings in regard to him he folded his arms and

stepped back, and felt that he would let them alone. He was too stiff. He did not possess all that patience that would lead him to suffer long; and as all his moves were watched, advantage was taken of every move or act he or his wife might make. He felt like standing back until they had enough of it. *1LtMs, Lt 15, 1862, par. 3*

Brother Pease's countenance I remembered as one who has attended to every one's business but his own, had interested himself and suggested suspicion and felt envious of Brother Wood. Some looked upon Brother Pease as the one whom they should prefer to lead them. I saw that the man was not capable or qualified to bear responsibilities in the church; that it was as much as he could do to attend to his own soul. I was directed to different ones in the church and could not see one as well qualified to fill the position as elder in the church as Brother Wood. It was the work of Satan to destroy the confidence of the church in him. He has been made an offender for a word; and while souls have been watching him, Satan has directed their minds. We are not perfect; all are liable to failures; and if Brother Wood had been wrong, their feelings were not justifiable. I saw that the church should draw nigh to God that He may draw nigh to them, and when the enemy should come in like a flood the Spirit of the Lord may lift up a standard against him. *1LtMs, Lt 15, 1862, par. 4*

The Spirit of the Lord was in the meeting and heartfelt confessions were made. All was moving on aright until Brother Smith arose and introduced matters between him and Brother Wood which were settled, and this was after Brother Wood had made a confession satisfactory to all reasonable minds. Brother Smith brought up that Brother Wood had cautioned him in regard to your children, for which they had held Brother Wood to a confession. *1LtMs, Lt 15, 1862, par. 5*

Previous to this I had not brought in your name, but matters took such a turn that I was obliged to speak and not let the innocent suffer. I told them I could not see where or how Brother Wood could be censured in the remarks made to Brother Smith, for he had made these remarks for the good of the church and his motives had been misjudged; that had I been acquainted with the church at Avon, and you were about to move among them, I should caution

them to move carefully lest they might afterwards regret it. I should have told them your family were not well disciplined and would cause them trial. I spoke out a few things that I had been shown—that Brother Ingraham sometimes erred in judgment; he was a powerful laborer when God was with him in the pulpit, and successful in new fields, but failed in judgment when he engaged in church difficulties. He is sympathetic and receives impressions from individuals who are wrong, censuring those who do not deserve censure, and coming to wrong conclusions in regard to difficulties and trials. When these impressions are made upon Brother Ingraham's mind they are not easily effaced. He settles strong, and moves upon these impressions, and he has not judged aright. He has not helped matters in Avon but, through his interference, brought things into a more perplexed condition than before. He does not judge trials correctly. *1LtMs, Lt 15, 1862, par. 6*

As the meeting progressed Brother Wood's spirit waxed warmer and warmer. He manifested a wrong spirit and great distress came upon the meeting. We cried earnestly to God, with some freedom. Brother Smith requested his name to be left out and for them to go on with organization. We were dreadfully distressed. We knew not what to do, and after laboring till near sundown to effect a reconciliation between Brethren Smith and Wood we were obliged to leave Brother Wood's [Smith's?, see *Lt 15a, 1862*] name. This was a sad feature in the meeting. I had a straight and yet encouraging testimony for Brother Grimes, that his mind has been directed in the wrong channel. Satan had caught off his mind from present truth upon uncertain questions; here was his danger. He must guard his mind and dwell upon the present truth, which was to fit up and prepare God's people for translation. He humbly acknowledged the testimony with a broken spirit and many tears. He confessed with an excellent spirit and united with the church. But Brother Smith, poor Brother Smith, has been reluctantly left behind. *1LtMs, Lt 15, 1862, par. 7*

I have tried to write you a little in regard to the meeting. I said just as little in regard to you as I could. I have written I think, nearly, if not quite, every word. I was obliged to say something. *1LtMs, Lt 15, 1862, par. 8*

I had a little conversation in the sleigh with you. Questions which you asked I have been thinking upon, and the scenes of the meeting at Avon brought vividly to my mind particular things which may enlighten your mind, if I should write out all the matter as presented before me and which lays with weight upon my mind. I was shown that you did not understand matters at Avon and lacked judgment. Your feelings and your opinions, instead of the Spirit of the Lord, led you in the trials at Avon. There was no need of your acting in this small difficulty which arose. Publicity should not have been given to the matter. Even in the commencement you misjudged; and then your influence excited and fanned to a flame the spark kindled. You excited jealousy and suspicion in the minds of many who would otherwise have stood clear. You led the church into difficulty but could not so readily lead them out.*1LtMs, Lt 15, 1862, par. 9*

I wish to present some things before you that you may not thoroughly understand. Testimony Number Six is before me. Please read particularly the last paragraph on the eighth page and the first on the ninth page. In the first paragraph referred to, I will quote: "You have not been in harmony with the straight testimony. You have shunned to lay your hand decidedly upon wrong, and have been tried with those who have felt compelled to do so. Disaffected ones have had your sympathy which has had a tendency to make you a weak man."*1LtMs, Lt 15, 1862, par. 10*

This lack which was shown me does not refer to your laboring in the desk, your public labors. You are quite pointed in the pulpit. Your lack is in your labors out of the desk, to reprove individual wrong. Prejudice affects you and influences your labors out of the desk. You do not understand circumstances and character, and receive reports of some and censure those you should not—those whom you should be in union with, who could help you, often where you lack, [and] upon whose judgment you could rely—and you build up those who need to be torn down and who deserve severe censure. You are not aware that you lack judgment, and are very set and willful in your own opinions. You think that you know best, that your preaching brethren are not right and that they lack judgment, when the wrong and lack of judgment are in yourself.*1LtMs, Lt 15, 1862, par. 11*

In the last vision I was shown that you feel chafed because perfect confidence is not placed in your judgment by your ministering brethren. You have destroyed that confidence yourself. You have not felt right toward Brother and Sister Sanborn and Brother Loughborough. You have felt wrong toward your preaching brethren. The very ones you should have confidence in—Brethren Sanborn and Loughborough—you have pulled apart from, [and] you have been jealous of them and have injured their influence and felt free to differ with them before brethren and sisters. These brethren have the faculty to manage better than yourself. You have no true sense of the injury of your course, and the good you might have done if you had been right and stood in the counsel of God. Your influence has scattered and torn down. You should pull with all your might with your fellow laborers. *1LtMs, Lt 15, 1862, par. 12*

I wrote you some time ago the vision given me in regard to your wife and children. There has not been a restraining influence in your family, and you are both so constituted that if you are advised in regard to your children, or they are corrected or censured, feelings arise in both your hearts against those who have done this, and you receive strong prejudice against them. In whatever church you should settle your family you would have trials and the church would be deeply tried. Your wife is easily irritated, has a hasty temper, and is extremely sensitive upon the point of her children being censured or corrected. They are indulged and not restrained, and Sister Ingraham becomes jealous and speaks impatiently towards those who have suffered through your unruly children and under a sense of duty speak to her upon the point. She cuts loose in her feelings, becomes irritated. The churches expect better things of your family. Their influence, with your lack of judgment, would tear down any young church. I advise you to stay where you are and not move your family into a new place. Your influence will do more to have your family in one place and you labor elsewhere. A young church should never have the example of your family to tear them down. *1LtMs, Lt 15, 1862, par. 13*

Brother Ingraham, you will not, cannot, reform until you see where you have erred and the influence you have exerted. You should plant your feet upon the right ground and stand there, and not let Satan gain the victory by your following your own feelings in regard

to individuals. Search first your own heart. It is time you were right, just right. *1LtMs, Lt 15, 1862, par. 14*

It was very difficult for us to feel reconciled to be placed in such a trying position in Avon. I knew from what had been shown me that if you had not interfered, but stood in the counsel of God, that difficulty might have been saved. You lifted a burden from the shoulders of one who deserved to bear the burden and placed it upon another who did not deserve it, and if the soul of the erring is saved it will be but a hair's breadth escape. *1LtMs, Lt 15, 1862, par. 15*

Satan works on the right hand and on the left, unperceived. The most deplorable thing, and that which has caused us from the first the most heart-rending trials, is that Satan uses ministers as his agents and accomplishes a work through them which he would fail to accomplish in any other way. He deceives ministers, those who minister in word and doctrine. He insinuates himself, takes advantage of different organizations, leads one to differ from another, to be very sanguine of their own opinion and judgment, to think their course is right, their judgment the best. And Satan exults when a party feeling is raised. Then he introduces his jealousy, evil-surmising, and fault-finding, excites sympathy for those who are wrong, and confusion and distraction are in the body. For years past I have been shown that the unwise course of the ministers has been the foundation of most all the difficulties in the church. This grieves God and angels. It should not be. It need not be. It is the work of Satan, and souls are lost in consequence. *1LtMs, Lt 15, 1862, par. 16*

Brother Ingraham, you do not feel as you ought to feel in regard to your preaching brethren, and you have showed out these feelings. You will show out these feelings in some way; by a hint or insinuation you show that you disagree with them. You find fault with things that they have done, with their management, suggest improvements that you could make, and you have thrown doubts and exerted an influence among some of the brethren and sisters which you could not so easily do away. You must search carefully. Evil surmising and jealousy have lived in your heart, which have manifested themselves in side hints, and God cannot prosper you

until you see things as they are.*1LtMs, Lt 15, 1862, par. 17*

You should take your position to yield anything rather than that the flock should perceive the least difference of opinion between you and your ministering brethren. It is very easy and natural for you to dissent from your preaching brethren and speak in a way to hurt their influence. You have carried out your feelings in the matter and persisted in some cases to differ and bring them in fault, and at the same time have upheld the guilty. This displeases God. Sometimes you have moved blindly in this matter by receiving the testimonies of interested individuals, listening to their complaints, and acting upon their testimony when they were greatly at fault. And sometimes you have persisted in your own opinions and decisions, which have been formed by your own feelings and jealousies.*1LtMs, Lt 15, 1862, par. 18*

As different things which I have seen from time to time come vividly before me I hope that I shall by the help of the Spirit of God present them to you as they were presented to me. In regard to your labors in and about Monroe, I was shown that at one time after the series of meetings held in Monroe all that section of country was aroused. A discreet and wise laborer there then could have built up a large church; but Satan did not mean to have it so.*1LtMs, Lt 15, 1862, par. 19*

God's Spirit attended your first labors in Monroe. You took a little glory to yourself and thought your abilities were greater than it was wise for you to think they were. You placed all confidence in your own judgment. You thought you understood perfectly how to manage, but you failed.*1LtMs, Lt 15, 1862, par. 20*

Your first labors in Monroe were approved of God. Then if you had continued small in your own eyes and glorified God alone, a living church would have been existing in Monroe. Had you stood humble, willing to advise and counsel with your brethren, especially those who labor in word and doctrine, you would have been saved from your now present perplexities, and would have been the means of doing much good. You lacked ability to manage. Your preaching brethren, many of them, are better qualified in this respect than yourself.*1LtMs, Lt 15, 1862, par. 21*



You thought you knew just how things should be managed at Crane's Grove. This led you to censure my husband, whom you should have helped, who has borne burdens to which you are a stranger. You helped to cast a burden upon him to save the feelings of unconsecrated, unconverted, professed Sabbathkeepers, most of whom knew not the first principles of religion or the truth. God frowned upon you. Your influence told there, and in the train of circumstances which have occurred you have placed matters at Crane's Grove in a position which cost us hard and wearing labor and great discouragements when we were last there, and we have not been able to exert that influence which God designed we should have exerted there. They have not seen everything clearly and been entirely free from the impressions they received from you, and in your efforts to build up Brother Ferrin they do not see these things and have not yet straightened themselves. They mean to be right. *1LtMs, Lt 15, 1862, par. 22*

It is easier to make a wrong impression than to efface it after it is once made. Satan stands ready to impress upon minds with force wrong ideas that one minister has unwisely given, that all the messengers in the field could not efface, and which could never be wiped out except by the power of God's Spirit. After that meeting at Crane's Grove, God did not prosper you and you followed your own selfish, blind judgment, and all the counsel and caution of your brethren and sisters, including your preaching brethren, had no more influence upon you to arrest your blind course than the blowing of the wind. You stretched out your hand to shield those whom God required His servants to reprove. You sought to build up an ungodly man living in adultery every day, and your course tore things to pieces faster than twelve could have built [it] up. *1LtMs, Lt 15, 1862, par. 23*

I was shown that taking all your labors together, since that time and at that time, the injury overbalances the good. You have not seen your errors as God looks upon them. You think that you have been unfortunate in a few instances, that upon the whole, you have been about right, and that many are prejudiced against you. Unless you can be convinced of your lack of judgment and see your mismoves and the influence of such moves, and see that your sympathy has been perverted, you will not reform and your labors will be of but

little use. *1LtMs, Lt 15, 1862, par. 24*

When you last labored with the tent, you planned and chose its location and there was not accomplished by the tent that which might have been accomplished if you had been right and yielded your judgment to others. I have been shown that ministers must be right. I was shown that when you or any other laborer enter a new field thorough work must be made. If a company is brought out into the truth they should not be left until the work is finished. You fail to bring the people up and plant them where they should be. You dread to bring them up to the point of acting, to enforce upon them systematic benevolence, and urge upon them the necessity of pursuing their investigation, of taking the *Review* and studying the truths it publishes. They should be brought up on every point. Clear testimony should be borne upon laying aside their idols, and they should be instructed in regard to the gifts. *1LtMs, Lt 15, 1862, par. 25*

If the ministers who have been the instruments of bringing souls into the truth go away and leave them before their work is thoroughly done, and another comes in and draws the line a little closer than their favorite minister did, and reins them up upon points which the former preacher has neglected, Satan takes advantage and some will almost surely make shipwreck of faith, become offended, and walk no more with us. It is very important that a thorough blow be struck while the Spirit of the Lord is convicting of sin and transgression of the law. Thorough work done before leaving a company who has embraced the truth will be a strong fortification for them to remain separate from the spirit of the world and will fortify them against the coming in of Satan. Another cannot do this work half as well as the one who first presented the truth to them. *1LtMs, Lt 15, 1862, par. 26*

Brother Ingraham, you had rather another would finish up the work you begin. You do not like the disagreeable responsibility and burden of laboring with individuals in private in regard to these important duties. You should carry a system with you and show all the necessity of systematic benevolence and of their acting a part, and have matters arranged and established before leaving a company. God will not reward and approbate any one who only half

does his work and leaves the disagreeable work for some other one to do. God will have thoroughgoing, decided, straightforward men. Satan must be shut out every time. He must not have place for a moment. Ministers must be thoroughgoing and shun not to lay their hand on individual wrongs. You must stand out of the way of your own light and stand in the light and counsel of God.*1LtMs, Lt 15, 1862, par. 27*

Brother Ingraham, you must not engage in church trials. You cannot with discretion and wisdom decide matters in church trials. You fail to rule well your own house. How then can you rule the church? You are blind as to the condition of your family. You see not the evil in the hearts and course of your children and the strong power Satan has over their minds. You count those your enemies who from a sense of duty, for the good of your children and for your own interest, reprove and caution them and you in regard to your duty to them. You let such a reproof cut you from them and let their words fester in your heart and often retaliate in some way. You must subdue, restrain, and correct your children, and you must get rid of every particle of that spirit that cannot bear a careful reference to the course of your children. You must call things by their right names—call good good and evil evil, and not call good evil and evil good.*1LtMs, Lt 15, 1862, par. 28*

(Signed) Ellen G. White.

My husband says since I have read this to him that at present he wishes to be excused from holding any meetings in Illinois where you have labored for the past three years. He says that you can make things all right when you see things in their true light. Until you do he does not want to meet the influence which you have exerted. He expects to go from Little Prairie to Battle Creek. He says, Let Brother Ingraham finish his own work.*1LtMs, Lt 15, 1862, par. 29*

(Signed) Ellen G. White

Please copy and send me the original at Battle Creek. I reserve a copy of all I send out.*1LtMs, Lt 15, 1862, par. 30*

**Lt 15a, 1862**

Ingraham, William S.

Lodi, Wisconsin

February 28, 1862

See variant *Lt 15, 1862*. Previously unpublished.

Dear Brother Ingraham,

Our meeting at Avon closed last Monday. We hope that good has been effected. We were very sorry you were absent. You should have been present if it was among the possibles. I bore my testimony; told them what had been shown me in regard to them and their condition—that the leaven of envy, jealousy, and malice was fast leavening the lump. I presented before them that Satan and his evil angels were at work with them to tear each other down; that Satan had controlled their minds and they had been growing more and more befogged, darker and darker; and unless they should now resist the devil, souls would be taken in the net Satan had prepared and the heathen around would say, Where is thy God?<sup>1</sup>*LtMs, Lt 15a, 1862, par. 1*

I had many things to say to them: that Satan had led them to attend every other's business but their own; that their feelings in regard to Brother Wood were wrong; that they have been jealous, suspicious, and envious, and without a cause. Brother Wood felt aggrieved and injured. He was represented to me as standing with his arms folded, alone. He was then too stiff. He felt that he had been misused. He had suffered much in his mind, and had lost sleep and rest from these causeless trials which arose from a mere atom. He was made an offender for a word.<sup>1</sup>*LtMs, Lt 15a, 1862, par. 2*

The Spirit of the Lord was in the meeting and humble, heartfelt confessions were made. All was moving on aright until Brother Smith arose and brought up matters which had been settled between him and Brother Wood. Then the spirit of the meeting changed. Before Brother Smith arose, Brother Wood had made satisfactory confession to all. And then was brought in the caution

Brother Wood had given to Brother Smith in regard to your family and they had held Brother Wood to a confession.*1LtMs, Lt 15a, 1862, par. 3*

I had not brought in your name but the matters took such a turn that I was obliged to speak and not let the innocent suffer. I spoke out a few things of what had been shown me in regard to you; that I had been shown that Brother Ingraham erred in judgment. He was a powerful man and when laboring in new fields exerted a powerful influence; but Brother Ingraham failed in judgment when he engaged in church difficulties. He is sympathetic, and has received impressions by persons relating difficulties and trials to him, and has wrongfully judged; and when these impressions are once made upon Brother Ingraham's mind they are not easily effaced. He settles strong and then moves upon these impressions. He has not helped matters in Avon, but left the difficulties in a more perplexed state than before. He does not judge trials correctly. (This I kept back, that you excuse those who deserve censure and censure those who are innocent.)*1LtMs, Lt 15a, 1862, par. 4*

Brother Smith grew quite warm against Brother Wood, and warmed up and manifested a wrong spirit and brought great distress upon the meeting. We cried earnestly to God with freedom. Brother Smith begged them to leave his name out and go on with the organization. After laboring till near sundown without effecting anything, Brother Smith's name was left. This was the only sad feature of the meeting.*1LtMs, Lt 15a, 1862, par. 5*

I had a straight and yet encouraging message for Brother Grimes, that his mind was directed in the wrong channel. He must bring it back to dwell upon present truth, etc. He humbled himself and confessed with an excellent spirit. He fully received the testimony and united with the church. Brother Smith has been reluctantly left behind.*1LtMs, Lt 15a, 1862, par. 6*

Now, Brother Ingraham, I have tried to write you a little in regard to the meeting. I mentioned just as little in regard to you as I could, but had to say something and fear I have not said all that I should.*1LtMs, Lt 15a, 1862, par. 7*

I had a little conversation with you in the sleigh. Should have been

glad to have talked more fully. From what was shown me, Brother Ingraham, you lacked judgment in acting in the trials at Avon. As the matter was shown me there was not any need of your engaging in those trials. You excited jealousy and suspicion in the minds of many who would otherwise have stood clear if you had let those trials alone. Brother Ingraham, you have moved in the dark. Your own spirit has guided you. You have followed your mind, instead of the counsel of God. *1LtMs, Lt 15a, 1862, par. 8*

Dear Brother Ingraham, I wish to present some points before you that I have not mentioned definitely and separately. Testimony Number Six is before me. Please notice particularly the last paragraph on page 8 and the first on page 9. You may not understand these two paragraphs. In the first paragraph referred to I will quote: "You have not been in harmony with the straight testimony. You have shunned to lay your hand decidedly upon wrong, and you have been tried with those who have felt compelled to do so. Disaffected ones have had your sympathy, which has had a tendency to make you a weak man." This lack which was shown me does not refer to your preaching but to your duty to individuals. You do not shun pointed testimony in the desk, but when out of the desk you censure those whom you should unite with and upon whose judgment you could rely. *1LtMs, Lt 15a, 1862, par. 9*

I was shown that your failure has been a lack of judgment and yet you are not aware of that lack. You are quite set and willful in your opinion and think that you know best and that your preaching brethren are not right and lack judgment, when the wrong and lack of judgment are in yourself. *1LtMs, Lt 15a, 1862, par. 10*

In the last vision I was shown that you feel chafed because perfect confidence is not placed in your judgment by your ministering brethren. But, Brother Ingraham, your course has destroyed that confidence. You have not felt right toward your preaching brethren—the very ones you should harness up with, and counsel with, and whose advice and judgment you should receive, [who have wisdom] where you lack. You have pulled apart from Brother Sanborn and Brother Loughborough, and have felt jealous of them, and have injured their influence. You, Brother Ingraham, have no true sense of the injury of your course. The influence has been sad. It has

scattered and torn down and yet you are not pulling strong with your fellow laborers. *1LtMs, Lt 15a, 1862, par. 11*

I wrote you some things in regard to your wife and children. Brother Ingraham, there has been, and still is, a great lack in your family. You and your wife are so constituted that if your children are censured you receive strong prejudice against the one who blames them. In whatever church you should settle your family you would have trials, because your children are unruly and you are both extremely sensitive upon the point of their faults being spoken of and reproved. Your wife becomes jealous if her children are reproved, speaks impatiently towards others, and cuts loose from them in her feelings when they are only doing their duty. This causes irritated feelings and such an influence will tear down any young church. There is lack of patience and ruling her own spirit. I should advise you to stay where you now are instead of settling among any other church, for your influence will be better and it will be better for the cause of God. Move in the counsel of God. Don't let your own blind judgment lead you. *1LtMs, Lt 15a, 1862, par. 12*

Brother Ingraham, you have oppressed those who deserved your sympathy, and encouraged those who were wrong and deserved your censure. A great work must be accomplished for you both. And you, Brother Ingraham, must not keep looking at your wrongs and grieve over them, but be sure and see them, for you will not reform unless you see where you have erred. Plant your feet upon the right ground and stand there. Don't let Satan gain the victory by your following your own feelings in regard to this one and that. Lose sight of what you think wrong in them but first search your own heart. Sister Ingraham must reform and put away this easily irritated spirit and possess the qualifications of a Christian. It is time we were right, and we must take hold earnestly to be right, and just right. *1LtMs, Lt 15a, 1862, par. 13*

It was very difficult for us to feel reconciled to be placed in such a trying position in Avon. I knew from what had been shown me that if you had stood in the counsel of God all that trouble and difficulty might have been saved. You lifted a burden from the shoulders of one who deserved to bear the burden and placed it upon another who did not deserve it, and if the soul of the erring is saved, it will

be but a hair's breadth escape. *1LtMs, Lt 15a, 1862, par. 14*

Satan works on the right hand and on the left unperceived, and the most deplorable thing is that he uses ministers as his agents and accomplishes a work through them that he can not accomplish in any other way. He deceives ministers who minister in word and doctrine. He insinuates himself, takes advantage of their different organizations, leads them to differ in opinion, to be very sanguine of their own opinions and judgment, and to think their ways, course, and judgment the best. Then he introduces his jealousy, evil surmising, and faultfinding, that the church may become affected and sympathize with one minister, while another sympathizes with another. Confusion is in the body. For years past I have been shown that the unwise course of the ministers was the foundation of most all the difficulties in the church. Nearly all the troubles can be traced back to the preachers. This need not be. It is the work of Satan. *1LtMs, Lt 15a, 1862, par. 15*

Brother Ingraham, if you feel disaffected toward your preaching brethren you will show it out in some way by disagreeing with them, by finding fault with things that they have done to the brethren and sisters, and suggesting amendments in their course. All this has a tremendous influence and raises doubts in the minds of the brethren and sisters which you could not easily do away again. You have not searched carefully enough to know that evil surmising and jealousy leads you to throw out hints, insinuations, etc. God can not prosper you till you see these things as they are, and [you would] rather yield anything than that the brethren and sisters should perceive the least difference of opinion between you and your ministering brethren. *1LtMs, Lt 15a, 1862, par. 16*

It is very easy and natural, Brother Ingraham, for you to dissent from your preaching brethren and you have carried out your feeling in the matter and persisted in some cases to differ with your preaching brethren and bring them in fault while you have excused the guilty. Sometimes you have moved blindly in this matter by receiving the testimonies of interested individuals and acting upon their testimonies when they were greatly at fault; and then you have sometimes persisted in your own opinions and in decisions you have come to when your own feelings and jealousies urged you to



it. As the different things I have seen from time to time come vividly to my mind, I pray the Lord to help me to present them to you as they were presented to me. *1LtMs, Lt 15a, 1862, par. 17*

In regard to your labors in Monroe, I was shown that in sections of country around, minds were inquiring if these things were so, and that wise management and a thorough laborer would have preserved a large church there. But you placed all confidence in your own judgment. You thought that you understood perfectly how to manage. God gave you victory in preaching the truth in your first labors in Monroe. Then if you had continued in the right course, there would be a living church in the vicinity of Monroe. But Satan came in, and because your influence had been powerful in your public labors in Monroe you began to depend much upon your own weak judgment to manage when your ability to manage is weaker than your brethren's generally. *1LtMs, Lt 15a, 1862, par. 18*

This led you to move wrongly at Crane's Grove, to censure my husband, whom you should have helped, and to cast a burden upon him to save the feelings of an unconsecrated, unconverted few whom God frowned upon. Your influence in the train of circumstances which have occurred has placed things at Craves Grove in a position where today we cannot have that influence there [that] we should have. They have not seen things clearly and been entirely free from the impression they then received. They do not see it, and from the light given me in the last vision we have no work to do there. I know that they mean to do right, but it is easier to make a wrong impression than to efface it after it is made, for Satan impresses upon minds wrong ideas that one minister has unwisely given, that all the messengers in the field would not efface, and which can be wiped out only by the power of God. After that meeting at Crane's Grove God did not prosper you. You followed your selfish, blind judgment, and all the cautions of your brethren and sisters and your preaching brethren had no more effect upon you to arrest your blind course than the blowing of the wind. Satan controlled your labors and your course. And since that time I was shown that upon the whole, taking your labors all together, the injury you have done overbalances the good. *1LtMs, Lt 15a, 1862, par. 19*

You have not seen your error as God looks upon it. You think that you have been unfortunate, made a few mistakes, but upon the whole you have been about right. Now, Brother Ingraham, unless you can be convinced of your lack of judgment and management and can see where your sympathy has been perverted and led you to take an entirely wrong course, your labors cannot effect much. You have sought to bring the labor to you in the vicinity of your home, instead of accommodating yourself to the field of your labor. You managed and planned for the tent to be placed in the localities you selected and there was not half accomplished by the tent that might have been. *1LtMs, Lt 15a, 1862, par. 20*

I have been shown, Brother Ingraham, that when through your labors a company is brought out into the truth you must make thorough work before you leave them for a new field. You must visit them and labor to thoroughly finish the work you have begun. You dread to bring them up and plant them where they should be, enforce upon them the necessity of systematic benevolence, and urging upon them the necessity of pursuing their investigation, of taking the *Review* and studying the truths it publishes. They should be brought up on every point—to lay aside their idols, upon the gifts, etc. If the minister who has been the instrument of bringing souls into the truth goes and leaves them for another to come in and rein them up upon points that their favorite minister neglected, some will be almost sure to make shipwreck. It is very important that a thorough blow be struck, thorough work done before leaving a company who has embraced the truth. Another cannot do this half as well as the one who presented the truth to them. *1LtMs, Lt 15a, 1862, par. 21*

But, Brother Ingraham, you had rather not take this disagreeable responsibility and burden upon yourself of talking in private and public and to individuals in regard to their duty on these important things. You do not love to impress upon minds their individual duty, to walk right up to systematic benevolence, and have it all arranged and established before leaving a company. But God will not own and approbate as efficient laborers those who do half the work and leave all the disagreeable part for some other one to do. God will have thoroughgoing, decided, straightforward men. Now Satan must be shut out every time. He must not have place for a moment.

Ministers must be thoroughgoing and shrink not to lay their hand on individual wrong. You must stand out of the way of your own light and stand in the light and counsel of God.*1LtMs, Lt 15a, 1862, par. 22*

Brother Ingraham, do not take upon yourself or suffer the brethren to engage in church trials. You cannot with discretion and wisdom decide matters in church trials. You fail to rule well your own house, and how then can you rule the church? You are blind as to the condition of your family. You see not the depths of evil in the hearts of your children, and the strong power Satan has over their minds. You count those [as] your enemies, who out of a sense of duty, for your interest and the children's good, strive in the most careful manner to suggest the necessity of your restraining children. You cut yourself loose very quickly from such. Every particle of that spirit has yet to be torn from you and you call things by their right name; call good good, and evil evil; do not call good evil and evil good.*1LtMs, Lt 15a, 1862, par. 23*

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Since reading the above my husband does not feel it his duty to go to McConnell's Grove, Princeton [Princeville ?], or Crane's Grove.*1LtMs, Lt 15a, 1862, par. 24*

**Lt 16, 1862**

Wood, Brother

NP

1862

Previously unpublished.

Dear Brother Wood:

I have been much burdened since I have from time to time written out to different ones connected with the Avon Church. As I have written out what has been shown me, some things have come before me more particularly in regard to you, which it is very important that you should have. *1LtMs, Lt 16, 1862, par. 1*

I was shown that in the trials at Avon that you have been more or less connected with, you have been too stiff, stood with your arms folded, separate in your feelings from the church. You felt that they had misjudged you, injured you, and you were not as yielding as you should have been. At times you are impatient and manifested a wrong spirit, and it was natural for you to find it hard to confess, to make a frank acknowledgement of errors or wrongs. You mean to be just right, to take a straightforward course, and wish others to do so. *1LtMs, Lt 16, 1862, par. 2*

I saw that in your position your only safe course is to cultivate humility, that the church may have no occasion to stumble over you or to be tried with your course. I was pointed back and saw you in connection with the trials at Avon. If you had yielded in some things, and admitted or confessed some things, and not stood off so stiff and with such a set will, the difficulties would have been in a better shape. The church felt wrong toward you and toward each other, and they were jealous, as I related at the meeting. *1LtMs, Lt 16, 1862, par. 3*

Now Brother Wood, I write this because I fear that you will not take all the care and pains you should to heal, to remedy difficulties. Even if you were wrong it would be difficult for you to see it or

confess it right out for fear it might hurt your influence or lower you in the esteem of your brethren. Brother Wood, don't let the enemy deceive you in this. Your position is such that you cannot be of the least use unless you are in the confidence of, and hearts of, your brethren; and the most sure way for you to be there is to be humble, childlike, yielding, and suffer anything rather than the church should be injured or thrown upon the devil's battleground. *1LtMs, Lt 16, 1862, par. 4*

I was shown some few things I have not named to any one, which have come vividly before me. I was shown you praying in meeting and some seemed to be wearied and uneasy; then I saw that your position would be more acceptable if your prayers were short, right to the point, and then stop. Also your exhortations short, right to the point, and the influence in the meeting would be much better. Others would feel rebuked for their tedious prayers and the meetings would be far more interesting. God is not pleased with the plan of lengthy prayers and exhortations in meeting. After the people's or brethren's interest ceases in a prayer, it is a dry thing and every word wearies and brings darkness. Here, dear brother, I was shown [there] has been a little self-exaltation, and not that humility that God approbates. *1LtMs, Lt 16, 1862, par. 5*

There is danger, dear brother, of your feeling that your judgment is superior to that of your brethren, and not consulting them and advising with them. These things will separate the feelings of your brethren from you. Your judgment may be better than that of your brethren in many respects, yet you are in danger of erring. In some things the brethren's judgment may be superior to yours. *1LtMs, Lt 16, 1862, par. 6*

Now, Brother Wood, in some things you are too straight, too stiff, are too hopeless in regard to souls embracing the truth, and do not encourage in yourself and others all that winning spirit that you should to win souls unto the truth. You are so fearful of yielding the truth that you stand off from souls and do not come as close to them as you should and manifest all the courteous spirit that the disciples of Christ manifested to save souls. And if your brethren err, you are in danger of manifesting the same standing-off spirit. If you would more often yield, bend your will, and make admissions

just as far as you can and not injure your conscience, it would be better for you. But, Brother Wood, you do mistake sometimes, and are fearful of injuring your self-dignity. Come right up to your brethren, press to them, ever stand decided for the right. You need not sacrifice one principle of truth. But if you sacrifice self-dignity, it will only serve to exalt you in the sight of God and in the opinion of your brethren. *1LtMs, Lt 16, 1862, par. 7*

**Lt 17, 1862**

Russell, Sister

Battle Creek, Michigan

December 7, 1862

Portions of this letter are published in *HP 119*.

Dear Sister Russell,

I have been meaning to write to you for some time, but will delay no longer. *1LtMs, Lt 17, 1862, par. 1*

While in Dartmouth I was shown some things in regard to the desponding, despairing ones. I saw that you felt miserable and forsaken. Satan had led you to cast away your confidence. I saw that God had not forsaken you. You were suffering under disease, but God's loving kindness changeth not. He pitied you and wished to save you, but Satan was holding up before you your unworthiness and whispering in your ears to torment you, "You are lost, lost. It is no use for you to hope. You must perish." And it has seemed to you that you could read the wrath of God written upon everything around you. *1LtMs, Lt 17, 1862, par. 2*

I saw that a soul whom God had forsaken would never feel as you have felt, and would never love the truth and salvation as you have loved it. Oh, if God's Spirit ceases to strive with a soul it is left in an indifferent state, and all the time thinks that it is well enough off. I saw that God loved you and that He wished to save you and your family. *1LtMs, Lt 17, 1862, par. 3*

Last November 5th I was taken off in vision and shown how powerfully Satan was working to lead trembling souls to cast away their confidence in God. I saw that we should meet with souls who thought that God had left them, when they were precious in His sight. Among these feeble, desponding ones I saw you—sad and dejected, mourning over yourself. I saw that God's love was still toward you and that He would receive you in His loving, sheltering arms if you would only come to Him believing. I saw that God pitied

your dear family. They need your care. Your husband needs your help to bring up his children. I saw you must not gratify the enemy in the least by doubting and casting away your confidence. Said the angel, "God leaves not His people, even if they err. He turns not from them in wrath for any light thing. If they sin they have an advocate with the Father, Jesus Christ the righteous."*1LtMs, Lt 17, 1862, par. 4*

Yes, I saw that this Advocate pleads for sinners and the Father accepts His prayer. He turns not away the request of His beloved Son. I saw that He who so loved you as to give His own life for you will not turn you off and forsake you unless you willfully, determinedly forsake Him to serve the world and Satan. Jesus loves to have you come to Him just as you are, hopeless and helpless, and cast yourself upon His all-abundant mercy, and believe that He will receive you just as you are. You dwell upon the dark side. You must turn your mind away, and instead of thinking all the time upon the wrath of God think of His abundant mercy, His willingness to save poor sinners, and then believe He saves you. You must in the name of God break this spell that is upon you. You must cry out, "I will, I do believe!" I saw that Jesus retained your name upon His breastplate and pleaded for you before His Father, and that if your eyes could be opened you would see heavenly angels ministering unto you, hovering about and driving back the evil angels that they should not utterly destroy.*1LtMs, Lt 17, 1862, par. 5*

Brother Russell, trust in God. Believe on Him by living faith. Present your afflicted wife to the Great Physician. Jesus will pity and send a soothing balm from glory to heal her torn and wounded spirit. Sister Russell, God calls upon you to believe. Heed His voice. Cease talking of the wrath of God and talk of His compassion and His abundant mercy. Jesus sits as a refiner and purifier of silver. The furnace in which you may be placed may be very hot, yet you will come forth as gold seven times purified, reflecting the image of Jesus. Have courage. Look up, believe, and you shall see of the salvation of God.*1LtMs, Lt 17, 1862, par. 6*



**Lt 18, 1862**

Steward, T. M.

NP

1862

This letter is published in entirety in *1T 311-325*.

Brother [T. M.] Steward:

You asked me some questions at Lodi [Wisconsin] which I have been thinking much of since, and from my conversation with you I know that you have no true sense of the part you have acted and the injury you have done to the cause of God. That which had been shown me in regard to you came vividly before me, and I have compared that which I have recently seen with the testimony published in regard to you, and I cannot see the least apology for your course. *1LtMs, Lt 18, 1862, par. 1*

Before running into the fanaticism you did you were wrong. Your heart was not right in the sight of God. I told you I believe that you had been honest. I went too far. I had no right to say that you had been honest after having the testimony for you I did in No. 6. No, Brother Steward, if you had honestly followed the light you would never have pursued the course you have. You have willfully, stubbornly followed your own way, relied on your own judgment. God sent you help but you would not be helped. What more could Heaven have done for you than was done? If you thought others were esteemed higher than you, you were dissatisfied and acted pettish, sideways like a spoiled child. You have wished to be highly esteemed but have taken a course to greatly lower yourself in the esteem of those whom you would wish should esteem you, even before your wild, fanatical course. *1LtMs, Lt 18, 1862, par. 2*

You were jealous of those at Battle Creek, jealous of my husband and myself. You were constantly ready to surmise evil. Envy and suspicion were mixed together, and under a supposed pretense of being very conscientious, you have suggested doubts in regard to matters at Battle Creek, throwing out sideways hints in regard to

matters concerning [which] you were wholly ignorant of and utterly incapable of judging rightly, because the burdens of such matters there were not laid at all upon you. *1LtMs, Lt 18, 1862, par. 3*

I was shown that God would never select an individual with a mind constituted as yours and lay heavy burdens upon that individual and call him to fill responsible positions, for self-esteem would be so prominent in all that it would be ruinous to God's people. Had you esteemed yourself less you would have had less jealousy and suspicion. Had you been led by the Spirit of God you would have united wholly, fully with the body, and been in union with those whom God has seen fit to place at the head of the work. You would have committed yourself fully upon the gifts of the church, and in every particular in regard to points of faith you would have been established and drawn in even cords with those of experience. But you took an uncertain position, fearing you would gratify those whose whole soul was in the work if you stood firmly, decidedly, with them and planted yourself on the platform with your brethren. *1LtMs, Lt 18, 1862, par. 4*

God was displeased with you. He would bear with your folly no longer but left you to follow your own judgment, which you had so highly esteemed until you should wish to be led, wish to be taught, and without any pettish, stubborn feelings, without any complaining or faultfinding, learn of those who have felt the burden and weight of the cause. You have despised instruction and been left to take a glaring, inconsistent course. You have ever been reaching out to lead out independent of the body, to get an original position of your own where T. M. Steward would figure a little larger and be approbated and exalted, until I saw that God gave you up to manage and manifest that wisdom you have thought you had superior to others, and He let you figure in the most foolish, senseless, wild fanaticism which ever cursed Wisconsin. And yet I saw you were not reformed; yet you came up out of all this excusing yourself and ready again to dictate and even suggest a plan whereby the Lord might have arrested you through a course His servants *could* have pursued. *1LtMs, Lt 18, 1862, par. 5*

God gave you your choice: to be taught, to be instructed by His servants in His own way; or to go on, maintain your willful,

unyielding disposition, and take a course to ruin your own influence. You chose to have your own way, and you should now blame yourself. You professed to be a watchman on the walls of Zion, a shepherd to the flock, yet witnessed them torn and scattered, confused and destroyed, and gave no warning. Read *Ezekiel 3:17-19, 21:1LtMs, Lt 18, 1862, par. 6*

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.” “Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.” *1LtMs, Lt 18, 1862, par. 7*

The sin of those who ran into fanaticism rests heavier upon you, Brother Steward, than any other, and you are accountable for the injury done to the cause of God. You were an unfaithful watchman. You discerned not the evil because you were unfaithful. Then when God sent His faithful watchman who stood in the light and could discern the evil to arrest or warn the erring flock and the stupid shepherd, they would not hear the voice of the true Shepherd through His chosen servants but made their spirit strong against the warning and strengthened themselves in their vain and foolish course. And the shepherd would not hear; he was affronted; he saw no haste in the matter. He thought this fanaticism would develop itself, and so it has, with terrible results. There were not reasonable, sensible manifestations to characterize it as being of God. *1LtMs, Lt 18, 1862, par. 8*

The servants of God freed their souls and their garments from the blood of souls and from the cursed influence which followed, while T. M. Steward bears the fearful weight of the sin of this woeful fanaticism. And yet he is so childish as to blame the weak, erring sheep who strayed as leading him out of the true pasture. What is a

watchman for unless it be to watch for evil and give the warning? What is a shepherd for unless to watch lest the sheep shall stray from the fold or true pasture and be torn by wolves? What excuse could a shepherd plead for suffering the flock to be torn? How would an excuse stand made by the shepherd that the sheep led him astray, the sheep ran out of the true and right path and led him out of the path? How would such a plea be received? Why, no more confidence could be placed in his ability to care for the sheep and protect them from evil. He would be counted as unfit to guide and shield the flock, and they would be taken out of his hands. *1LtMs, Lt 18, 1862, par. 9*

The reproach resting upon the cause in regard to Brother Billings' wife rests heavily upon Brother and Sister Steward. It was through their influence that she left her family. They made much of her exercises and experience. She was weak, and after she had been from her home a short time she was no longer a sane woman. I was shown that if Brother Steward had been standing in the counsel of God, acknowledging the gifts as of God, and occupying their place in the church; had he been heart and mind wholly with the *Review*, being led by the strong truths of God's Word, his influence in Mauston would have been far different than it was. The church would have been in an entirely different position and would, had his labors been right among them, been walking right up to all God required of them, as churches in other States. But the gifts have not been believed and considered of any weight, and Brother Steward has not impressed upon them the necessity of sacrificing, the necessity of systematic benevolence. Brother Steward's sideways position in regard to the *Review* and in regard to important truths being practically carried out, led the people in and about Mauston to not think as highly of the *Review* as they should, and they held very lightly the truths taught in it. Therefore the *Review* failed to have that influence upon them God designed it should have, and they were on the background in and about Mauston. *1LtMs, Lt 18, 1862, par. 10*

The state of things in Mauston led T. M. Steward and his wife to influence Brother Billings' wife to leave her family to secure her influence in Mauston, and he can bear the responsibility for her mind being overtaxed and diseased and the awful strain brought

upon God's cause. Brother Steward, I was shown that you try to throw these things off upon others, but as a watchman God holds you responsible. You have most humble confessions to make in Marquette and Portage and Lodi and other places.*1LtMs, Lt 18, 1862, par. 11*

Brother and Sister Kelley have been greatly injured and embarrassed by the fanaticism, and almost ruined by this satanic spirit manifested through your wife in the form of visions. The same spirit, I have seen, has affected your body and you have run a great length in this fanaticism, and now seek to shoulder it on others. You have not begun to see yet. You are free to confess that which you did not do, but do not confess that which you did do.*1LtMs, Lt 18, 1862, par. 12*

Your influence in Marquette has been wretched. You were opposed to organization. You preached against it in an uncertain manner in Marquette, not in so blunt a manner as some might have done, but you went just as far as you dared to and in a sort of underhanded, covering-up way drove directly against it. In this covering-up, sideways manner you have many times gratified your envious, jealous feelings and created distrust in the minds of man, when if you had come out boldly, openly, you would have been plainly understood and done but little mischief.*1LtMs, Lt 18, 1862, par. 13*

When you have been charged with advocating sentiments contrary to the body, and are brought into a close place, you slip around it and try to make it appear that it is not so, that they misunderstood you, when you know it is so. This I call no more nor less than dishonesty. As you are, the church cannot depend on you. When you manifest the fruits of an entire reform, that you are converted, that you have overcome your jealousy and stubbornness and rebellion, then God will again trust His flock to your care; but He will not do this until you make thorough restitution.*1LtMs, Lt 18, 1862, par. 14*

The best influence you can exert until you do this is by staying at home and being not slothful in business. You have done more injury to the cause by your noncommittal position and by your wretched fanaticism than you have done good in all your life. Our faith has

been made disgusting to unbelievers. A wound, an incurable wound, has been given to the cause of God. And yet, many in Wisconsin, with yourself, seem astonished that so much is said and made of this fanaticism. *1LtMs, Lt 18, 1862, par. 15*

We met it here in Marquette. I was shown that the division which took place here would never have been had you been right, or even if you had had wisdom enough to have remained away from Marquette. But the plain dealing God's servants had to give you, and then your blind course taken among them, created sympathy and raised opposition against James and Brethren Sanborn and Ingraham. You thought yourself slighted. You talked it, you acted it, and the force of the testimony borne by His servants was destroyed. There was a division in the body and you can take all responsibility of this. And here we have had to labor in anguish and distress for the church [in order] to do away the wrong influence you have cast. And yet you have made scarcely an effort to do away the evil. You have not made clean work. *1LtMs, Lt 18, 1862, par. 16*

I was shown some have been very jealous for Brother Steward, fearing that Brother Steward would not have justice done him by his brethren. Such had better stand out of the way and let all that censure and weight of Brother Steward's wrongs rest upon him, which God designs should come upon him. They cannot help his case by a false and perverted sympathy. They had better manifest a zeal to repent of their wrongs and let Brother Steward stand for himself. He has been altogether out of the way and unless he makes thorough, clean work in this matter, confesses with the utmost humility, and is willing to be instructed, he can have no part with God's people, no part in the City of God. *1LtMs, Lt 18, 1862, par. 17*

He has stood on one side from those upon whom God has laid the heavy burden of His work. He has injured them by remarks and hints. He has helped to lay burdens upon my husband, who had the labor of three men upon him. Brother Steward has had no special burdens laid upon him. He has had a chance for reflection and study and rest and sleep, while my husband has been obliged to labor day after day and often long into the night. He has had upon him not only the care of the paper and office, but the care and

burden of the cause of God, east and west, north and south. And Brother Steward and many others have looked upon Brother White as one who does not enjoy religion. They know nothing of his burdens and care nothing about them, but by their own unwise course add to his cares, perplexity, and burdens. *1LtMs, Lt 18, 1862, par. 18*

Men who have no weight or burdens upon them, men who can have hours of ease, and spend hours in idleness or in reflection and study, who have nothing to urge them forward with zeal, can manifest great moderation. They never feel in a hurry. They can spend hours in private conversation, and are looked upon by some as being the best and holiest men on earth. But God does not look upon it thus. *1LtMs, Lt 18, 1862, par. 19*

Those who have such an easy position will be rewarded according to their works. God has placed my husband in a position which requires the closest care and mental study, and the exercise of sound judgment and wisdom. He has no time to visit, no time to study and reflect; it is active business. And then the weight of responsibility leads to such carefulness, such trembling. He spends many sleepless nights, and wrestles in earnest, fervent prayer to God. The Lord leads him on to take one responsible position after the other, while these easy, these godly, holy-appearing, fellow laborers oppose every advance God leads him to make. And then his precious time must be occupied traveling from place to place, laboring with distress of mind to undo what these easy, good, Christian-appearing brethren have been doing. *1LtMs, Lt 18, 1862, par. 20*

Poor mortals look at things in the wrong light. They mistake matters; they misjudge; they have not a true sense of what religion is. They mistake idleness for religion, and those whom God thrusts out to bear a plain, pointed testimony, to reprove wrong, to labor with all their energies to bring up God's people upon important points of present truth, have too often received censure instead of sympathy and help. And those who would take the course Brother Steward and many in Wisconsin have taken, are too often thought to be very devoted. But God does not thus regard them, and their strange, fanatical course should be sufficient to lead minds to investigate

more closely before deciding in regard to appearance being positive evidence of Christian character.<sup>1</sup>*LtMs, Lt 18, 1862, par. 21*

Brother Steward and some others who were in the fanaticism in Mauston are very fearful that they shall receive a little more [censure] than they think is due them. They look with great earnestness upon a seeming deviation or a seeming wrong in others; and [if there is] a seeming neglect of them by others then they take a position as though greatly injured, and are very exacting, expecting them to make confessions. You are bitterly deceived yourself, and others have no confessions to make to you. If they misjudged in some little particulars, it is no more than can be expected. You should, with the deepest humility, mourn your sad departure from the right, which has given occasion for a variety of feelings and views in regard to you, which in every particular may not be exactly correct. First confess your own faults; make thorough work; and then leave others to judge of you by your fruits. Your continual murmuring and complaining of the neglect of your brethren must cease. They have given you more attention than you were worthy of already, and if you could see yourself as you are you would forever cease these complaints and would humble yourself under the hand of God.<sup>1</sup>*LtMs, Lt 18, 1862, par. 22*

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” *1 Samuel 15:22, 23.*<sup>1</sup>*LtMs, Lt 18, 1862, par. 23*

Professed believers in and about Mauston do not come up to the work and practice the truths which they profess. A blighting influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the *Review* which God designed they should feel, they would be benefited by the truths it advocates and would be far in advance of what they now are. But their sensibilities are blunted, false excitement has destroyed their discernment and spiritual eyesight. It is very important for them to move understandingly and not let the false exercises that they have witnessed and experienced destroy their faith in vital godliness and in the effort they are required to make to overcome that they may have everlasting life. They must feel for the pillars of our faith, plant



their feet upon the platform of truth, see and understand the third angel's message, and be not worldly-minded but prize the truth, walk in the love of the truth, and yield their various opinions to come in union with the body. *1LtMs, Lt 18, 1862, par. 24*

God is leading out a people. They must be one, and their interest must be one. There is not that effort made to advance the cause of God that there should be, because there is a lack of interest in the cause. God requires of those who have health and strength of body to use it to His glory, for they are not their own. It is not the wealthy alone who are required to sacrifice. Those who have been slothful in business have a work to do to arouse and understand the wants of their families, to clothe themselves and their children neatly and comfortably, and have something to give to the cause as God's stewards. He holds them accountable for their strength. *1LtMs, Lt 18, 1862, par. 25*

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice or denying themselves to advance the cause of present truth. They can never advance and gain strength until they change their course and make the cause of God a part of them and make special efforts to aid it. Some deny themselves and have double labor, and great weariness through their incessant labors to advance the cause. They feel that it is a part of them, and when the cause suffers they suffer with it; when it prospers they are happy. *1LtMs, Lt 18, 1862, par. 26*

Others, who do not make effort, who feel that nothing is required of them, and excuse themselves from doing anything because they have not earthly possessions, are wrong. If they have strength, that is the Lord's. Their time is the Lord's, and they should labor diligently with their hands, and then, after their families are comfortable, or if they have no family, after their wants are supplied, they should manifest an interest for the cause, aid that, and lay up treasure in heaven. Those who have earthly possessions should feel responsible to do something for the advancement of the cause. They should realize the great sacrifice Jesus has made for them, and then should willingly, gladly impart of their substance to aid in the work of bringing salvation to their fellow men. *Proverbs 3:9, 10:*

“Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” *1LtMs, Lt 18, 1862, par. 27*

## Lt 19, 1862

Marks, Allen

NP

1862

Previously unpublished.

[Allen Marks:]

I was shown the case of Allen Marks. I saw that God's frown was upon him. He has not understood himself. He has a very bad disposition and many have been deceived in him; thought he was better than he was. I saw that God knows, He understands Allen Marks' every act, every word. Nothing is hid from Him. Every secret of the heart is open before His searching gaze.<sup>1</sup>*LtMs, Lt 19, 1862, par. 1*

I was shown, Allen, that had the church in Burlington viewed you as you are they never would have placed you in the position they did in the church. You had no right there. You never could fill the position. You are not a godly man. You are not a patient and kind man. You are not a prompt, energetic man. You are a man who leaves things at loose ends, a man who has things all in disorder; and of what benefit can such a man be to the church? If he should succeed in anything it would be in bringing them all down on a level with himself. God, I saw, will deliver His people from such influences. God wants His people to come up.<sup>1</sup>*LtMs, Lt 19, 1862, par. 2*

I saw, Allen, that you are very exacting. You tyrannize in your family. Your wife fears you. You have a bitter, oppressive spirit which is eating her heart like a canker. She trusted you, confided in you, and gave you her confidence, her heart. You have abused that confidence. You have a revengeful disposition. Fault-finding and censure you can freely deal in and then you throw around you a self-righteous garb, put on a very pious air which deceives many but which Heaven abhors. I saw that your spirit agrees no more with the Spirit of God than Heaven agrees with hell. Your wife has loved you much better than you deserved. You were unworthy of her. She

has not exposed your faults, but has put the best side out. But the time has come when there must be a thorough and lasting change in you. You must listen to the voice of the church, be instructed by them, and not set up your judgment. You have not sought counsel as you should, but followed your own blind judgment. *1LtMs, Lt 19, 1862, par. 3*

I was shown that your reformation must begin at home. Your wife lacks in some things. She does not observe habits of cleanliness and order as she ought, but she means to be right and she needs help in her efforts. You, Allen, are making the married life of your wife miserable. It would have been far better if she had never married you, for you are very willful and set, whether you are right or wrong. At times you manifest fondness and affection for your wife which is carried to extremes, and then again you are very harsh and tyrannical, which destroys all her pleasure of life. If you would take an even course, not manifest a sickening fondness nor an abusive severity, your life would be more pleasing to God, and your wife would be happy. You are now killing her by inches. *1LtMs, Lt 19, 1862, par. 4*

Oh, if you have any regard for your eternal interest, any regard for your wife's happiness, reform! Don't exalt yourself and crush your wife lest God's hand be laid heavily upon you. She has sacred privileges, as well as you. The marriage covenant lays sacred vows upon both husband and wife. God never ordained that the wife should be the slave of the husband. Your wife has an intellect superior to yours, but you are crushing out her ambition and cheerfulness, and making her prematurely old. You lack humility and must take your proper place and listen to the judgment of the church or you will be separated from this people. The time has come for you to work in earnest, to think less of self and more of your wife. Think less of self and more of your brethren. Perfect overcomers will enter in through the gates into the city and have right unto the tree of life. *1LtMs, Lt 19, 1862, par. 5*

I would exhort your wife to trust in God. I have seen, Mary, that you should not sink down under the censure of your husband. You have liberties and privileges. God will strengthen you in doing right, whether your husband is pleased or not. *1LtMs, Lt 19, 1862, par. 6*

May God help Allen to take hold of this work of reform as he never has worked before until he makes clean work and can perform the part he vowed to perform at the marriage altar. *1LtMs, Lt 19, 1862, par. 7*

**Lt 20, 1862**

Hull, Sister

NP

1862

Portions of this letter are published in *6MR 100-101*.

[Sister Hull:]

Sister Hull, your case was shown me as being very critical. You may overcome. You can redeem the time. God pities you. I saw that you have grown up with the habit of exaggerating. You have talked much and are not careful to relate matters just as they are told you or just as they exist. You talk too much. You should reflect more and talk less. *1LtMs, Lt 20, 1862, par. 1*

I saw that you had not been in fault alone. Sister Pierce has not done as she should. She has questioned you and you have answered her and she has reported your answers, and things have come under her observation which she has repeated, and it has caused others to look upon you in a worse light than they otherwise would have done. Sister Bacheller has also been unwise in taking notice of remarks and acts in you and then mentioning them. I saw that Sister Nichols was no benefit to you. She talks much in quite an exalted, elevated strain, but it does not benefit you. She is not aware what spirit she is of. She possesses hard, bitter feelings against Sister Warren. Both have shown great weakness, but Sister Warren means to be a Christian. Sister Nichols means to be a Christian, but she is too much exalted and has many feelings and impressions she supposes are from the Lord which originate in her own brain. She imagines a great deal that God has nothing to do with. She thinks she is especially taught of God when it is a deception, a fanatical deception. *1LtMs, Lt 20, 1862, par. 2*

I saw that God pities you. Your teachings in your youth were not what they should have been, and you have therefore the stronger effort to make now to overcome that which has grown with your growth and strengthened with your strength. But by watchfulness

and prayer and the patient, persevering help of your brethren you can overcome. I saw that Brother Hull has had but little help at home to bear him up and he has been sinking for some time under discouragement. God help you to arise together and make powerful efforts for everlasting life. *1LtMs, Lt 20, 1862, par. 3*

## Lt 21, 1862

Friends

NP

1862

Previously unpublished.

Dear Friends:

It becomes my duty to write you. I have been sick in body and depressed in mind for about two weeks, up to last Wednesday evening. Then the brethren and sisters who had faith met together and we had a praying season. In answer to the prayers of God's people victory came, and I was taken off in vision. Among other things which were shown me, I was shown the state of things at Marshall. I saw that things were in a dark, perplexed condition. Satan has controlled matters there and wrought in a manner to make the truth and its advocates disgusting to unbelievers. *1LtMs, Lt 21, 1862, par. 1*

First I was shown the case of Brother Booth and wife. He was converted to the truth and meant to be a wholehearted Christian. He saw himself, his weakness and failings, and earnestly desired and longed for a reformation in himself, but the influence of his wife was detrimental to him. Her strong, fractious spirit controlled matters to a great extent. Her tongue has often kindled a fire and has been set on fire of hell. Her talk has stirred up the mind of Brother Booth, confused and irritated him, and wholly unfitted him to occupy any responsible place in the church. With such an influence at home, his judgment has been swayed from the right, has been perverted, and he has taken a wrong, inconsistent course. He has been overbearing, exacting, and has been very provoking to Sister Smith. *1LtMs, Lt 21, 1862, par. 2*

I was shown that Brother Booth has been exalted and deceived in himself, and has not known what spirit he has been of. I was shown that many have been much deceived in his wife. She has felt the powerful influence of the truth, and has felt deep conviction of her



wrongs and has at times felt humbled in view of these things, but there has not been wrought a thorough reformation. Pride has swayed almost her every action. She has never separated from the world in spirit or practice. Brother Booth is a poor man and it is his duty to live within his means, notwithstanding the wants and extravagant desires of his wife. It is sin for Brother Booth to gratify her propensity to dress and appear as she is not able. *1LtMs, Lt 21, 1862, par. 3*

God is displeased with you both, and can never prosper and bless you until you pursue an honest, honorable course to all the world with whom you deal. Neither of you have a right to put things upon your back or in your house that you can possibly do without until you are free from debt and can say you owe no man anything. Your wife's desire to keep up appearances has led you both wrong, and to be virtually dishonest. God's truth, the precious cause, has been made disgusting by your course. It is your duty before God to live very plain, and even to suffer some for clothing and food rather than to withhold from others what is justly due them. You are accountable to God for the influence you have exerted and the reproach you have brought upon the cause of God. If you should in humility occupy that humble place or move in that sphere where you could consistently, without depriving others of their just rights, it would be more pleasing to God and more in keeping with your faith, and would have a far better influence. Had you stood right there would not have been the difficulty in Marshall there is now existing. *1LtMs, Lt 21, 1862, par. 4*

Brother Booth's wife's desire to visit and talk and unite with the world has injured you both. She has the sad habit of exaggerating and talks so much she hardly knows what she says half the time, and to screen herself she readily denies or contradicts at one time what she says at another. Her word cannot be relied upon. She has not scrupled to lay conscientious souls in a falsehood who would sooner cut off their hand than deprive others of their just dues or do a dishonest act. It is her misrepresentations and talking from one to the other which has caused the mischief there. Pride of dress, self-esteem, and a strong, set will, have ruled her and unless she can see herself and there is an entire reform, there is no remedy for her; she must perish. *1LtMs, Lt 21, 1862, par. 5*

I was shown in regard to her son. She has excused his wrongs and equivocated in regard to his faults and acted deception for him until he is aware of it and has grown hard and bold in sin. He is a reproach to Sabbathkeepers. The exceeding sinfulness of sin has not been impressed upon his mind as it should have been. Brother Booth's wife has felt earnest to reach out, to go in company, and has talked, laughed, and acted like the careless world. I was referred to *Titus 3:2, 3.1LtMs, Lt 21, 1862, par. 6*

In regard to matters of the church, I was shown that Brother Booth and wife have cruelly wronged Sister Smith and their behavior toward her has been aggravating. Also Sister Crouch and her husband have not been treated right. Brother Crouch was shown me as an ignorant, passionate man. Yet he has seen the force and harmony of the truth and loved it, and was seeking to overcome, but he has had but little encouragement. There is hope for him. His life has been rough, but truthful, and he has dealt honorably with his fellow men, has not been deceitful, and has not pretended to be what he was not. His brethren should have remembered the great sacrifice made for man's redemption and should feel the worth of souls for whom Christ died. *1LtMs, Lt 21, 1862, par. 7*

Brother Crouch is not a sinner above all others. No, no. God pities him. Said the angel, "Whosoever will, let him come and partake of the waters of life freely." [*Revelation 22:17.*] He has been pushed back, discouraged, because he was uncouth and rough. Yet God can polish and refine him and fit him for the heavenly casket. He must strive hard to be an overcomer and lay aside every idol [so] that he may be accepted of God. His words have not been choice. He has lacked wisdom and has done wrong. But I saw that those who had experience and knowledge have the greater sin in the sight of Heaven. They have come far short of the mark. Their course of conduct has not been circumspect and faultless. They are worthy of blame. They gave Brother Crouch occasion. They have laid stumblingblocks in his way. They have not tried to help him who most needed help, as did our blessed Pattern, but they crowded and despised him whom God has pitied, loved, and wished to save. *1LtMs, Lt 21, 1862, par. 8*

Sister Crouch has loved the truth and she has been determined to

live and practice it, and be a consistent Christian. Yet amid the perplexing homemade trials manufactured by those who should be ensamples to the flock, she has lost her whereabouts, and has lost her courage and fortitude. Yet, amid all, she has loved the truth. She has felt impatient and manifested it; she has felt disgusted and grieved and has not in patience possessed her soul. She has spoken unguardedly but has loved and honored truthfulness and honesty and has not departed from it. *1LtMs, Lt 21, 1862, par. 9*

I was shown the case of Sister Smith. She has difficulties and discouragements at home and has not always manifested that independence in her family that it was her privilege and duty to do. Yet she has sought to maintain her faith and live in peace and union with her family. This was right, but she should not suffer herself to be bound. She has not been free from errors and failings. Yet her course has been far more pleasing to God than those who have pressed her and falsified her, and sought to crush her. She has had trials that some others have not had, yet she has had but little sympathy and help from those who have not had so many causes for trial as she has had. Those who have sought to crush her have a work to do to take it all back. *1LtMs, Lt 21, 1862, par. 10*

I was shown the case of Brother and Sister Wright. They have moved very blindly, very much in the dark. They could have seen and understood the spirit of Sister Booth, from observation, and if they had stood free in God could have discerned the spirit, acts, and words, and the character developed. But they failed to see. I could not understand this at first. Then I was shown that there was a cause. Neither Brother Wright nor his wife deny themselves as they should. They are poor and will ever remain so if they pursue the course they have. They must practice self-denial and economy. Sister Wright has a strong love for visiting and this leads to much expense and is detrimental to her spiritual enjoyment. This undue or extravagant love for visiting often leads to expense and is a snare. I was referred to Titus, where Paul gives him instruction to instruct the aged women that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. [*Titus 2:3-5.*] *1LtMs, Lt 21, 1862, par. 11*

It is your duty, both of you, to find the very sweetest, happiest, and best enjoyment at home amid your own family. A true and loving Christian is seldom lonesome. He will derive elevated joy and sweet consolation from Jesus, and common visiting, common conversation upon commonplace, worldly things will be disgusting and offensive to a true and living Christian. It is not always duty to be to the expense of hiring a team to attend distant meetings and spend time and money, but it is wrong and an evil to leave home and visit so much. Sister Wright must plan to save and economize in expense and the time of her husband. Here is an opportunity for self-denial on her part. She should not seek her own pleasure but study the united interest of both. It is not their duty to deprive themselves altogether of the privileges of assembling with the people of God, but they must not carry the matter too far, but study whether it is duty. *1LtMs, Lt 21, 1862, par. 12*

I was shown the case of a sister in Marshall—I cannot name her—who has been no honor to the truth or the cause of God. Yet Sister Wright's love of visiting has led to an intercourse which has not been beneficial to either party. There must be a change of the course of action and also a change of views with the sister shown me or she will only prove an injury to the cause of truth. She has given occasion for the unbelievers to blaspheme. She has not abstained from the very appearance of evil, but has laid stumblingblocks in the way of others. She must see this and make an entire change, shape her course so that it will be in keeping with the truth, or she had better leave the ranks of Sabbathkeepers and go where she can get along without discipline or reproof. God's people must take an elevated course and leave the world, its folly, its vice, and those who love it, to themselves. Brother and Sister Wright have a work to do. Brother Wright has been exalted and he must see himself and then he can reform. *1LtMs, Lt 21, 1862, par. 13*

I was shown that Brother Waggoner did not stand in the light when he went to Marshall and he saw matters through Brother Wright's eyes, viewed everything as Brother Wright viewed it, and decided just as Brother Wright would have decided it. Yet he knew nothing of the true state of things in Marshall, and was exceedingly oppressive without investigating matters. He jumped at conclusions

without knowledge and left souls bound who should have been encouraged and made free; and he released and caused to triumph those who should have been left heavily burdened. I saw that Brother Waggoner's judgment is so often perverted through the influences he is brought under at home that he should be excused from engaging in important decisions in church trials.*1LtMs, Lt 21, 1862, par. 14*

(Signed) E. G. White

Sister Smith, please read this yourself; also read it to Brother and Sister Crouch, Brother and Sister Wright, and then send it to Brother and Sister Booth for them to read and return again to me.*1LtMs, Lt 21, 1862, par. 15*

**Lt 22, 1862**

Church in Central New York

Refiled as *Ms 2, 1857*.

## Lt 23, 1862

King, S. H., and Family

NP

1862

Previously unpublished.

S. H. King and Family:

While in Battle Creek, Nov. 5, I was shown some things in vision.*1LtMs, Lt 23, 1862, par. 1*

I was shown the family of Brother King. I saw that all was not right, that there was a lack in understanding and comprehending the minds of their children, and understanding their wants. These children are affectionate above a great many children. They are confiding, and love society. They have excellent traits of character, which, if directed in the right channel, will be useful and a great blessing; but if directed in the wrong channel and placed upon improper objects, they would prove ruinous, for Satan would use these traits of character to destroy them. If this affectionate and confiding disposition [is] controlled by the Spirit of God, it will take an elevated turn [and] will be placed upon noble objects. Their thoughts will be upon God and heaven, and they will derive sweet satisfaction from the company of those who love the truth and are followers of Christ.*1LtMs, Lt 23, 1862, par. 2*

Brother and Sister King have failed to come down and enter into the feelings of their children and study their characters, dispositions, and temperaments and then seek to meet their wants. Were they sick, Sister King has nursed them, and kindly attended to the wants of the body, and has felt that she did her duty. But I saw that she had come far short of doing a mother's duty or filling a mother's place. She has failed to understand the wants of the mind, and has not applied the proper remedies to cure a wounded and sick mind.*1LtMs, Lt 23, 1862, par. 3*

Children have trials just as hard to bear, just as grievous in

character, as those of older people. Parents do not always control themselves. They do not always feel the same. Their minds are often perplexed, Satan buffets them, and they yield to his temptations. They speak irritably and in a manner to excite wrath in their children. They are exacting and fretful, and the children partake of the same spirit. Everything seems to go wrong and the children are fretted at, and the parents deceive themselves and lay all the wrong to their children—think them careless, disobedient, and unruly—when the whole foundation and cause of all the disturbance was in themselves. *1LtMs, Lt 23, 1862, par. 4*

This has been your case, Sister King. You have made many a storm by your lack of self-control. Instead of kindly asking the children to do this or that, you order them in a scolding tone, and at the same time a censure or reproof is on your lips, which they in no way deserve. By pursuing this course you take away the ambition and cheerfulness of the children. They go to do your bidding, not from love, but because they know they must. Their heart is not in it. It is drudgery to them, not a pleasure. You have again noticed their manners in doing your bidding and repeated your fretting and fault-finding, charging them with bad conduct, and laying your complaints before their father, which has stirred him up to correct them severely, when all the time they were more sinned against than sinning. *1LtMs, Lt 23, 1862, par. 5*

Had you taken that course toward the children that a mother should, had you manifested love and affection for them, and with love and kindness told them to do thus and so, you would have touched an answering chord in their hearts, and their willing feet, hands, and hearts would have readily, cheerfully gone to do your bidding. By controlling yourself, speaking kindly, and praising the children, you may make them very happy, and throw a charm into the family which will chase out every dark shadow, and bring cheerful sunlight into the home. *1LtMs, Lt 23, 1862, par. 6*

Sister King, you often suffer from nervousness and feel that you cannot be patient and calm, and manifest nothing like impatience and faultfinding. When you think thus you deceive yourself and please Satan. You can and must at all times control yourself. God requires it of you. You do not realize that when you give way to



fretfulness and impatience you cause others to suffer, and you beget the same spirit in others around you. And if they manifest the same spirit you do, it increases your nervousness because all goes wrong.*1LtMs, Lt 23, 1862, par. 7*

When you feel weak and nervous and fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself and say, I will not offend with my lips. Nothing but pleasant, loving, cheerful words shall escape my lips. I will not mar the happiness of these children whom I voluntarily and understandingly have taken charge of, to act the part to them and fill the place of their own dear mother whom they have lost. By thus controlling yourself, you will grow stronger, your nervous system will not be so sensitive, you will be strengthened with the principles of right. The consciousness that you have in your own heart that you are, in every sense of the word, discharging your duty to these motherless children, will strengthen you, and you will feel that angels smile upon you and help you to nobly discharge the high and sacred duty you have taken upon yourself. The grace of God is sufficient for you. Lay hold upon it, for through it you can overcome.*1LtMs, Lt 23, 1862, par. 8*

When you feel impatient, you too often think it is all in the children, and you find fault with them when they do not deserve it. The evil is in yourself. At another time they might do the very same thing and all they do be acceptable and right. Children know, they mark, they feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet these changeable moods, and sometimes the children are nervous and fretful and cannot bear the least censure. You want all due allowance made for your state of mind and are ready to excuse yourself, but are not willing and do not see the necessity of making the same allowance for these poor children.*1LtMs, Lt 23, 1862, par. 9*

You, Sister King, excuse in yourself that which you would highly censure in the children, who lack your years of experience, discretion, and discipline. You are of a nervous temperament, and when fatigued with labor, or oppressed with care, you manifest fretfulness and lack of forbearance to those who should be dearest to you of all others. This displeases God, and brings a cloud upon

the family.*1LtMs, Lt 23, 1862, par. 10*

The children in their troubles should be often soothed with tender sympathy. Mutual kindness and forbearance will make a home a paradise and attract holy angels into the family circle. Parents, if you have any regard for the salvation and happiness of your children, never meet them with a frown, and never let them see you with a clouded brow, for you will spread gloom through the family circle, and will drive holy angels from you, leaving you subject to Satan's temptations, and often to his fiery darts.*1LtMs, Lt 23, 1862, par. 11*

The mother can and should do much toward controlling her nerves and her mind when it is depressed. Even when she is sick she can, if she only schools herself, be pleasant and cheerful, and can bear more of the children's noise than she would once have thought possible. If infirmities or depression affect the mother, she should not make the children feel her infirmities, cloud their young, sensitive minds, and cause them to feel that the house is a tomb and the mother's room the most dismal place in the world. The mind and nerves can gain tone and strength by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves.*1LtMs, Lt 23, 1862, par. 12*

I was shown that the most critical period for Brother King's children has arrived. Now extra care must be bestowed, extra teaching given, all mixed and sweetened with love, kindly forbearance and cheerfulness. Do not let them see you with a clouded brow, or hear a single censure from your lips unless you know that they richly deserve it. If they err, if they yield to Satan's temptations, and afterward see their error, do not censure; kindly instruct them, forgive them, and by so doing bind them closer to your hearts.*1LtMs, Lt 23, 1862, par. 13*

Teach your children to make their parents their confidants. By so doing you will save them from many a snare Satan has prepared for their inexperienced feet. But if you treat your children sternly, if you forget your own childhood, and forget that they are but children, and you desire and try to make them perfect, to make them men in acts and doings at once, you will close the door of access which you

might have to your children, and open a door for others whose influence may be corrupting, to gain access to their young minds. And before you are aware of the evil, your children's minds are poisoned. *1LtMs, Lt 23, 1862, par. 14*

Brother and Sister King, remember that Satan and his host are making most powerful efforts to sway the minds of your children, and you must both treat them with that candor and Christian tenderness and love which will give you a strong influence over them, that they may feel that they can repose unlimited confidence in you, and can rely upon your judgment. You should both labor with a united interest to throw around your children charms for home and your society. A little longer and your children will be beyond your influence unless you bind them to you by the tenderest cords of affection and love. Your children are extremely sensitive. They do not always manifest it. They are wounded by thoughtless words, which you soon forget, but which cause them keen pain and suffering of mind and leave a wound which proves dangerous before you are made sensible of the danger, for Satan comes in to make the wound more grievous. He suggests his temptations, and hurries them on to a course of action, which, if not prevented, might prove their eternal ruin. *1LtMs, Lt 23, 1862, par. 15*

I was shown that Satan took advantage of the eldest son of Brother King. He became impatient of restraint and he had been wounded so often by the impatient faultfinding of Sister King that home lost its charms for him. He became restless, uneasy, and was not contented at home; neither was he at rest or contented away from home. He began to despise authority, and through the influence of others, looked upon his situation as worse than it was. He had no love for his mother, for her fretful words had dried up all the love he would have had. He felt that he was not used right as a young man, and Satan stood ready, and magnified everything before him. A soldier's life seemed to possess charms for him, and he enlisted. But he would never have left his home if things at home had been as they should have been. And then, in addition to this, the Sabbath stood in his way. He felt unreconciled to the law of God, yet for this alone he would not have left home. Cheerful and encouraging words will cost you nothing, but what an amount of good they may do! They will part the dark clouds around the soul, and will let

sunlight in. *1LtMs, Lt 23, 1862, par. 16*

Sister King, you love your children, but you have never felt that deep fountain of love stirred within you which lives in a mother's heart. The children long many times for love and sympathy, and that appreciation of their feelings which a mother alone can give. The thought that you are not the mother that bore these children should be enough to lead you to double watchfulness lest there should be a lack on your part. You should treat them with the greatest tenderness and make them love you. Others are watching you, others are marking your words and acts. And this is nothing strange. Had you given the children's relatives no occasion to find fault, they might have had some prejudice which a careful, judicious course of your own towards the dear ones committed to your care would have removed like wax before the sun. But you have felt aggravated at the remarks that have been made. They have been unjust. They have felt unreconciled to your union with Brother King. They have acted out their prejudice, have been unreasonable. Instead of your taking a Christian course, and winning the affections of the children, you have done no such thing. You gave occasion for remarks and faultfinding, you gave them chances to complain, and then felt that they were the only ones to blame, that you were abused. *1LtMs, Lt 23, 1862, par. 17*

You chose to take the burden of the family upon you. You knew that you had children to deal with, not men and women. Children are not perfect; they are wayward, subject to Satan's temptations, and you should have sought to gain their love and respect. The task many times was heavy and you thought that you had a hard time, and often lost sight of your duty, and what you owed to the children in consenting to become their mother. You have dwelt upon the difficulties of your position, the unpleasant and laborious part of your lot, and it has made you selfish, close, and exacting. You have thought few had such trials as you, and you have made it hard for yourself, hard for the children. *1LtMs, Lt 23, 1862, par. 18*

You should have cheerfully walked in the path you chose for your own feet, and ceased your murmuring. You should have cheerfully submitted your own selfish interest for the interest of the dear children whom you chose to care for. You should have known

yourself well before you consented to become the mother of that stricken flock. You should have known your own disposition, whether you could bear care, bear with the waywardness of childhood, and whether you could, with a noble, disinterested benevolence act a mother's part, and if they erred or grieved you, with firmness and yet with gentleness and love, exercise the authority your position granted you over them, and taught them to do right and obey you. *1LtMs, Lt 23, 1862, par. 19*

I was shown that you had your own way too much in your childhood. You were not taught the power of endurance. You were shielded too much from crosses and hardship. You were permitted to have habits which were injurious to go uncorrected, and you have not been disciplined so that you could exercise that self-control that a mother should. Instead of dwelling upon your hardship and trials with the children, and the burden that you feel is too heavy to bear, if you would look upon the matter as you should, you would feel like this: A weighty responsibility rests upon me. I am in a trying place, the most trying place that a woman can occupy. Other eyes are upon me, others will seek to influence these children against me. I will now guard myself. I will do my duty as a Christian and as a mother. I will give those who are prejudiced against me no occasion to retain that prejudice. I will ever be kind to these children in word and act, and discharge my obligations here, and bring these children up in such a way that they will love me, and those who would find occasion against me shall be disappointed. *1LtMs, Lt 23, 1862, par. 20*

All the way through you have mourned the hardness of your lot, and all the time you were, by your lack of self-control, making it extremely hard for the motherless children. Now I saw, Sister King, that God calls upon you to reform. You must cease to justify yourself, and set about the work of reformation. Watch that hasty faultfinding. Stop that censure. Be forbearing, and praise your children whenever you can. Let your heart be young again. And remember your childhood trials, and then bear with their errors and waywardness because they are children. You would have others even now excuse your wrongs and errors. You would wish them to be forbearing and patient with you. Well, exercise the same forbearance and patience with your children that you wish others to

have for you. Bring these children closer and closer to your heart, enter into their sympathies. God will help you; angels will hover about and smile on your efforts. Your children have trials just as severe for them to bear as your trials are for you. *1LtMs, Lt 23, 1862, par. 21*

Your children, Brother King, have sometimes felt that they were held in too much, too much restrained. They have felt impatient of restraint, and have felt that they were deprived of privileges that other children have. They do not realize that these deprivations are for their good, and that God holds the parents accountable to a great degree for the salvation of their children, that Eli was cursed because he merely expostulated with his sons, but did not restrain them. Children are unacquainted with the evils of the world. They realize not the deadly influences surrounding them. They see not Satan and his angels pouring in upon them, and all around them a corrupting influence. He cannot so well work directly with the children, but he comes through other young friends and through them seeks to poison the minds of the youth. Some evil communication will be breathed into the ear, which, if not decidedly resisted, finds a lodgment in the heart, takes root, and springs up to bear fruit and corrupt the good manners of the children. Parents cannot be too careful to keep their children from the society of the young. The air we breathe is polluted, and the parents by living faith must roll back the tide of darkness Satan is pressing upon and around their children. *1LtMs, Lt 23, 1862, par. 22*

And because of the evil in the world and the restrictions placed upon the children, parents should have double care to bind these children to their hearts. They should speak to them in the tenderest manner. Let them see that you do not wish to make them unhappy, but that you are laboring for their present good and their future eternal happiness. Angels of God are watching over these children with the deepest interest to see what character they are developing, and they record their acts and doings. These heavenly ministering angels are seeking to win them to Jesus, to lead them to seriousness and sobriety, and to give their hearts to God, that they may write their names in the Lamb's book of life. *1LtMs, Lt 23, 1862, par. 23*

Brother King, I saw that it was your duty to bind your children to your heart. Let nothing come between you and your children. Their mother's dying prayer was for you and them, that God would care for and save her husband and children. God has registered in heaven that dying mother's prayer. She felt some little time before her last sickness that she should die, and many and fervent were her prayers that her husband might become a Christian and train up his children to love God. She felt that she could not be denied this, and before she died she had the sweet assurance that her request would be granted, and yet she felt that she must have a double assurance if she could. She had the most unbounded confidence in her husband, and she knew if he once promised, he would surely fulfill. If she could only hear from the lips of her husband that he would become a Christian, she could die content. This she failed to get, yet God's eye was upon the father and children, to care for and lead them in a way that they knew not. *1LtMs, Lt 23, 1862, par. 24*

God, I saw, through His servants sent the truth to Brother King, and as the clear rays of truth began to penetrate the darkness around him, he was interested, and began to be charmed. Yet God saw that while providing a habitation he was in danger of the cares of the work occupying the mind, and choking the good seed that it should not spring up and bear fruit. He commanded His angels to darken his outer vision, to remove his eyesight that his spiritual vision might become more clear. And then I saw that angels of God were all around him, presenting to his mind the harmonious chain of truth, link after link uniting in a great whole. The mist and darkness which had covered and obscured the Christian religion and the Word of God, disappeared, and his mind labored and studied until the truth in its clearness and beauty eclipsed everything else and overbalanced all his skepticism, and he rejoiced in the truth. *1LtMs, Lt 23, 1862, par. 25*

These same angels who attended Brother King in his blindness, led him right along to believe in the manifestations of the Spirit of God, to believe the visions, that he might have the strength he would derive from them, to encourage him, for God had a great work to do for the family through them. *1LtMs, Lt 23, 1862, par. 26*

I was shown that God had committed your children to your trust,

Brother King, to fit them for heaven. Their eternal interest should be greater to you than your house, farm, or anything else upon earth. Shut away from them every influence you can which would lead them to lightly regard the truth. By mildness, and yet with firmness of purpose, and by living faith, roll back the powerful tide of darkness Satan is pressing upon them. The Lord pities and loves them, and His arms are extended to receive them when they shall leave sin and folly and turn unto Him. He wants to prepare them as precious jewels to shine in the heavenly casket. He wants to welcome them to His sheltering arms, that He may protect them from Satan's power. *1LtMs, Lt 23, 1862, par. 27*

Your daughter is convinced that we have the truth, but she has a love of the world and pride of heart. Her worldly friends and relatives stand in her way. She fears she will have to cut loose from them, and the way to heaven seems too strait for her to follow. But I saw that she must make any sacrifice for heaven. The eternal reward is rich and glorious enough to repay her a thousand times for any sacrifice she may make. Satan is seeking to harden her heart, and lead her to carelessness. She must resist the devil. Jesus, the dear Saviour, is waiting to adopt her into His family. If she will yield her heart's best affections to Him who above all others is worthy of her love, He will purify and refine her and fit her for immortality. But she must have decision, and not suffer Satan to use her relatives and professed friends to lead her from God in the downward road to folly and worldly pleasure. Through these professed friends who manifest a regard for her, Satan will strew the way to hell with tempting flowers to lure her on to harden her heart and stiffen her neck against the truth. If she does this she will suddenly be destroyed, and that without remedy. Said the angel in a solemn voice: "Turn ye, turn ye; why will ye die?" [*Ezekiel 33:11.*] Break the fetters of pride and folly which would confine you, and keep you in bondage, and turn to God. *1LtMs, Lt 23, 1862, par. 28*

I saw that those boys of Brother King's wished and tried to do right. God invites them to seek Him early and they shall find Him. *1LtMs, Lt 23, 1862, par. 29*

Lucia, I saw that your state of indecision is having an influence to keep others back. They are looking to you, and you stand directly in



their way. Said Jesus, They that gather not with Me, scatter abroad. Your influence tells either for good or evil. You will be a benefit or a hindrance to others. Remember, Jesus died to save you. He paid a dear price to save you from death and hell, and will you make no effort to save yourself? Will you foolishly spend these golden moments granted you to prepare for heaven? Will you not cheerfully make some sacrifice? Will you not make an entire sacrifice, that Christ may accept you, and record your name in the Book of Life to be remembered by Him when He makes up His jewels? Make your mark high from henceforth, for everlasting life. It will require moral courage to tell your friends (who would have you be satisfied with pleasures derived from their gatherings, their parties which they may get up, their balls, and scenes of amusement) that you have decided to love God and keep His commandments, that your daily life may be peaceful, your joys and pleasures elevated, and you be fitted and refined for His heavenly kingdom.*1LtMs, Lt 23, 1862, par. 30*

It will be greater, far greater honor than the world can bestow upon you, for Jesus, when He rides forth a mighty Conqueror, attended with a retinue of holy angels, to acknowledge you as His, and in the presence of His angels, to acknowledge you an heir of God and joint heir with Jesus Christ. O, what honor is like this? To be owned and honored of Him who takes the kingdom under the whole heaven to possess it for ever and ever, and His kingdom to know no end! He reigns in majesty and splendor, and yet elevates those He has redeemed to be equal heirs with Him to His Father's estates. Yes, He will receive you, if faithful, Lucia, to His heavenly mansion He has prepared for you, which is beautiful and adorned as no earthly mansion. And your companions will be the heavenly angels, and the redeemed host who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb. Close by the side of that dear mother who bore you, you can range the earth made new, and with her cry, "Worthy, worthy is the Lamb that was slain, and lives again." Together can you bow in adoration at the feet of that dear Saviour, and cast your glittering crowns at His feet, because He won them for you by His own blood. Which will you choose, heaven with the self-denial and the cross, or earthly pleasures, banishment from the presence of the Lord, and death? Choose ye this day whom ye will serve.*1LtMs, Lt 23, 1862,*

*par. 31*

You have had unreconciled feelings at being shut away so much from young society. You have felt that your feelings were not understood or appreciated. You have felt willing to do all you could if you could receive kind, encouraging words at all times. Lucia, you have not always felt as you should. You must seek to be forbearing and ever strive to imitate Christ, and follow His example, that you may be an overcomer, and sit down with Jesus in His throne. *1LtMs, Lt 23, 1862, par. 32*

Brother King, I saw that you must not suffer your children to be overtaxed. Lucia has been overtaxed and has labored much when she should have had rest. She has inherited disease, and when overtaxed, disease gains the ascendancy, and she must be a sufferer. *1LtMs, Lt 23, 1862, par. 33*

Sister King, you have not always appreciated Lucia's labor. You have not prized her help as you ought to have done and felt that deep interest in her welfare that you should. She cannot bear censure, and in most cases does not deserve it any more, or as much, as yourself. And when she is blamed unjustly her spirit rises against it, and she has no courage to do anything. *1LtMs, Lt 23, 1862, par. 34*

Brother King, as a father it is your duty to be lord in your own house. You take good care of the cattle and horses. You watch them closely that they are not fed at improper times lest they be injured. You watch carefully lest they be spoiled by overworking and thereby ruined. But you have not felt the necessity of having the same care for your children, to select for them at all times the most healthful food and clothing, and then watched with great interest lest in their growing years they overdo and bring disease upon themselves. When you see a lack on the part of Sister King in this respect, it must lead you to have a double care, a double watch, and your word should be law in the house. You have not meant to be unmindful of the wants and interests of your children, but you have not considered and looked on every side, and studied their interests as you should. You alone should be the judge in regard to the wants of your children, and in regard to what they can bear.

Follow your own judgment in regard to them.*1LtMs, Lt 23, 1862, par. 35*

Brother and Sister King, take hold with a united interest for the welfare of your children. Labor earnestly for their salvation. Sister King, God will strengthen you if you take hold of His strength, but you must take hold of the work and make a business of it, until you have perfect self-control, or you will fail of everlasting life.*1LtMs, Lt 23, 1862, par. 36*

In love.*1LtMs, Lt 23, 1862, par. 37*

## Lt 24, 1862

Ross, Alexander

NP

1862

Portions of this letter are published in *1T 359-360*.

I will here give a copy of a letter written to Bro. A. R., Oswego, New York:*1LtMs, Lt 24, 1862, par. 1*

Dear Bro. R.,

I was shown some things in regard to you. I saw that you were deceived in regard to yourself. You have given occasion for the enemies of our faith to blaspheme, and to reproach Sabbathkeepers. By your indiscreet course, you have closed the ears of some who would have listened to the truth. I saw that we should be as wise as serpents and harmless as doves. You have manifested neither the wisdom of the serpent nor the harmlessness of the dove.*1LtMs, Lt 24, 1862, par. 2*

Satan was the first great leader in rebellion, and God is punishing the North, that they have so long suffered to exist the accursed sin of slavery; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and He will punish them dreadfully in the end. Satan is at the bottom of all rebellion. You, I saw, Brother R, have permitted your political feelings to destroy your judgment and love for the truth. It is eating out true godliness from your heart. You never have looked upon slavery in the right light, and your views of this matter have thrown you on the side of the Rebellion, which Satan and his host have stirred up. Your views of slavery, and the sacred, important truths for this time, cannot harmonize. You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other.*1LtMs, Lt 24, 1862, par. 3*

Satan has been stirring you up. He would not let you rest until you should express your views and sentiments upon the side of the powers of darkness, strengthening the hands of the wicked, whom

God has cursed, throwing your weight upon the wrong side, with those who have a corrupting influence, whose course of life is to sow thorns and plant misery for others. I saw you with a degraded company, a Godforsaken company; and angels of God fled from you in disgust. I saw you were utterly deceived. Had you followed the light God has given you, had you heeded the instructions of your brethren, had you listened to their advice, you would have saved yourself, [and] saved the precious cause of truth from reproach. But as you have given publicity to your sentiments, notwithstanding all the light given, it will be the duty of God's people—unless you undo what you have done—to publicly withdraw their sympathy and fellowship from you, in order to save the impression which must go out in regard to us as a people, [to] let them know that we have no such ones in our fellowship, and will not walk with such an one in church capacity. *1LtMs, Lt 24, 1862, par. 4*

You have lost the sanctifying influence of the truth. You have lost your connection with the heavenly host. You have allied yourself with the first great rebel, and God's wrath is upon you; for His sacred cause is reproached, and the truth is made disgusting to unbelievers. You have grieved God's people, despised the counsel and advice of His ambassadors upon earth, who labor together with God, and are in Christ's stead beseeching souls to be reconciled to God. *1LtMs, Lt 24, 1862, par. 5*

As a people, I was shown we cannot be too careful what influence we exert, and we should watch every word. When we by word or act place ourselves upon the enemy's battle ground, we drive holy angels from us, and encourage and attract evil angels in crowds around us. This you have done, Brother R, and by your unguarded, willful course have caused unbelievers to look upon Sabbathkeepers all around you with suspicion. These words were presented before me as referring to the servants of God: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." [*Luke 10:16.*] May God help you, my dear, deceived brother, to see yourself as you are, and to have your sympathies with the body. *1LtMs, Lt 24, 1862, par. 6*

## **Manuscripts**

**Ms 1, 1862**

The Case of Sr. Cranson

Refiled as *Ms 4, 1859*.

## Ms 2, 1862

The Case of Brother Mackey

Battle Creek, Michigan

April 30, 1862

Previously unpublished.

I was shown the case of Brother Mackey. I saw that he had been forward to take responsibilities when he was unfit to bear them. He has been affected with a spirit of fanaticism and has thought all of his exercises were of God. The physical strength has been exercised and the nervous system affected more than the heart. If the heart was exercised by the power of God, it would lead him to be more distrustful of himself, and would increase his confidence in his brethren, and he would exert an influence more in accordance with our faith. He has dwelt upon portions of the Word, and placed his own construction upon it, which was incorrect, and then, without considering the result, has thought all Sabbath-keepers believed the same, and our faith has been made disgusting to many. *1LtMs, Ms 2, 1862, par. 1*

Brother Mackey has had an exalted position of himself and has thought that he could manage matters in the church, better than his brethren, but his mind is enfeebled and withered. If he had the management, he would manage the church to pieces. *1LtMs, Ms 2, 1862, par. 2*

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

him. *1LtMs, Ms 2, 1862, par. 3*

I was shown that some who are numbered with the church would not be corrected through the gifts, which they acknowledge God has placed in the church, any sooner than those who are not united with the church, yet are keeping the Sabbath. Hearts are not right with God. Self is not subdued and will not yield to light-givers. *1LtMs, Ms 2, 1862, par. 4*

Brother Mackey has censured Brother John Noble at a time when he was striving with all his energies to do his duty and build up the church. Brother Noble did not receive that help and encouragement from the church that he should. He labored under discouragements. He had many home cares, and his brethren and sisters should have helped him by their sympathy and prayers to have borne his burdens instead of pressing them heavier upon him by their unjust complainings. He is surrounded by influences calculated to keep his mind in doubt and perplexity, and create prejudice in his mind against those whom God is uniting in the truth. He has been deceived and tempted by Satan. *1LtMs, Ms 2, 1862, par. 5*

I saw that his only course of safety was to press with God's people and break away from the influence of those who would separate him from the body. I saw that Father Noble has been deceived and prejudiced against the people of God, yet angels are still watching over him. God requires him to break away from withering influences and unite with the body. In the position [in which] he now stands, a door is open wide for Satan to enter with his temptations, and he will be deceived by them unless he uses every means in his power to escape the snare. He must follow those who are being led by the Captain of our salvation; unless he does this, he certainly will fall into error and make shipwreck of faith. *1LtMs, Ms 2, 1862, par. 6*

I saw a strong and powerful influence would then be thrown around these brethren to hold them in the perilous condition they were in. But if they do what they can on their part, ministering angels will help them. Those who walk in church capacity are not perfect. They are liable to err and some are far from being what they should be. *1LtMs, Ms 2, 1862, par. 7*

Satan's darts are hurled at the church. He will seek to plant his feet



in the church [so] that his evil host and the enemies of our faith may exult over their weakness and triumphantly seize every error and crooked work of the sinners in Zion, that with it they may scourge those who would be right. Some [of] those who truly love and obey the truth, Satan will turn from the right path to discourage and cause others to faint. *1LtMs, Ms 2, 1862, par. 8*

He has been making special efforts in Marquette, and he will continue to work in different ways to confuse the minds of those who are not firmly established upon all the present truth and who are not united with the body. *1LtMs, Ms 2, 1862, par. 9*

God has not led or been in any moves these have made, who have rebelled and are warring against the church. Those who have drawn off will find to their sorrow [that] they are not with the company that God is teaching. God is purifying His people, and the rebels will all be purged out just as fast as the church can bear to have the special work carried on for them. *1LtMs, Ms 2, 1862, par. 10*

Every honest soul in Marquette who has drawn off from the body through any influence opposed to the work of God, has an opportunity now to return. Light has come; God will lead them if they will be led. He will not leave them to perish in deception unless they reject His counsel and refuse to follow the light He sends them. *1LtMs, Ms 2, 1862, par. 11*

God calls upon His honest ones who have been influenced and deceived by unruly spirits, to come out from darkness and confusion, and unite with the body to walk in church capacity, and unite their influence with the angels of God, to gather into the unity of the faith. *1LtMs, Ms 2, 1862, par. 12*

They must purify their souls by obeying the truth. *1LtMs, Ms 2, 1862, par. 13*

Ellen G. White

April 1862

Dear Bro. and Sister Hallock:

We consulted with preaching brethren and they thought for the benefit of the church at large in Wisconsin, the things published in the *Testimonies* (a part of which has been sent you) should come out in print for the instruction of all. *1LtMs, Ms 2, 1862, par. 14*

This is the reason you have not received it sooner. There was a delay in receiving paper from Cleveland to print it on, and for weeks after I returned from the West, I was very feeble. My left lung pained me every moment. *1LtMs, Ms 2, 1862, par. 15*

We hope all will excuse the delay. Please write us in regard to the state of the church. We are very anxious to hear. *1LtMs, Ms 2, 1862, par. 16*

Much love to all. *1LtMs, Ms 2, 1862, par. 17*

## Ms 3, 1862

The Cause in Wisconsin

NP

1862

Portions of this manuscript are published in *5MR 295*. See also *1T 326-340*.

I was shown in regard to the church at Marquette (Wisconsin) that an unwise course was taken in regard to the visions at the time of organization. There were those who were God's people and yet suspicious of and doubting in regard to the visions being of God, and not attaching that importance to them as occupying that place in the church which the body believed they should. *1LtMs, Ms 3, 1862, par. 1*

Some were skeptical, and they had had sufficient reason to be skeptical. The pretensions of Sister Steward to have visions, the fanaticism of the most wretched, revolting kind being the fruits, and the influence of the false exercises by different ones upon the cause in Wisconsin, were sufficient to make minds jealous of everything bearing the name of visions and spiritual exercises. All these things should have been taken into consideration and wisdom exercised, and no trial should exist against, or labor be taken up, with those who have never seen the individual having visions and have had no experience with the influence of the visions. Such should not be restricted from entering into organization and receiving the benefits and privileges of the church if their Christian course is correct. *1LtMs, Ms 3, 1862, par. 2*

Here in Marquette there was a great mistake made upon this point. Some, I was shown, could receive the published testimony readily, judging of the tree by its fruits. "By their fruits ye shall know them." [*Matthew 7:20.*] Others are like doubting Thomas, they cannot believe the published testimonies or receive evidence through the testimonies of others, but must see and have the evidence for themselves. Such must not be thrust aside, but long patience, kindly forbearance, and brotherly love should be exercised toward

them until they find their position and become established for or against. If they fight against the visions of which they have no knowledge, and souls are endangered through their influence, then it is soon enough to take up labor against such, that the weak be not led astray or corrupted through their influence. *1LtMs, Ms 3, 1862, par. 3*

At the time the church was organized, some felt grieved and offended at the restrictions or conditions of membership, and their feelings of dissatisfaction have increased. Strong prejudice has governed them. Sister Cole was presented before me. A sister strongly opposed to my visions had carefully cherished every false report and communicated it to Sister Cole. There was such a bitter spirit of war against me when she knew nothing of me, had never seen me, and had nourished the most wicked feelings of prejudice against me. *1LtMs, Ms 3, 1862, par. 4*

This Sister instructed Sister Cole, and thus she came to this place. She felt aggrieved because she could not unite with the church, and since that time she has exerted a strong influence against the visions and against me, relating things upon the evidence of hearsay that she did not know, just as though she did know them. She did not know but that the visions were of God. She was unacquainted with the visions and with the humble instrument, and yet has exerted a strong influence against me by reporting things which she has heard, and in this way she has nourished the prejudice received from different sources before coming to Marquette. She has not injured me, but the influence which God would have me exert by bearing the testimony He has given me to His people. *1LtMs, Ms 3, 1862, par. 5*

Two individuals were singled out to me who were at war with the body. They were exalted in their own opinion and strengthened themselves constantly in looking back to a past experience. God has been with them and given them instruction in the past, but when it came to the point where they must learn, where they must receive instructions from others, self-righteousness deceived them and they thought because God had led and instructed them in some things in times past that they needed not to be taught. They knew it all. They despised instruction, cast the teachings of God through

His servants and through visions behind them, and were constantly pointing to their righteousness, their prayerful lives, their devotion, and depending upon their own merits for salvation. Their lives were not marked with that humility which should ever characterize followers of Jesus Christ. *1LtMs, Ms 3, 1862, par. 6*

When individuals become just in their own eyes, then Jesus leaves them to their own ways, to be deceived in regard to themselves. These individuals have had influence in this church at Marquette, and at the same time their spirit was at war with the work of God. They have a hard, self-righteous spirit, which has no union with the meek spirit of Christ. *1LtMs, Ms 3, 1862, par. 7*

Then Riley Cooper was shown me, dwelling upon sanctification and consecration, when his heart is not right with God. He is deceived and deceiving others. His mind is scattered. He has no anchor to hold him, but his mind is floating here and there without any settled faith, and much of his time has been spent in relating to one and another reports and stories to unsettle minds in regard to my husband and myself, to do away with the influence of the visions, and throw the people into distraction. He knows not whom he is laboring for. God sends him not on any such mission, but Satan is using him as his agent to unsettle the faith of God's people and to prejudice their minds against the truth of the third angel's message and against the visions which he knew nothing about. He has stood in this position: "Report, ... and we will report it." *Jeremiah 20:10*. False reports have been circulated and weak souls feed upon these things instead of clean provender thoroughly winnowed. *1LtMs, Ms 3, 1862, par. 8*

Riley Cooper knows not the work he is doing. He advocates sanctification and is himself deceived and is deceiving others. Angels of God are at work to unite God's people upon important points of present truth. But Brother Cooper's faith is unsettled, and he is at work in an opposite direction from the Spirit of God, to unsettle the faith of all those whom he can influence, and this is done under a theory of sanctification. Unless he cherishes the light given, changes his course, and gathers with the body, God will suffer him to take his own course, and to follow his own inconsistent judgment. Such will not be responsible to any and will make

shipwreck of the faith. The people of God who have honestly been deceived shall see those persons in their true light. Brother Riley Cooper has become bewildered and must change his course or he will be left in complete darkness. *1LtMs, Ms 3, 1862, par. 9*

Again I was shown Brother Welcome. He is upon the wrong track. He is not in union with God's people. He is not in union with the third angel who proclaims a solemn message to the inhabitants of earth, and yet the garment of sanctification is thrown around him and many are deceived thereby. I was directed to his labors. He fails to bring out souls into the truth and to establish them upon the third angel's message. He presents a theory of sanctification and it is but theory with many. The theory of holiness is received but not practically carried out. Some make the garment of sanctification a cover for their sinful course, a course directly opposed to the law of God. And this profession of holiness does not lead them to abstain from the very appearance of evil, lest the faith be blasphemed. By their fruits ye shall know them. *1LtMs, Ms 3, 1862, par. 10*

Brother Welcome, whose theme is sanctification, has a scattering influence. He does not gather with Christ. He does not bring out souls and establish them upon the important, saving truths of God's Word which will separate them from the world and unite them with God's peculiar people. He is deceived; he knows not what spirit he is of. He is at war with God's people who are being led out upon the important truths of His Word. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and have the testimony of Jesus. *1LtMs, Ms 3, 1862, par. 11*

His influence as far as the Sabbath is concerned is the same as that of the Seventh-day Baptists. Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish. *1LtMs, Ms 3, 1862, par. 12*

God's people in Wisconsin must separate from these influences and stand out clear from them. *1LtMs, Ms 3, 1862, par. 13*

I was shown the case of Chaffee, that he professed to be sanctified and yet his heart was not right. Sanctification is good if those who teach it are sanctified, are consecrated to God, but all are not. Their hearts are not all right. Evil exists in the heart and is acted out or carried out in the life. The cause of God is reproached and the enemies of our faith have reason to reproach us because of these things. *1LtMs, Ms 3, 1862, par. 14*

Because the offender puts on the air of an innocent man, a holy man, is no evidence he is right. His deeds, his works, testify of him. By his fruits ye shall know him. Consciences are seared, but the day of retribution is coming and every man's work shall be made manifest, of what sort it is. Corrupt hearts may teach the Sabbath. But God says—and I was pointed to Chaffee,—“What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit.” *Psalms 50:16-19. 1LtMs, Ms 3, 1862, par. 15*

I was shown some things in the church that are not right and that are a hindrance to the advancement of God's people. I saw that Brother Mackey was not right, was not standing in the light or counsel of God. He was exalted in his own eyes; he thought that he understood matters better than others in the church. I saw that he was not always acquainted with the spirit which actuates him. I was shown that he has thought he has been exercised by God's power, but he is mistaken. He has been affected with the spirit of fanaticism and yet he has not realized it. He has been led by the spirit which led Sister Steward, yet he has thought he was standing entirely clear from that spirit. *1LtMs, Ms 3, 1862, par. 16*

I was shown that Brother Mackey's physical strength or the nervous system has been exercised more than the heart, for if the heart were exercised it would tend to make Brother Mackey humble, to make him think less of himself, to increase his love for the brethren, and lead him to exert a holy influence upon all around him—upon unbelievers. *1LtMs, Ms 3, 1862, par. 17*

But his mind has been scattered. He has dwelt upon fragments of God's Word which are not of vital importance and has spoken out these things to different ones, which would lead unbelievers to think that these sentiments were the faith of the body. Our faith is not rightly represented by Brother Mackey's talking the truth anywhere and everywhere, not in an acceptable manner. This has made our faith disgusting to others. Brother Mackey says so many things he does not remember half he does say. He moves from impulse instead of from sound judgment and reason. *1LtMs, Ms 3, 1862, par. 18*

Brother Mackey, you are not right, and yet you have such an exalted opinion of yourself that it does seem to you that you are all right. But you have a work to do, a close, heart-searching work, before you can realize your position as God has revealed it to me. It is very hard for you to see and acknowledge or confess what you do see; and until you do see and have humility enough to confess your faults, you are in danger of wounding the cause of God by your inconsistent, unwise moves. *1LtMs, Ms 3, 1862, par. 19*

You have laid obstacles in Brother Elken's way and have injured those who are outside. You, who are still keeping the Sabbath, have censured and wounded and said many things unjustly, and you must take it all back and commence anew. You should not let souls stumble over you to destruction. *1LtMs, Ms 3, 1862, par. 20*

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



energies to do right. They were laboring under discouragement, and they did not receive from all in the church that help they should have received. Brother Mackey is deceived, but God will not leave him yet. *1LtMs, Ms 3, 1862, par. 21*

## Ms 5, 1862

Regarding the Civil War

Battle Creek, Michigan

1862

This manuscript is published in entirety in *7MR 111-112*.

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God? God is proving and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake. *1LtMs, Ms 5, 1862, par. 1*

Everything is to be shaken that can be shaken. I saw that God's people, many of them, will be brought into most trying positions and they must be settled, rooted and grounded in the truth, and move from principle, or their steps will surely slide. *1LtMs, Ms 5, 1862, par. 2*

I was shown the dreadful state of our nation, and again was referred to (*Isaiah 58; 59:1-15*), as a description of the present state of things in our nation, and the reason for their present calamity. This is a most unrighteous war. The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link, which God designed should serve as a bond of union uniting man to man, and connecting earth to heaven and finite man to the infinite God. *1LtMs, Ms 5, 1862, par. 3*

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

enemies, but holy and consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue, God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory. *1LtMs, Ms 5, 1862, par. 4*

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence. *1LtMs, Ms 5, 1862, par. 5*

## Ms 6, 1862

Testimony Concerning Moses Hull and Wife, Also Brother Whitney

NP

1862

Previously unpublished.

I was shown the case of Brother Hull and wife. There has been a great lack of wisdom and judgment on the part of Brother Hull. He knew, or ought to have known, his wife's failings—that she was faultfinding and easily prejudiced against the brethren and sisters. In inviting them to Battle Creek the church wished to help them, and especially Mrs. Hull, to take a right course, mend her ways, and cause a reform with her. Some of Brother Hull's letters from New York were calculated to nourish a spirit of faultfinding with her against the Knoxville church, and revive the old prejudice and jealousy against them. This was all wrong, and Brother Hull and wife should understand and know that the Knoxville church have had many things to bear in regard to them and the large family imposed upon them, which family was a disgrace to Brother Hull and a disgrace to the cause he was advocating. *1LtMs, Ms 6, 1862, par. 1*

Sister Hull's course was perfectly calculated to throw any church into confusion. She knows not as yet the influence of the Spirit of God upon the heart or the sanctifying influence of the truth. The past summer she has done better than ever before, yet she has a false tongue, and this has created trouble in every place she has lived in. Reports and statements coming from her have differed widely, and when brought to her again in her own words she has flatly denied them, and would not scruple to give the lie to the whole church rather than acknowledge that she had been false-tongued. Her conversation is not upon profitable subjects but upon herself—her past, foolish, girl's life. She talks about so many things that are not of the least consequence that she does not know what she says half the time. There is no weight, no substance, in her talk. *1LtMs, Ms 6, 1862, par. 2*

By our words we shall be justified and by our words we shall be condemned. What an account will the foolish talker and the talebearer have to render in the time of God's visitation! If Sister Hull was truly converted, from the abundance of the heart the mouth would speak. Her conversation would not be about her girlish follies but upon Jesus, His wondrous love, His redeeming power. The same fountain will not send forth sweet water and bitter at the same time. Cleanse the fountain and the streams will be pure. *1LtMs, Ms 6, 1862, par. 3*

Wherever Brother and Sister Hull go they will have trouble, for they carry it with them. The elements of disunion, jealousies, and evil-speaking they carry with them, and they are perfectly calculated to stir up strife. If Brother Hull took a right position and would stand unmoved by his wife's course, and he should exert an influence to counteract hers, then there would be something to hope for. But as it is there is no prospect of a reform. Brother Hull can do well to labor to bring souls into the truth, but he cannot build up a church. His judgment is not good. *1LtMs, Ms 6, 1862, par. 4*

I was pointed back to the work in New York and then the snare Brother Hull fell into. God would never have permitted him to be brought into the difficult position he was brought into if his heart had been as humble as it should have been and he realized that his strength was in God. *1LtMs, Ms 6, 1862, par. 5*

Satan saw that the influence of the visions was affecting some, and by controlling Sister Ogden and making her think she had a vision while under a satanic influence confirmed the opinions of many that Brother White controls his wife and gives her visions; therefore the visions are only Brother White's mind. God had nothing to do with that exercise. It was a human and satanic influence to counterfeit the work of God. If any of the young Sabbathkeepers in that section are reprov'd in vision, it will not have much weight. The first thing in their mind will be, Why it is just like Sister Ogden's. Brother Hull said she looked just like Sister White when she was in vision. And that is all the influence the reproof would have. I saw, Brother Hull, that had your heart and mind been where it should you would never have been brought into that difficult spot. *1LtMs, Ms 6, 1862, par. 6*

In regard to Brother Whitney, I saw that his course was not what it ought to have been. Those who go with the tent should not be even sociable with females and should avoid anything like intimacy. Those who are laboring for the salvation of souls and are preaching unpopular truth are a sect everywhere spoken against, and their gallantry or attention to the females must be laid aside or they will certainly be evil spoken of. They must abstain from the very appearance of evil, and those who labor with the tent should utterly abhor everything like courting. *1LtMs, Ms 6, 1862, par. 7*

I saw that Sister Hull tried to reform, the past summer, but this careless, reckless talking has become so natural that she doesn't see or realize her words or their effect. Her influence for good is nothing, but if she can be where she cannot harm much, that is the place for her. Brother Hull utterly fails to understand and manage her case. He at one time blames and finds fault with her for things that he is guilty of himself, and then he sympathizes with her and blames and censures those who do not deserve censure. He moves by impulse. He needs to be where there is a strong influence to hold him, and guide him in the right course. This is the only thing that can save Brother Hull. Left to himself he will destroy the effect of his own labors by his lack of judgment and his wife's wrong, unsanctified influence. *1LtMs, Ms 6, 1862, par. 8*

It seemed so cruel and such a misfortune that with Brother Hull's talent he could not have the qualifications so necessary, and a good home influence to strengthen him. He throws his soul into the work of preaching, labors with all his might, loves it, and would be the strongest man we have among us as a laborer but for the lack of essential qualifications, which makes him weak. He must be where there are those who will supply in a great measure his lack, and where their expectations will not be raised in regard to his wife. It is wrong to deceive any company of brethren and sisters and lead them to think that Sister Hull would be a help to them, and then they find out by sad experience that she is a curse instead of a blessing. This has stunned them in the West. *1LtMs, Ms 6, 1862, par. 9*

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

things. *1LtMs, Ms 6, 1862, par. 10*

I was directed to *Matthew 16:19*. "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." I was shown that the action of the church and their business matters has been rather disgusting in the eyes of some, and looked foolish and of no account. No importance has been attached to the course they deemed proper to pursue. God has attached importance, the greatest importance, to the actions of His church. They are the light of the world. He will instruct His people and guide them, yet these things have looked very inferior in the minds of Sister Benedict, Diantha, Sister Lewis, Sister Bachelor, Roxana, and some others. That which the church deemed of the highest importance has at times been made a matter of ridicule. At the same time, if one is sharply reprov'd and censured for his wrong course and feels distressed over the matter, Sister Benedict and Diantha would attach the highest importance to the feelings of such and take a special burden on account of it. It is made of greater account than all the moves and actions of the church. This is the work of Satan. It is a misplaced, unsanctified sympathy. God frowns upon such a course. *1LtMs, Ms 6, 1862, par.*

11

**Ms 7, 1862**

Test. Re Br. Shepley and Sr. Rickford

Refiled as *Ms 4, 1871*.



## Ms 8, 1862

Testimony for James and Ellen White's Family

Battle Creek, Michigan

1862

Previously unpublished.

I was shown in regard to our family, that we had failed in our duty; we had not restrained them. We had indulged them too much, suffered them to follow their own inclinations and desires, and suffered them to indulge in folly. Nonsensical talk should be immediately and promptly stopped. I saw that it required much perseverance and patience to instruct our children aright. We are separated from them so much that when we are with them we should perseveringly labor to knit their hearts to us that when we are absent we can have influence over them. I saw that we should instruct them with sobriety and yet with kindness and patience; take an even course. Satan is busy to tempt our children and lead them to be forgetful and to indulge in folly, that we may be disheartened and grieved and then take a course to censure and find fault with them in a spirit which will only injure and discourage them instead of helping them. *1LtMs, Ms 8, 1862, par. 1*

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

expect. *1LtMs, Ms 8, 1862, par. 2*

Our children yearn for affection and love and encouragement. These they should have. But never should a smile be seen upon the countenance of their parents at any witty remark they may make. Kind words and acts will benefit them more when they are actually needed, than will all the indulgence that can be granted them at another time. Let our children ever see in us reason and forbearance. When they offend, we can have a far greater influence upon their minds to reprove them alone than before others. When reproved in company a spirit rises within them to brave it out and not show that they are affected. This spirit grows upon them, and submissive, broken feelings will be rare. But take them alone and speak to them in kindness, yet with decision, and it will have a reforming influence. They will ponder these things in their hearts, and although we are absent from them, yet they will feel our influence and will have a principle to do right. *1LtMs, Ms 8, 1862, par. 3*

Our children love us and will yield to reason, and kindness will have a more powerful influence than harsh reproof. The spirit and influence which have surrounded our children requires us to restrain them and draw them from young company and deny them privileges that children commonly have enjoyed. If we take the course in these things which it is our duty to take, we should ever have our words and acts perfectly reasonable to our children, that their reflection may not be embittered with harsh words or words spoken in a severe manner. It leaves a wound or sting upon their spirits which destroys their love for their parents and the influence of their parents over them. *1LtMs, Ms 8, 1862, par. 4*

## Ms 9, 1862

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

NP

November 1862

Portions of this manuscript are published in *3MR 145-148*; *1Bio 481-484*.

November 7 my husband and self left Battle Creek for Monterey. I left in much feebleness. Had been down sick with severe cold, threatened with fever, for about two weeks, yet I dared not consult my own feelings or pleasure in the matter. Our appointments were out, and if it was possible we must go. The weather was unfavorable, yet we ventured in a cold snowstorm. We suffered considerably with cold. In the middle of the day it grew warmer. We selected a spot by the roadside in the woods as our hotel, and fed the horses and took our lunch. *1LtMs, Ms 9, 1862, par. 1*

We arrived at Brother Day's—fifty miles—a little after sundown. We were very weary, with sore throat and aching lungs. I tried to pray the next morning but thought I should have to stop for coughing, but, praise the Lord, He gave me help when I most needed it. I was enabled by faith to lay hold of the arm of the Lord and I was lifted above my infirmities and forgot sore throat and oppressed lungs. I was greatly blessed of God and felt no more trouble with weak lungs on the journey. *1LtMs, Ms 9, 1862, par. 2*

In Monterey we held meetings for the benefit of the young. We felt that there had not been that interest manifested for or labor bestowed on the youth that there should have been. Ministering brethren, as they have labored in different places, have seen so much to do to get out important points of truth before the people that they have neglected the young and have failed to reap that harvest which they might. *1LtMs, Ms 9, 1862, par. 3*

The meetings held in Monterey for the benefit of the children were, I think, the best and most profitable to the church of any which we

attended. As we entreated the young to come to Christ there was not a child present whose heart was not affected. There was nothing like indifference, but all began to seek the Lord and to inquire, What shall I do to be saved? All those who wanted to be Christians and desired the prayers of God's people, were invited to occupy the front seats, which by request had been vacated. Here was a cross for the young. We knew if they could take this first step they would gain strength to take the next, for by so doing they testified to all present that they chose to leave sin and the service of Satan and become Christ's followers. *1LtMs, Ms 9, 1862, par. 4*

One after another came forward until nearly the whole Sabbath school who were old enough to know what sin was, had filled the vacant seats. Oh, how anxious we felt for those dear, weeping children that they might turn to the Lord with full purpose of heart and be accepted of Him! We felt like taking these dear children in the arms of our faith and laying them at the feet of Jesus. We felt assured that He would say, Son, or Daughter, thy sins be forgiven thee. And we knew that the Lord was working for us to bring these dear children into His fold. *1LtMs, Ms 9, 1862, par. 5*

The serious impressions did not leave the children when the meetings ended. Those who could, assembled together at the house of Brother Bates and solicited prayers for themselves; they prayed and sought God earnestly, and some felt the assurance there that Jesus spoke peace to their troubled hearts. They had one or two meetings of this description, which were attended with the blessing of God. *1LtMs, Ms 9, 1862, par. 6*

Nearly all felt the evidence that God for Christ's sake had forgiven their sins. My husband spoke upon the subject of baptism. These children wished to be baptized. They each arose and with tears and sobs gave their broken testimony that they wished to be Christians and overcome the temptations of the enemy and at last stand upon Mount Zion. I believe angels of God bore these short, broken testimonies to heaven and that they were recorded in the book of God's remembrance. *1LtMs, Ms 9, 1862, par. 7*

We did not feel like requiring these lambs of the flock to wait six months or one year before being baptized, to see if they would be

faithful to their profession. We did not think it right for them to wait one week, but that it was their privilege to be baptized after they repented and believed. *1LtMs, Ms 9, 1862, par. 8*

Tuesday ten young females assembled at the water to receive the ordinance of baptism. It was a happy yet a solemn sight to see so many of the young ready to take upon themselves the baptismal vow. *1LtMs, Ms 9, 1862, par. 9*

One dear child we deeply sympathized with. Through a constitutional difficulty she had never been able even to witness one baptized. But while she, with her young companions, sought the Lord, she decided that she must be baptized. She came with her young companions to the water, but her difficulty returned. She could not look upon the water or see any of her young friends baptized. All had been baptized but her, and she could not be prevailed upon to go into the water. We felt that Satan was opposed to the good work begun with her, and wished to hinder it, and that she must go forward. Her parents, with us, felt that if she left the water unbaptized she would never have strength to follow the example of her Saviour. We all were anxious that she might obtain a victory there. *1LtMs, Ms 9, 1862, par. 10*

I put the robe upon her and urged her to go into the water. She hesitated. We looked up in faith to God. My husband on one side and myself upon the other, and her father entreating her, we tried to encourage her along, yet her peculiar dread of water caused her to shrink. We persuaded her to move to the edge of the water and have her hands and head wet. She complied. There was a united looking up to God that Satan might not prevail. Her head and hands were wet, and then she moved forward while the administrator several times repeated these words, "In the name of the Lord, move forward." Calmly she went into the water and was buried in the likeness of Christ's death. Calmly she came up out of the water, having followed the divine command, and we all felt rejoiced that we had not consented to let the child go. We had obtained a victory and thwarted the enemy. *1LtMs, Ms 9, 1862, par. 11*

The next morning she came to the house of Brother Day, where we tarried. Her countenance was lighted up. She expressed her joy

that we had not left her to her fears, but urged her forward. We rejoiced with her that she had obtained so precious a victory. *1LtMs, Ms 9, 1862, par. 12*

Our meetings continued the next day, and as a result five young men bore their testimony and expressed their desire to be baptized; again we repaired to the water. It was an interesting sight to see these young men, all about the same age and size, as they stood side by side professing their faith in Christ, and taking the solemn vow upon them to leave sin and the world and from henceforth [to] tread the narrow path to heaven. Among those baptized was the son of Brother Harper, who so recently lost his mother. Both father and mother had felt the deepest interest for their children. They were very anxious that they might be converted and love the truth. We could unite heartily with the boy as he came out of the water. *1LtMs, Ms 9, 1862, par. 13*

We rejoiced to see the son of Widow McClemen [McLellan] deeply affected and among the number professing his death to sin and the world, and being buried in the likeness of Christ's death. It was a pleasing sight to see the children of our much esteemed Sister McClemen [McLellan] give their hearts to God. Those who are acquainted with this dear sister and her unwavering love for, and deep interest in, the truth, and who know her life of hardship and privation while bringing up a flock of fatherless children, and the deep anxiety she has felt and burdens she has borne for these children, will rejoice with her that she is witnessing the fruit of her labor and that God is making the widow's heart to sing for joy. *1LtMs, Ms 9, 1862, par. 14*

There was an appointment of a meeting in Allegan that evening. After the baptism we prepared to go five miles over a bad road. I rode in much fear, for it was very dark and we could not see how to shun the mudholes, and we came near being overturned. The meeting was profitable for the little church in Allegan. Confessions of wrong were made by some who had erred and Brother Dr. Lay was set apart by laying on of hands as their elder. The Lord seemed to set His seal in approbation on the work. The next morning we returned to Monterey, and the same day started on our journey for Wright. *1LtMs, Ms 9, 1862, par. 15*

We traveled over rough and muddy roads, and while I chose to walk two or three miles over rough logways, I felt grateful to God for the health and strength He had given me since I had left my home. Our meetings in Wright were blessed of God. We labored especially for the young and were encouraged as we saw that our labor was not in vain. Nine Sabbathkeeping children manifested their desire for salvation and each had strength to take the cross. With broken hearts they bore their testimony. *1LtMs, Ms 9, 1862, par. 16*

Among the number were two children of Widow Parmenter—the eldest, a young man aged seventeen years, and his sister, thirteen years of age. This was a season of deep feeling with the mother. In the midst of weeping she rejoiced as she saw her son take the cross and express his determination to be a Christian. *1LtMs, Ms 9, 1862, par. 17*

Our meetings continued Monday, Tuesday, and Wednesday. On the afternoon of Wednesday, eleven were baptized. Nine of them were the youth. We felt to rejoice in God for this good work. We hope the parents in Wright will continue to labor for their children and will have a care for the lambs of the flock, that with wisdom they may guide their young and inexperienced feet in the narrow way to life. We traveled Thursday afternoon over crossroads, mud, sloughs, and logways. Again I went on foot a portion of the way because the roads were so bad. We traveled all day Friday to get to Greenville. Arrived there before sundown. *1LtMs, Ms 9, 1862, par. 18*

There was but little opportunity to labor for the youth in these meetings. The brethren were scattered and much was to be done for the church, to fully organize them. Yet the one meeting we had for the young was not in vain. They manifested deep feeling and signified their desire for salvation by rising upon their feet. We had freedom in praying for them. *1LtMs, Ms 9, 1862, par. 19*

Tuesday we went to Greenville and my husband administered the ordinance of baptism to seven candidates. The blessing of the Lord rested upon us and upon those who were baptized. We had filled all the appointments out, yet we did not feel free to return home without laboring especially for the young. We decided to remain one

week longer and labor in Orleans. *1LtMs, Ms 9, 1862, par. 20*

We made our home at Brother King's. Our hearts were drawn out for his children. A deep interest was awakened in our hearts for them. While in Orleans not quite a year before, we did not feel free to leave the place until we saw these children interested in their own salvation. A special burden rested upon me for the young. I longed to see them leave the vanity and folly of the world and choose Christ for their Saviour and portion forever. The invitation was given for those who wished to be Christians to come forward. A goodly number who had seemed deeply affected came forward. *1LtMs, Ms 9, 1862, par. 21*

Our hearts were touched to see a young man come forward. He was a son of our esteemed Brother and Sister Howlett of Canada, that we met at a conference in Vermont about three years since, and with whom we formed a happy acquaintance. Sister Howlett arose in that meeting and gave a most stirring exhortation, and spoke of the heavy burdens she had felt for their children. She said her heart was drawn out after them that they might be converted to God and obey the truth. It was the first and last time I listened to her earnest testimony. Her voice is hushed in death. Her form is hidden in the grave. She sleeps in Jesus. I thought if the surviving parent could have been in that meeting and witnessed his son bearing the cross and taking the steps in the way to life, his heart would have swelled with gratitude to God and his lips would have spoken forth His praise. *1LtMs, Ms 9, 1862, par. 22*

We were made glad to see Brother King's three children take the cross and thereby express their determination to be Christians. We sent up our fervent prayers to God for those who were seeking Him and we expect He will answer them. *1LtMs, Ms 9, 1862, par. 23*

Our meetings at Orleans were signally blessed of God. Evening after the Sabbath as we were about to retire to rest, Brother William Wilson's wife was suddenly attacked with cramps in a most distressing manner, and before they could prepare any remedies her muscles were so contracted that no remedies could be applied. The husband entreated us to pray for her. We united together in prayer and in the name of the Lord rebuked the power of Satan and



raised her up and stood her upon her feet. The cramp left her and she walked the room praising God for His mercy and blessing so richly bestowed upon her. She attended meeting with us the next day. Sunday our meetings were especially blessed of God. A deep interest seemed awakened in many minds. *1LtMs, Ms 9, 1862, par. 24*

Monday we journeyed to Ionia and on to Orange (?) about twenty miles to Brother Howe's. We suffered much from weariness. The roads were extremely bad. I attended meeting that evening, two miles distant. Brother Hull spoke to the people and I bore my testimony with some freedom. Tuesday the Sabbathkeepers in the vicinity assembled at Brother Howe's. We dreaded the meeting. Brother Hull was weary, and my husband and myself were sick. We felt unable to engage in labor, and regretted that we had appointed the meeting. Yet in our weariness we tried to do what we could. As we saw how anxious the few who had borne the burden were for help, we entered into labor and forgot our weariness. *1LtMs, Ms 9, 1862, par. 25*

We felt deep interest for the children who were present. This was the best meeting of all we had attended on the journey. Souls were benefited. As Brother Howe saw his children arising and going free, his cup of blessing was full. Brother King seemed to gain new strength and courage as his daughter, who was present, expressed her desire to be a Christian. We breathed in a heavenly atmosphere, and we could speak understandingly and say that the blessing of God has a soothing influence upon the nerves and a healing influence upon the body as well as the mind. *1LtMs, Ms 9, 1862, par. 26*

Early next morning we parted with our dear friends and journeyed homeward. The Lord brought us and our children to our own home in safety after two days' travel. We look back upon our journey with pleasure. We shall never forget the many blessed seasons we enjoyed. *1LtMs, Ms 9, 1862, par. 27*

## Ms 10, 1862

Vision at Battle Creek, Michigan

Orleans, Michigan

November 26, 1862

Previously unpublished.

While in Battle Creek, November 5, some things were presented before me in vision. I was shown the churches in different places. I was shown the people of God in Greenville and other towns. I saw that all was not right, that there was a necessity of all arising and taking hold of the work in earnest. I was shown that some are a great hindrance to the brethren, and their crooked course has been a great discouragement to others who would be right. *1LtMs, Ms 10, 1862, par. 1*

I was shown the case of Brother Merrill, that he had not realized the danger he has been in. I saw that the Cranmer party were a faction, a company like Dathan, Korah, and Abiram, who rebelled. They would not bear the straight testimony borne against wrongs and sin and poisonous indulgences and, like the ancient rebels, exclaimed, "Ye take too much upon yourself, seeing the congregation is holy, every one of them." [*Numbers 16:3.*]*1LtMs, Ms 10, 1862, par. 2*

Satan was the first great rebel and many has he led on to rebel. God, I saw, was not with the Cranmer party, but Satan has had the control of many of them. He works through them and destroys souls. Brother Merrill was deceived by them and drew off from the body. He became bewildered in his views and feelings, and it was not in accordance with the will of God for him to hold any prominent position in the church. *1LtMs, Ms 10, 1862, par. 3*

I saw that Brother and Sister Merrill have been trying to recover themselves from the snare of the enemy. They want to be right, yet they have not realized the corrupting influence of the rebellious party whom they once sympathized with, and how fully they laid themselves open to the attacks of Satan. Their judgment was perverted and their views and feeling are not always correct. Yet if

they cherish the light which shines upon their pathway, [and] humble themselves before the Lord, He will lift them up and strengthen them to endure the refining process, that they may come forth as gold seven times purified. *1LtMs, Ms 10, 1862, par. 4*

You will both have to live very near to God, or pride and the spirit of the world will rule. God's people are owned and approved of Him only when separate from [the] world and living out the truth in its simplicity. *1LtMs, Ms 10, 1862, par. 5*

I was shown the case of Brother Gravelle. His course has been wrong. He has not understood himself, and has not known what manner of spirit he was of. He has ever been forward among his brethren, self-confident, esteeming himself, and has proved a grievous trial to his brethren. He does not yet know the first principles of truth. He has taken hold of the truth, but the truth has not wrought that thorough work in the heart, and been carried out in the acts and life. *1LtMs, Ms 10, 1862, par. 6*

He moves from impulse instead of from thought and judgment. He has not been any help in the meetings, but rather a hindrance. Instead of coming right down into the spirit of the meeting, bearing his own simple testimony and receiving instructions from his brethren, he wants to teach them, and his testimonies are unmeaning and not bearing any marks of the Spirit of God. He seems like one working in the air, grasping for an independence and originality which often makes him ridiculous, and brings such an unmeaning lack into the meeting. *1LtMs, Ms 10, 1862, par. 7*

I saw that he had moved so much from impulse and excitement, and said and acted in a manner to grieve his brethren, and wrong them, and bring a reproach upon the cause of truth, that their patience has become nearly exhausted, and they have considered Brother Gravelle unworthy [of] their confidence and fellowship, unless he should straighten up the past and frankly confess his wrongs. *1LtMs, Ms 10, 1862, par. 8*

Here I saw that they expected too much, for Brother G. moves from impulse and feels strongly and says many things that, after the excitement passes off, he fails to remember. It is impossible for him to recollect his words or acts. Brother G. needs to be thoroughly

converted, and made over new. The grace of God will assist him to overcome if he can be made sensible of his lack, and in deep humility acknowledge it, and then let his brethren counsel and lead him, and in humility and self-distrust rely upon those who have judgment and principle. *1LtMs, Ms 10, 1862, par. 9*

Brother G. has reformed in a degree. He had everything to learn, and to reform in everything. He loves the truth. His judgment has been convinced of the truth [and] fullness of our position, yet he has not practiced the truth he professed. *1LtMs, Ms 10, 1862, par. 10*

The same spirit manifested in meetings and among his brethren he has carried out to a greater degree at home in his family. He has often been overbearing in his family, and ready to reprove and censure when it was undeserved, until his children have despised his undue authority and longed to be [out] from under it. There has been little love and forbearance and but little governing from principle, free from excitement and passion. He must learn to control himself. His wife has had a most hard, discouraging battle before her. She has tried to live [as] a Christian and do her duty, but the course of her husband has been very trying to her; and sometimes she has felt that the brethren and sisters were too hard and severe upon her husband. *1LtMs, Ms 10, 1862, par. 11*

I saw that it was very natural that she should sympathize with her husband, but she must not stand between him and the brethren and shield him from the exhortations and reproofs of his brethren when he errs. There is a great work for him to do in order to be fitted for the kingdom of God. In the first place he must die to self and not let great Mr. Gravelle control, but rather the meek spirit of Jesus. It is his duty to take a very humble place among his brethren and not be given to so much talk and use such lofty expressions, but with humility talk nothing that even a child could not understand. *1LtMs, Ms 10, 1862, par. 12*

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

vss. 19, 20. *1LtMs, Ms 10, 1862, par. 13*

Brother Gravelle is too often puffed up and deceived in regard to himself. I saw that his only safety was in being humble enough to receive the advice and counsel of his brethren, and being led by them, and be meanwhile making strong efforts to correct his wrongs. He must obey and live the truth, carry it out in his life, and reform; commence like a young convert, guard himself on every point, [and] try to make home cheerful and pleasant for their children. *1LtMs, Ms 10, 1862, par. 14*

Brother and Sister Gravelle should unitedly take hold of this work, have things more in order in their house, be neat and tidy, and with much forbearance work for their children. *1LtMs, Ms 10, 1862, par. 15*

I saw that some have taken sides with Brother Gravelle when he has been reproved, and have been foolish enough to sympathize with him in his wrong. This is a sure way to blind his eyes to himself and ruin him. Those who do this do not know what they are doing. Such must stand out of the way and let that censure rest upon individual wrongs that God designs should rest there. But Brother Gravelle's organization is such [that] he deserves the pity of his brethren. He has almost everything to overcome and a busy devil to tempt him and to take advantage of his weakness. His brethren must help him. Their watchcare may save him from death, and his soul is precious. *1LtMs, Ms 10, 1862, par. 16*

Brother Gravelle, I saw, must forever give up the idea of instructing his brethren. He has been deceived in many things, and thought that he could teach others. He needs continually that one should teach him. He has been deceived in thinking that he has had special light from God, special instructions from heaven given directly to him. *1LtMs, Ms 10, 1862, par. 17*

God would not entrust anything very precious to his keeping, for he would make a wrong use of it and with it dishonor the Giver. God has never chosen him to preach to others. He has been a sadly deceived man, almost entirely unacquainted with the leadings of God's Spirit. He would just as soon call evil good and good evil on account of his blindness. If a company visits him, he cannot judge

rightly in regard to them. Those whom God has the least to do with, he thinks understand much of the Spirit of God.*1LtMs, Ms 10, 1862, par. 18*

Unless he takes hold of the work in earnest to get right, he will fail—fail of heaven, be weighed in the balance, and found wanting. He has a work to do at home, and it is all that he can do to redeem the past, to undo the evil he has done in his family by his passionate temper and by his constantly reproving, constantly censuring, until he has provoked his children to wrath.*1LtMs, Ms 10, 1862, par. 19*

[P.S.] Brother Maynard, please retain this in your possession.*1LtMs, Ms 10, 1862, par. 20*

E. G. White

I wish I had time to copy this and to send all that was shown in regard to others that have been wrong, but I must send this to you poorly written with poor pen and ink. Do what you can with it. I will send the remainder when I have time to write it. Please read this to the church. If Brother Gravelle wishes a copy, he can copy and you retain the original to refer to if wrong impressions are received in regard to any portion of it. E. G. White*1LtMs, Ms 10, 1862, par. 21*

## Ms 11, 1862

Regarding Elder J. H. Waggoner

NP

c. 1862

Previously unpublished.

I have been shown the cases of several of our ministering brethren, and from what has been shown me there is a very great lack among ministers. Quite a number of our preachers have companions who are unconsecrated to God, who lack religion, and some are Satan's agents. He works through them to destroy the influence of their husbands, and in almost every case because of the wife, the husband permits himself to be influenced and hindered in the work the great Head of the church has assigned him. Her inclinations he must gratify; her will carry out, whether it is for the advancement of the cause or a detriment to it. Ministers who will be thus influenced have not an eye single to the glory of God. They can be drawn this way or that just as Satan pleases. All he has to do is to operate upon the feelings of the wife and then through her the husband can be brought where he can lead and govern. These backening influences make the minister weak, easily controlled by a wrong influence. I saw that if we had men to preach the truth who lived for God and devoted their lives to Him, the cause and work of God would be far in advance of what it now is. *1LtMs, Ms 11, 1862, par.*

1

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

believing what she says and acting upon it. She has so often made her complaints against her brethren which were utterly false, yet the cause must be wounded continually by such persons because their husbands permit themselves to be influenced by them.*1LtMs, Ms 11, 1862, par. 2*

The work of Brother Waggoner in Iowa was not a good one. He was exacting; he sought to measure all by a rule which he did not fit but came far short himself. He judged cruelly in Marshall, tore things to pieces there and nearly destroyed the few souls there by his overbearing, crushing spirit. Brother Waggoner's labors are worse than lost until he begins to work upon an entirely different principle and confides less in his own ability, has less confidence in himself as being capable of managing, and is kindly considerate of his brethren.*1LtMs, Ms 11, 1862, par. 3*

Bro. Cornell has erred in Ohio, greatly lacked judgment. Brother Hull has almost fallen. He is sedate and grave in the pulpit but is a boy out of the pulpit. He lacks true godliness.*1LtMs, Ms 11, 1862, par. 4*

Where is the burden for souls? Where is the weeping between the porch and the altar, crying, "Spare Thy people Lord, Spare Thy people Lord"? [*Joel 2:17.*] Chosen men were anciently appointed to take the care and burden of the temporal necessities or business matters of the church. What for? "But we will give ourselves continually to prayer and to the ministry of the Word." [*Acts 6:4.*] The result was the Word of God increased and the number of disciples multiplied. If the ministers were more faithful and godly, God could work for them in great power. Ministers are not to laugh and joke with the young but to be ensamples to them, that they may follow Christ as they themselves who preach to them the way of salvation follow Him. Ministers are not to be led by their wives but are to lead and instruct them, and the wife should, if she has one spark of the love for souls, ever set aside her will, her desires, and her way, and let that will and pleasure of hers be ever governed by the will of God. Hers should be a life of continual submission.*1LtMs, Ms 11, 1862, par. 5*



## Ms 12, 1862

### Testimony Regarding the Wager Family

NP

Circa 1862

Previously unpublished.

I was shown that a heavy cloud hangs over Bro. Wager's family. I saw that Bro. and Sister Wager's example is not what it ought to be. They have not that high sense of God's requirements they should have. They have not been devotional, and in their conversation, words, acts, and in all their deportment, exemplified the life of Christ. *1LtMs, Ms 12, 1862, par. 1*

They have not understood their duty to their children. They have not fully understood to what evils they were exposed and how carefully they must be shielded from temptation peculiar to youth. Satan is constantly pouring in upon and around our children a flood of darkness and evil, to corrupt and poison their minds. *1LtMs, Ms 12, 1862, par. 2*

Parents should be on their watch continually to cut off this current of evil. They cannot roll back the heavy weight of evil Satan is pressing in upon our children, in their own strength. By earnest prayer and living faith they can do much. They should not cease to do their part. By firmness and continual watchfulness and prayer, great victories will be gained. *1LtMs, Ms 12, 1862, par. 3*

Brother and Sister Wager, you have not done your duty to your children. You have not realized the responsibilities resting upon you. You are not clear in the sight of heaven. You have not given your children that religious education you should have given them. In the morning your first thoughts should be upon God. You should not make your worldly labor and your own interest your first business. You should feel the necessity of prayer as much as did Daniel. He prayed in the morning, at noon, and at night, and ceased not even when he was threatened with death. *1LtMs, Ms 12, 1862, par. 4*

Before leaving the house for labor, all the family should be collected and taught to respect and reverence the hour of prayer, and then should the father, or the mother (if the father is absent), with humility and a heart full of feeling, with a sense of the temptation and dangers before themselves and their children, plead fervently before God that He would keep the children entrusted to their care and preserve them from evils to which they would be exposed through the day. By faith bind these children upon the altar, committing them to the care of the Lord. Ministering angels will guard these children who are thus dedicated to God. If these children are left to Satan's power all through the day, evil will take firm root in the heart. *1LtMs, Ms 12, 1862, par. 5*

It is the parent's duty morning and night, by earnest prayer and persevering faith, to make a hedge about their children. And then patiently instruct them kindly, pityingly, teach them to live in a manner that they may please God. Keep the fear of God ever before them. You have too many times corrected your children severely and in impatience. You have not reasoned with them and wept over them and prayed for them as you should. Impatience in the parent begets impatience in the children. Passion begets passion and stirs up all the evil in the child's nature. Continual whipping only hardens children and weans them from their parents. You have both managed your children all wrong. You have not given them a school education or a religious education. Neither of these should have been neglected. *1LtMs, Ms 12, 1862, par. 6*

Children's minds will be active. If not engaged in duty and occupied with books and diligent labor, they will be filled with mischief. The soil of the heart, uncultivated but neglected, will be producing a plentiful crop of weeds. Satan is not idle and he will be sowing corrupt and evil seed in the soil so well prepared for corrupt seed to flourish. While the parents are asleep, Satan is awake and sowing thorns which will take root, grow up, and yield a bountiful crop without culture, and will crowd out the precious plants. *1LtMs, Ms 12, 1862, par. 7*

Children need to have a watchful eye over them constantly. They should be supplied with useful and interesting books. It is a sin to suffer children to grow up in ignorance. The minds of our children

must be devoted and made as intellectual as possible. The mind left to itself, uncultivated, will be generally low, sensual and corrupt.*1LtMs, Ms 12, 1862, par. 8*

Brother and Sister Wager, you have both been asleep as to the corrupting influence of the devil and his peculiar power and control of the minds of youth and children. Parents should watch the going out and the coming in of their children. They should instruct them. It should be line upon line, and precept upon precept, here a little and there a little. A parent's duty is never done. They should never be off their guard. It is their duty to know where their children are and what company they are in every time. It is the duty of parents to choose the society for their children and hold with a firm yet gentle, loving, power their control over them.*1LtMs, Ms 12, 1862, par. 9*

You commit sin every time you speak and act impatiently to your children. You sin every time you correct them in anger. Never correct them until you can first reason with them and show them their wrong and sin. Then show them they have not only sinned against you but against God. With your heart subdued and full of pity and sorrow for your erring children, pray over them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty for their good that they may not be left to grow up in sin and wickedness. Oh, how little of this work have you done! How little have you felt burdened and distressed on the account of your children! How little have you agonized with God in their behalf for their salvation. Can it be that you dare raise children as you have and then feel so little responsibility in regard to their religious training? Can it be that you are bringing children into the world to be destroyed by the seven last plagues?*1LtMs, Ms 12, 1862, par. 10*

The recording angel writes every impatient, fretful word either of you utter. Every neglect on your part to talk with your children and show them the sinfulness of sin and the evil and result of a wrong course, the angel marks [as] a spot upon your Christian character. All our acts are recorded whether they are good or evil. [For] every unguarded, careless word spoken before your children, foolishly or

in jest, and your words [that are] not chaste and elevated but corrupt, a dark spot is placed against your name. In order for you to control and govern your children with success, you must first have perfect government, perfect control, over yourselves. You must first subdue yourself, have your words and the expression of your countenance, and the tones of your voice, in perfect submission and control; then can you with success govern and subdue your children. Those who overcome will be without spot or wrinkle or any such thing. *1LtMs, Ms 12, 1862, par. 11*

Brother and Sister Lindsey have had exalted views of you. They have appreciated you above your true worth. Sister Lindsey thought you were just the man the church needed to go ahead and lead. That family felt a special interest for you, and they discommoded themselves to work for your interest. They expected that you would be a great help to them in spiritual matters, that your life would be a good example before their children. But [the true state of] your Christian character has been more fully developed and they find that you are not what they thought you to be. Their hopes and their expectations have been cruelly disappointed. *1LtMs, Ms 12, 1862, par. 12*

You have felt jealous of Brother Lindsey's family. Your feelings have been envious and bitter. You have both been exalted and manifested a spirit of independence entirely unbecoming a humble follower of Christ. *1LtMs, Ms 12, 1862, par. 13*

You have been wrong. You have not had occasion to feel as you have. You have imagined and guessed at matters and taken it for granted that it was so when the only foundation was your imagination. You have been very sensitive, easily touched, easily embittered. A hint, a word, whether it had reference to you or not coming from Brother Lindsey's family has led you to think they were watching you or dictating to you. You would become inflamed at once. Your feelings would be stirred up, your jealousy would grow strong, and by thus giving Satan control over you, you entered a wide field of temptation. *1LtMs, Ms 12, 1862, par. 14*

The purpose of Brother Lindsey's family has been to take a correct and straightforward course, which has often been a rebuke to your

loose way of living; and then jealousy, evil surmising and envy has come in and made you very miserable. I was shown that sin does not appear to you as sinful as it is. The course your daughter has pursued has been a grief to you. She has scattered her ways to strangers. She has greatly sinned. Harrison Smith has doubly sinned and has fallen. His case was shown me darker than midnight. A heavier sin rests upon him than that of breaking the seventh commandment. He has violated more than one precept of the decalogue. A fearful retribution awaits him. He has sought to cover up and hide his sin, but God's eye has noticed it all. All is written in the book, even the most secret works. Even the thoughts of his heart are written. He and Sarah have agreed to cover up and to pass on smoothly as though no great wrong had been committed after all. His heart is corrupt, his hands are unclean. He is a guilty man. They have brought a stain and a heavy reproach upon the cause of God. Better would it have been for them both to have had a millstone hung about their necks and they cast into the depths of the sea. *1LtMs, Ms 12, 1862, par. 15*

God's anger has been kindled against you because you have daubed yourself with untempered mortar. You have whitewashed over this matter and lightly regarded this heinous sin, because you did not show your disgust and horror on account of it. You are unfit to take any leading, responsible position in the church until you entirely reform and view sin and sinners from altogether a different standpoint than you ever yet have done. *1LtMs, Ms 12, 1862, par. 16*

God's anger is kindled against you because you call darkness light and light darkness. You seek to make it appear that evil is good. You would permit those sinners to come into the church. One sinner in the camp of Israel anciently did much harm. All Israel suffered the wrath of God on account of Achan, who coveted and hid a golden wedge and a Babylonish garment. *1LtMs, Ms 12, 1862, par. 17*

The armies of Israel were driven before their enemies and there was a great slaughter. This one man's sins cost the lives of many of the children of Israel, and when he was searched out he was destroyed without mercy. *1LtMs, Ms 12, 1862, par. 18*

If Mr. Smith and Sarah seem to repent, the church should not be cursed by their being in it. Let them remain outside, and if they can repent, live a life of continual repentance. But he should have no part in the church privileges. He has added sin to sin. He has put on a bold front, a brazen face, to drive matters through. He has deceived. He has told falsehoods and made it appear as though, after all, his course has been righteous. But in time unless he becomes too hardened, his conscience will be so weighed down under a sense of his heaven-daring crimes, that death will be desired rather than life. Up to a certain point he did well. He had a faithful care of Sister Smith. If he had only waited and continued true to her and borne his burden cheerfully, as long as God saw fit to spare her life, his would have been a reward. But Satan took advantage of him. Your daughter was not discreet and modest and reserved. Her thoughts and mind were directed in the wrong channel. She had been overcome very easily before and therefore was prepared to act the part Satan would have her again. Mr. Smith tempted and [she] did not resist, and then comes the dreadful work, the acts which heaven has faithfully recorded. He knows of what he is guilty. He knows to what I refer. *1LtMs, Ms 12, 1862, par. 19*

Your children, Brother and Sister Wager, have not been prospered. God's blessing has not attended them. You have not done all your duty to them. How will you answer for them before God? What plan can you make? What excuse urge? *1LtMs, Ms 12, 1862, par. 20*

You should never neglect to pray with and for your children morning and night. You should bring them to God in the morning and entreat the mercy and care of the Lord to be over them through the day. At night you should gather them around you and make confessions for them to God and should plead with Him to forgive their sins and wrongs through the day, which they have committed against Him. *1LtMs, Ms 12, 1862, par. 21*

If it was necessary for Daniel to pray three times a day in order to have strength to resist the corrupting influence of the king's court, it is necessary that fathers and mothers should pray even more than Daniel to be preserved from the corrupting influence of this evil age. *1LtMs, Ms 12, 1862, par. 22*

We are amid the perils of the last days and we must watch continually and pray unceasingly. It is out of reason now to joke or sport. You are not careful of your words and acts. Your life is not circumspect and elevated. You come down from the dignified, holy position your profession and faith require you to occupy. *1LtMs, Ms 12, 1862, par. 23*

You have had years to obtain an experience in the truth and the work of God, but you have made but little progress. Your influence before the young has not been what it had ought to be. Your words have not been seasoned with grace. You have led the young into temptation by your example. You have not watched to shield them from every injurious influence, but have been like a boy among boys. *1LtMs, Ms 12, 1862, par. 24*

You can pray and talk in an acceptable manner, but you lack corresponding fruits. Your influence does not tend to the glory of God. *1LtMs, Ms 12, 1862, par. 25*

Brother Lindsey's family have had exalted views of Brother Wager's Christian character. They have been disappointed. You have given them occasion to feel hurt in regard to your course. They have tried to do right, but in some instances the young men have spoken and acted unadvisedly. They failed on account of your lack. Had you been right and acted and talked according to your profession, they would not have been led astray by your influence. You have at times descended to the level of the unbeliever. Your life has not been well ordered before the Lord. Your example before unbelievers has not been worthy of imitation. You have not let your light so shine before men that they, by seeing your good works, would take knowledge of you and be led to glorify your Father which is in heaven. *1LtMs, Ms 12, 1862, par. 26*

You have both of you a great work to perform. There is a great work before your children. No one can do this work for you. You must lay hold [on] it resolutely yourselves and make thorough work for eternity. *1LtMs, Ms 12, 1862, par. 27*

# 1863

## Letters

### Lt 1, 1863

Friends at Home

Monterey, Michigan

January 12, 1863

This letter is published in entirety in *20MR 145*.

Dear Friends at Home:

We arrived here safe the same evening we left home. A part of the road was very rough, and where it was sandy it was as good as it ever was. But the journey nearly used me up. James stood it well and attended meeting the same evening. Preached twice yesterday. We meant to stop at Otsego but we feared a storm. The next day we expected to stop at the D's [Days?], but they had all left for the meeting so we did not stop anywhere until we arrived at Monterey. At noon we stopped in the old spot to feed the horses and to eat our lunch. Sabbath morning I was lame and sick with cold. Sister Jones packed me and I felt better and went to meeting. There is quite an interest here, but Brother Lay is waiting for this letter and I must draw to a close. *1LtMs, Lt 1, 1863, par. 1*

Lucinda, I forgot to tell you when at home not to sew. You can't do the house work and run the machine without overdoing, and just let the things go. They will none of them suffer till I get home. Don't try to do too much, I beg of you. Take good care of the children. Help them all you can to watch. Encourage them and lead them along. I think more of this than all the work you can do. Just let Sister Hewitt have the boys' pants, if they really need them, to take home and make. Don't tax your strength too much, but care above all things for the eternal interest of my boys. *1LtMs, Lt 1, 1863, par. 2*

I left some lozenges in a napkin upstairs on the table. I want them



much. Please send them. And if the boys have eaten any of them, please look in that black trunk and get a few more and put up for me. They are in a black tin trunk of mine. Please send my boots and my cape, and Willie's little sack that you colored, for Frankie Jones. *1LtMs, Lt 1, 1863, par. 3*

I will write the boys and all of you when I have time. Love to them, Lucia, and William and yourself. *1LtMs, Lt 1, 1863, par. 4*

**Lt 2, 1863**

Cornell, Brother

Battle Creek, Michigan

January 20, 1863

Portions of this letter are published in *5MR 436; 11MR 352-353*.

Dear Brother Cornell:

I have not yet seen the letter you have written to Angeline, but we have sent for it and it will soon be here. I have heard all the substance of the letter from Brother Loughborough and Uriah. Angeline has just come in and read the letter from Brother Cornell. I am astonished and alarmed. If I should be at Waukon, I should be compelled to rebuke the manifestations in the name of Jesus Christ of Nazareth. Is it possible that Paris people have not learned enough of fanaticism yet? I do think the persons you mention, and all who receive their light, have not yet learned the voice of the true Shepherd. *1LtMs, Lt 2, 1863, par. 1*

In [Testimony] No. 9 you will see a note in regard to the East. I was shown that, as God revived His work, those who had formerly been in fanaticism would be in danger of crediting their impressions and feelings, and the devil would use them to push poor souls into the fire. Satan used some as long as he could push souls into the waters (into cold formality), and then when he has accomplished all he wishes in that direction, he will give them a blind zeal and lead them to be moved by feelings and impressions, and through them will push souls into the fire to be consumed by fanaticism. The Paris people have been first pushed into the fire, next into the water, now again into the fire. *1LtMs, Lt 2, 1863, par. 2*

My soul is sick and discouraged in regard to those who have been so long rebellious in Waukon. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." *1 Samuel 15:23*. Souls in Waukon have rebelled and stood fast in their rebellion, and very recently they have professed to see themselves, and their stubbornness is changed to a spirit of witchcraft or

divination. I call upon all who have the cause of God one particle at heart to rise in the name of the Lord and put down the manifestations among them. *1LtMs, Lt 2, 1863, par. 3*

In the last vision I was shown that some in Waukon were just beginning to see themselves, but they had been in the snare of the devil so long, and been influenced by evil angels so many years to resist the testimonies God had sent them, that they could not recover themselves from Satan's snare at once; and that such ones would have to walk in deep humility, and live a life of continual repentance, before they could redeem the past. I saw that their former experience has been so dark and evil that they had not discernment enough to know the work and spirit of Satan. They would as soon call darkness and error light, and reject the true light and think themselves very near to God, when Satan was controlling them. Therefore it was not safe for them to follow their own judgment or to attempt to lead or dictate in the least. But they must submit to do what their stubbornness has made exceedingly difficult for them to do—be led by the judgment of others who have been true to the cause of God. *1LtMs, Lt 2, 1863, par. 4*

I saw in my last vision that Waukon was not the place for John; that the churches should not take hold to help him until he cut entirely loose from the farm in Waukon, for their means might as well be buried as to be given to him in his present condition. I saw that he had been in perfect bondage to his uncles and had tried in every way to please them. A continual fear of his uncles has been upon him. He has scringed and crippled and has been hypocritical in some things to meet the wishes and wants of these ungodly, worldly uncles. *1LtMs, Lt 2, 1863, par. 5*

I saw again that it was not safe for John to be in Waukon for other reasons. Satan has used a few women to keep him bound there and through their influence he has made efforts to present the truth which had much better not have been made, for John was in complete bondage at the time he made the efforts there. He did hurt, more hurt than good, and I saw that Satan would work in various ways through those who had been as agents or mediums for Satan to keep John in Waukon. And as John was led to Waukon through a spirit of rebellion, he never could be free till he left that

place and cut loose from that farm entirely and had no connection with Waukon or any temporal interest there. Then the church at large could take hold with interest to do for John. Until then they had no duty to do more than just meet his present wants and requite him for his present labor. *1LtMs, Lt 2, 1863, par. 6*

I have not the least confidence in the manifestations in Waukon. I saw [that] John should not go to Waukon to remain there. These manifestations say he must come to Waukon. I saw in the last vision that Mother Andrews was pushing through the darkness to get into light, and that rays of light were penetrating the thick darkness even to Father Andrews. I saw how long God had borne with his rebellion and his crooked refusal of the light given through visions; yet I saw that Jesus our Advocate yet invites him to come. *1LtMs, Lt 2, 1863, par. 7*

The manifestations place Father and Mother Andrews in a hopeless condition, or nearly so. Here is the same old rejecting, casting-off spirit manifested in Paris years ago—the Jesse Stevens spirit which led him at last to put an end to his own existence. *1LtMs, Lt 2, 1863, par. 8*

This work which you think may be of God is directly from evil angels. Beware of it. Resist it. Be afraid of it as you would of a rattlesnake. We will not give it the least quarter. *1LtMs, Lt 2, 1863, par. 9*

Only in the last vision I was shown Calvin Washburn in total darkness. He had no interest or energy in holy things. He did not know the first principles of the truth. He had not manifested any faculty to obtain or secure earthly goods, neither had he any interest to secure the heavenly treasure. I saw that unless there was an entire reformation in him God will not entrust him with the true riches. *1LtMs, Lt 2, 1863, par. 10*

I have written in great haste, in great earnestness, for I feel that the case demands a speedy and severe remedy. Be assured that God will not use individuals who have traveled much in darkness to direct and teach His children. These are perilous times. God works through those who have walked carefully and in humility before Him; those who have been true; those who have moved

understandingly and in His fear.*1LtMs, Lt 2, 1863, par. 11*

Again I exhort those in Waukon who have been rebellious to save their own souls, and it will be all that they can do, and all that God requires of them.*1LtMs, Lt 2, 1863, par. 12*

In haste.*1LtMs, Lt 2, 1863, par. 13*

Please read and send John Andrews and me a copy immediately.*1LtMs, Lt 2, 1863, par. 14*

**Lt 3, 1863**

King, Brother and Sister

Battle Creek, Michigan

March 2, 1863

Portions of this letter are published in *2Bio 95*.

Dear Brother and Sister King:

While conversing with Sister King I felt grieved to see not that change in her feelings I might expect after the testimony which I wrote and sent her. She thinks that her course has been about right when it has been very faulty. That which had been shown me in vision came so plainly to my mind [that] I cannot forbear writing out more explicitly that she may more fully understand her case. *1LtMs, Lt 3, 1863, par. 1*

I was carried back in the past to your marriage. I saw that Brother King could have obtained a younger and more capable woman, but his study was to obtain a person who would fill the place of mother to his children. He thought he chose for the good of his children one who would be affectionate and tender and kind to his infant flock. But his expectations have not been realized and his disappointment has been most bitter. *1LtMs, Lt 3, 1863, par. 2*

Sister King, from the first your interest has been separate from your husband's. You have felt thus: that which belongs to my husband is mine, and that which belongs to me is my own. Your interest has ever been more with your relatives than with your husband and those poor motherless children. You have been extremely selfish and penurious. This is a trait of character with your relatives. Your mother, but more especially your brother and sister, are wrapt up in their own interest. This is a miserable spirit. You have cherished it, and it has been one cause of shutting love and harmony from your family. *1LtMs, Lt 3, 1863, par. 3*

Your husband possesses a noble, generous heart. He has suffered much and been much annoyed with the extreme selfishness which

you have exhibited, and yet he has not realized it half as bad as it is. God's frown is upon it. Angels of God flee from the presence of those who possess it. *1LtMs, Lt 3, 1863, par. 4*

This selfish spirit you brought into the family with you, and have kept up a separate interest. You were indulged in your childhood. You were allowed to fret and scold, and if a little ailing, to complain. At such times you have been waited on and petted. And now it is natural to complain and fret and to draw all the sympathy to yourself; it has become second nature. *1LtMs, Lt 3, 1863, par. 5*

You knew that you were totally unfit to take charge of motherless children, for you had no love for children and were very easily annoyed by their childhood merriment. You permitted your husband to be deceived in you, and through a misplaced confidence he gave you his heart. Then if you had tried to act a mother's part and cherished a love for those dear children, and been patient with their childhood waywardness, you would have filled an important place and been esteemed by all, and in the end obtained a rich reward. You have taken a course which God hates. You have never taken those children into your heart. You commenced to care for them as though it were a drudgery, a task which nobody understood or could ever understand. *1LtMs, Lt 3, 1863, par. 6*

You have been at times situated inconveniently where it was highly necessary for you to exercise patience. You professed to be a Christian, your husband a perfect unbeliever. But you could not bear the least trial of your patience. Unless everything moved just so smoothly you were agitated and angry and brought a cloud, dark and heavy, over the household, and any place was preferable to your presence. *1LtMs, Lt 3, 1863, par. 7*

You have mourned over your lot and over the trials of married life, and have sometimes advised those who were unmarried to remain so while free to keep so. Oh, if you had only done as you have advised others it would have been a mercy to more than one! The happiness of five were depending on the course you might pursue. But instead of making your husband and children happy, the most you thought of was yourself. You have made them very unhappy and miserable. The children could not love you; you gave them no

chance to do so. *1LtMs, Lt 3, 1863, par. 8*

Your husband has tried to make the best of everything, but your course has told upon his even temper, and upon his strong affections, and he has been in a measure alienated from his children through your influence. Yet he did not realize it. You have pursued a course toward his children which he never should have suffered. He has borne with your fretfulness and complaining until forbearance ceases to be a virtue. Now he should be decided that no fretfulness, censuring, or complaining should be indulged in to his children. Unless this is overcome now it never will be, and Sister King will have no part with God's people, no home in His heavenly kingdom. God cannot take you to heaven as you are. You would mar that peaceful, happy place. *1LtMs, Lt 3, 1863, par. 9*

What can be done for you? Do you design to wait until Jesus comes in the clouds of heaven? Will He make you all over new when He comes? Oh, no. This will not be done then. The fitting up must be done here; all the hewing and squaring must take place here upon earth, in the hours of probation. You must be fitted up here, the last blow must be given here. When Jesus takes His place on the great white cloud, He that is holy will be holy still and he which is filthy will be filthy still. His reward is with Him to give to every one according as his works shall be. Now is your time to get ready, to make haste and repent, and seek meekness and righteousness, that you may be hid in the day of the Lord's anger. Now is the time to search your heart and to rid yourself of your supreme selfishness and covetousness. It is time for you to possess nobleness of soul. *1LtMs, Lt 3, 1863, par. 10*

Your supreme love of self has led you to spare yourself and suffer the heavy burdens to come on Lucia when she was a mere child, and at the very time when she needed the greatest care to establish a good constitution. The seeds of disease were in her system, therefore she needed the most careful attention to help her overcome that which has threatened to carry her to an untimely grave. Lucia has been suffered to go beyond her strength for years. When she has complained of sickness or of suffering you have sometimes charged her, sensitive child that she was, of complaining to get rid of work, that you thought she complained



more than she needed to, that she was not as bad off as she represented. *1LtMs, Lt 3, 1863, par. 11*

I heard in vision the very words spoken: "You are as well as I am. You are as able to work as I am. You do not feel any worse than I do." You were ever referring to yourself as a criterion, as though no one could feel any worse than yourself. You have never realized how hard Lucia has worked, and she never has received credit for the amount of labor she performed. *1LtMs, Lt 3, 1863, par. 12*

Your health was not good; yet it might have been better if you had possessed fortitude and self-denial to have broken yourself of habits indulged in from childhood. Had you risen early in the morning and superintended your household matters as every mother should, your health would have been better. You have indulged yourself in the injurious habit of spending the very best hours in bed. If you had risen earlier you would not have felt so languid and weak. Often, mornings, Lucia has arisen after passing a restless, painful night, to do that which you ought to have done. *1LtMs, Lt 3, 1863, par. 13*

Self has been your highest consideration. Lucia's strength has been taxed to the utmost. You have sometimes pitied her, but have pitied yourself three times where you did her once. She was far less able to endure hard labor than yourself, but she was left to do it. God has noticed these things. You have a faculty that Lucia has not, of calling attention to yourself and enlisting sympathy. Hours of suffering she has endured without a murmur, when if you had suffered half as much you would have had much to say about it and would have done nothing at all. *1LtMs, Lt 3, 1863, par. 14*

Lucia's lot has been hard. Her father has been like one asleep. His eyes have seen some things which have caused him sorrow, but his eyes have not been half opened. He should, above all things, have looked out for the interest of his only daughter. He did not reflect and realize how lonely he should be without her. She is a sunbeam in his path. He should have known that the burdens came too heavy upon her frail constitution, else she would not have suffered so much. *1LtMs, Lt 3, 1863, par. 15*

You, Brother King, have let the statements of your wife sway your

judgment. She has enlarged upon and swelled her own labor, while that of your daughter has been often represented to you as small, light, that which she could do without injuring her. You have felt alarmed at times, but as often efforts were made to make you see that your fears were groundless. These efforts of your wife have proved too successful. It should not have been so. You have not known half of the sadness and suffering Lucia has borne. It was your duty to have had a sharp lookout for these things and not be pacified so readily. It was for you to say what course your daughter should pursue—your only daughter, left you by a tender wife and mother, whose whole interest was for you and her children, one whose heart was wholly yours, one who never caused you a moment of sadness, one who never gave you a harsh or fretful word. Lucia is a type of her mother. *1LtMs, Lt 3, 1863, par. 16*

Your children have not been properly cared for. Your present wife has been close and has stinted them. She has begrudged them good and abundant clothing. Especially has Lucia been neglected in this respect. Her wardrobe has been kept scanty and poor. Everything desirable to your wife has looked too good for Lucia. I saw her looking at things brought into the house which might have made Lucia comfortable and which she actually needed. She knew Lucia needed those very things. She held up these things, examining them, and finally decided to keep them for herself. *1LtMs, Lt 3, 1863, par. 17*

Lucia is a sensible girl. She felt the injustice of these things and has wept over them in secret, but made no complaint to her father or anyone. Lucia richly earned treble what she had, and even if she had not worked so hard, even if she had not been as patient and submissive as she has, as a daughter she was entitled to a liberal supply. But I saw that she had borne burdens which persons who are much older would shrink from. Had Lucia gone out to work in any family among strangers and labored as she has at home, she could more than have supported herself and supplied herself with a liberal wardrobe. *1LtMs, Lt 3, 1863, par. 18*

But she has done what she never should have done and has been overtaxed. She has not been an equal sharer in privileges with her present mother. Instead of her mother denying herself of privileges

of visiting and attending meetings at a distance from home, and for Lucia's encouragement had her go occasionally with her own father, if one must stay at home, it has generally been Lucia. The mother claimed all the privileges and Lucia has had but very few privileges or bright spots in her experience. There has been an astonishing selfishness manifested in this. She has been left to take the care at home when her mother was enjoying privileges that Lucia was a stranger to. *1LtMs, Lt 3, 1863, par. 19*

Sister King, your constant complaining has shut out all room for Lucia to tell when she did suffer, and has shut away from her the sympathy she ought to have had. Such exhibitions of selfishness are alarming. I was compelled to enter into your family and was shown things in vision which had transpired. I have heard you and Brother King in conversation. I have heard the very words which have been spoken between you. I have seen the passion and rage which you exhibited because your course was censured. Then I have seen Brother King in the deepest perplexity. He hardly knew what course to pursue. He has wished himself alone again with his infant flock. *1LtMs, Lt 3, 1863, par. 20*

While you have talked and acted as though it were a great task to have the care of those children, and as though it was a great condescension in you to come into the family, you looked only on one side of the matter. You have not seen your course of injustice and selfishness. You have not seen that the family have been greater sufferers than you. You have never known how much misery you have caused. You have never thought that the family would have been far better off if you had never entered it. Your course has driven one son from his home to the army. And yet you justify yourself and think you are about right. May God give you true repentance before it shall be too late. *1LtMs, Lt 3, 1863, par. 21*

Brother King, you have been greatly perplexed at times to know just what to do, and to save a storm have let your wife have her own way in many things. This would be excusable, somewhat, in you if you alone were concerned in the matter, but when your children are brought into the account, when you know they must be affected by the course you pursue, then let the consequences be what they may, you should act for the good and for the interest of your

children. You should take a firm, decided course when you know that you are right, and act the double part of father and mother to your children. *1LtMs, Lt 3, 1863, par. 22*

There has been but little union and harmony in your family. There never can be a true state of feeling of love and union until there is a decided reform in Sister King. She has not been willing to see herself and there can be no reform until she does. She is constantly striving to save herself from censure and to make her case good when she ought to feel that she has been all wrong and should feel true repentance for the evil she has caused. As Brother King's eyes are opened he will do his part to correct the evil which has existed in his family, which has nearly ruined his children. *1LtMs, Lt 3, 1863, par. 23*

If Sister King remains as she has done, justifying her course in almost everything, criminating others, there will be a greater variance than there has ever been yet between them. She must see her course as it is and confess her wrong course, her selfishness, her covetousness, and overcome these things, redeem the past, and cherish a noble, generous spirit. Be benevolent and kind to the children. *1LtMs, Lt 3, 1863, par. 24*

I would that she could see how heaven has regarded her course. All such things God hates. Would that she could see how angels of God have regarded these motherless children. Angels have been commissioned to have special charge of them and to efface the impressions her influence was making upon them. How tenderly have these angels watched to preserve the affections of the children that they might not wither, and to preserve their noble qualities that the fine feelings of the soul need not die. If anything could move Sister King, such a sight would move her, and her course would be arrayed before her just as despicable as it is. She would see how she had repulsed those dear children whom she should have taken close to her heart. She would see how harshly she has dealt with their young and sensitive natures. *1LtMs, Lt 3, 1863, par. 25*

She has been willing and even anxious that others should think that she had a hard lot, that she had taken upon herself a great burden.

The most of her unhappiness she has made herself by her own fretful, peevish disposition. She talks too much, gets easily excited, talks just what comes into her mind, follows her feelings instead of governing them, controlling them by obtaining the Spirit of God to help her in the work. She creates confusion by so much talk. *1LtMs, Lt 3, 1863, par. 26*

She has supposed she had trials but she is unacquainted with real trials. She has manufactured trials for herself. She has a noble, kind husband, a good house, and everything she needs. Yet she is often unhappy because she makes herself so by ugly traits of character. She would not be corrected in these things. God calls upon her now to reform. Will you take hold of this work in earnest, and act as though you had something to do? If you see yourself as God sees you, you will make haste to separate these evils from you. When you have a sense of your true condition, hours which you spend in bed in the morning will be spent in humble, fervent prayer before God for grace to help you to reform. *1LtMs, Lt 3, 1863, par. 27*

Before I saw you last I had strong hope that you had reformed. I am disappointed. I thought Lucia's sickness would have a tendency to open your eyes to see how frail the poor child was, and I expected you would feel deeply when you came to see her, that you would feel reproached for your course toward her and the lack of care you have had for her. But from remarks you made in regard to Lucia, I judge you are either entirely blind or utterly incapable of feeling. You remarked that your conscience was clear in regard to Lucia, that you had not made her work hard. I have thought you could not be honest or that your conscience was seared and you were past feeling, for if your conscience did not condemn you, you must be past hope. You cannot mend a wrong till you see it and feel it. When you spoke depreciatively of Lucia's labor in the house, and that Lucia had done nothing to hurt her, that the washings were not much, etc., I knew better, and so does any reasonable person. I never felt so discouraged in regard to you. I do not think there has been the least change in your feelings or views. *1LtMs, Lt 3, 1863, par. 28*

Sometimes I think that you have been selfish and covetous so long, have been self-caring all your life, that you cannot see that

selfishness is a part of your very existence. You have grown up with it and it cannot be separated from you. I know that it will require a great effort on your part; it will be equal to the death struggle to separate this darling sin from you. But from what I have seen, it is life or death with you. Reform and become a true Christian, overcome and have everlasting life, or continue as you are and perish with the sinner. It is certain you can never be saved as you are. You may plead your own cause, but the Judge of all the earth you cannot deceive. He will judge righteously and from His decision there will be no appeal. There is no excuse for your course. God help you to repent with all your heart, and to labor just as zealously to undo what you have done as you did to do wrong. Remedy the evil while there is hope. *1LtMs, Lt 3, 1863, par. 29*

Lucia, I saw, had not been extravagant in her wants. She has put up with anything which has been presented to her without a murmur. She has been a child whom God has loved. She has not been appreciated and loved as she deserved. Her sensitive heart has been so often crushed with censure and reproof, which she did not deserve, that she has submitted to suffer and toil in silence when she was not able, and when she should be at rest. *1LtMs, Lt 3, 1863, par. 30*

If her ways of doing work did not agree with her present mother's idea of the matter, she would talk to her in an ordering, censoring manner, to irritate her and deeply wound her feelings. There was nothing to inspire love or reverence in the children for her. There has been no love in her heart for Lucia. Her selfish nature forbids her exercising love for the children. The main idea with Sister King is that the children are to wait on her and make the work easy for her. *1LtMs, Lt 3, 1863, par. 31*

I saw that it was Brother King's duty to study to make his children happy. But little happiness have they had in their life. God requires you, Brother King, to redeem the past. You have been too severe at times, and too impatient with your children. They have had but little to inspire them with courage and there has been much to irritate and provoke them to wrath. Oh, what miserable work there has been made in your household! God grant, Brother King, that you may realize this to its full extent, and now seek to counteract the

evil. Never correct your children upon the testimony of any one who gets easily excited and angry. That which you see with your eyes and hear with your ears, credit; but you have punished your children when the whole wrong lay upon your wife. She was unreasonable and created disturbance. It is time for you to see as you never have seen before. *1LtMs, Lt 3, 1863, par. 32*

A stepmother often makes a stepfather. You have meant to be right and true to your children, but you have not known just what course to take. Angels of God will help you, for they are interested for you. But there must be an entire change, a thorough reform in your family. There has been too much mischief done already to permit or allow things to go any farther as they have gone. One has been driven from his home to the army. Lucia's health is gone. She is a mere wreck in point of health. Is not this enough evil fruit? Is it not time for a reform? My spirit is stirred within me. I will not let this matter rest until there is a thorough change. *1LtMs, Lt 3, 1863, par. 33*

**Lt 4, 1863**

Testimony re James and Ellen White

Refiled as *Ms 1, 1863*.



**Lt 4a, 1863**

Tetimony re Monterey Church

Refiled as *Ms 2, 1863*.

## Lt 5, 1863

Scott, Brother and Sister

Battle Creek, Michigan

July 6, 1863

Portions of this letter are published in *5MR 296-297*; *15MR 125*.

Dear Brother and Sister Scott:

I was shown some things in reference to you. *1LtMs, Lt 5, 1863, par. 1*

I was shown that you have not been right. You have not felt right for some time. I saw that Brother Thomas Lane had not taken that prudent course in some respects that he should. It left a door open for Satan to enter and disturb Sister Scott. She is nervous and her health is not good, and although she has a kind husband, yet he is not one with her in faith, and therefore she has trials that others cannot fully understand who have sympathizing companions. *1LtMs, Lt 5, 1863, par. 2*

Sister Scott has been imposed upon. Mrs. Hinman has had a wonderful influence over Sister Scott. She is not a reliable woman. She is not an exemplary woman, one that is true, and her fruits testify that the tree is corrupt; and yet this woman has obtained a great influence over Sister Scott, and she has credited reports and laid things upon Sister Dewett that she was not guilty of. *1LtMs, Lt 5, 1863, par. 3*

Sister Scott's error was in not listening to the voice of those of influence in the church. She suffered those who have not the love for the truth to have greater influence over her than God's chosen servants. Organization is to bring into agreement and union individuals who will pledge themselves to have a care for each other, to advise with and counsel each other. Elders, local and traveling, are appointed by the church and by the Lord to oversee the church, to reprove, exhort, and rebuke the unruly and to comfort the feeble-minded. There is no higher tribunal upon earth than the

church of God. And if the members of the church will not submit to the decision of the church, and will not be counseled and advised by them, they cannot be helped. If one and then another think they know best, and choose their own judgment instead of the judgment of the church, what kind of a church should we have? What would be the use of a church if each one is permitted to choose his own course of action? Everything would be in the greatest confusion; there would be no harmony, no union. *1LtMs, Lt 5, 1863, par. 4*

I was referred to *Hebrews 13:17*. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." *1 Thessalonians 5:12, 13*. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." *Matthew 18:15-18*. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." *1LtMs, Lt 5, 1863, par. 5*

God has bestowed power on the church and the ministers of the church, and it is not a light matter to resist the authority and despise the judgment of God's ministers. Sister Scott, you have greatly erred. It was your duty to lay your case in the hands of the church. Let them bear the responsibility. If they err, you are clear. They are accountable and not you. If you had seen things with your own eyes and had witnessed the guilt of Sister Dewett, then could you pursue the course you have with some excuse. As it is, you took your case in your own hands, deeply interested yourself in an uncertain, questionable matter, and charged upon one professing to be a sister in the church, the crime of stealing. This charge you could not sustain. Mrs. Hinman could not sustain it. She had greater influence upon you than God's chosen servants. You have moved very blindly. You have talked upon this matter and dwelt upon it until it

has destroyed your spirituality, injured your health and happiness, and injured a poor, erring, ignorant woman who has been trying to save her soul by repentance for her past sinful course. This Sister Dewett was not standing in the light. All was not right. Yet I saw that things had been charged upon her of which she was not guilty. *1LtMs, Lt 5, 1863, par. 6*

You have injured your own soul more than any of the church. You have felt tried with the course the church pursued toward you. You have no complaint to make, for you took yourself out of the hands of the church. Every move made by every member of the church has not been at all times with due consideration and compassion, yet you have caused grief in the church and were not prepared to look upon any move they might make in the true light. Your feelings have been easily agitated, and always will be until you have come where you should. Cut loose from Mrs. Hinman, for you cannot benefit her nor she you. Seek the society of those who can help you and strengthen you. *1LtMs, Lt 5, 1863, par. 7*

You should have submitted to the judgment of the church. If they decided wrong, God could take hold of this matter in His own time and vindicate the right. He does not lay upon you the responsibility of keeping the church in order. Sister Scott, you have been loved and respected by the church. But you intermeddled with a matter which has greatly hurt your spirituality and lessened you in the estimation of the church. Yet, they love you still, and by now humbling yourself and living wholly for God, you can redeem the past and again live in the heart of God's people. God help you to take an elevated position, exalt the truth, adorn your profession, and let your influence not be against your brethren but in union with them. *1LtMs, Lt 5, 1863, par. 8*

**Lt 6, 1863**

Vision re Caledonia Church

Refiled as *Ms 3, 1863*.

## Lt 7, 1863

White, Henry; White, J. E.; White, W. C.

Adams Center, New York

November 5, 1863

Previously unpublished.

Dear Children, Henry, Edson, and Willie:

We received Adelia's and Edson's letters today. Were glad to hear from you all. *1LtMs, Lt 7, 1863, par. 1*

I am as well as could be expected with all our traveling and broken rest. We left Newport Thursday morning. Rode three miles in a lumber wagon to Newport village. Then took the stage for Claremont—fourteen miles. Took dinner at the hotel, then stage again for the depot, four miles farther, then the cars, and rode until eight o'clock at night, when we stepped out at St. Albans, Vermont. Stopped at the hotel over night. *1LtMs, Lt 7, 1863, par. 2*

Took breakfast and then took our seats in the stage for Enosburg—twenty miles, I think it was. The horses were quite slow in ascending the hills. The stage carried us to Enosburg Falls, four miles from Brethren Bourdeau. We could not obtain a conveyance to take us to the place of meeting. We waited some hours. *1LtMs, Lt 7, 1863, par. 3*

While waiting we met an Advent brother and his wife in the tavern. Had a long talk with them. Their names were Roberts. They were Himes' class of Adventists. James showed them the charts. He hung them up in the hotel. They seemed much pleased with them. They were more than half persuaded to be Sabbathkeepers. *1LtMs, Lt 7, 1863, par. 4*

After a long time we found a man with one horse and an old sheep rack, who took us to the place of meeting. The horse was poor and could not go much faster than a walk. Your father had to walk up most of the hills, and the steepest pitches we both walked. We

arrived at our destination at last, near the commencement of the Sabbath, all worn out, having eaten nothing but one cracker since morning. We were heartily welcomed by the Brethren Bourdeau and the brethren and sisters whom we found present from different places. *1LtMs, Lt 7, 1863, par. 5*

Sabbath morning we looked out the window and saw a long procession of teams slowly ascending the hills. They kept coming and coming. The schoolhouse could not begin to hold them. They had fitted up with seats the woodshed, stable, and barn—all quite close. At one end of the woodshed there was a stove which gave a little heat. The barns were literally packed. Four hundred people were present all through the meeting; nearly three hundred of these were believers. Our meetings were good. When I saw the place for meeting, I feared we could not labor at all, it looked so odd. But we had unusual freedom. *1LtMs, Lt 7, 1863, par. 6*

Your father labored hard. He preached twice Sabbath, and talked in business meeting about one hour, and three times Sunday. And then after all meetings had closed he had another meeting in the house and sat up till past eleven o'clock. Monday he did business nearly all day for the paper, and neighbors who had attended through the meeting—and who were convicted of the truth—came in. Your father hung up the charts and went to work preaching to them. He talked until nearly ten o'clock. They had no arguments against the truth. They tried to raise some objections but made poor work of it. *1LtMs, Lt 7, 1863, par. 7*

Tuesday he wrote for the paper until noon, then hastily packed, ate a little bread and milk, and then we started for St. Albans, with Brethren Bourdeau driving. Most all the way it was up hill—pull, pull, pull, going very rough. We did not get into St. Albans in time for the cars and had to stop over night. Brethren Bourdeau and ourselves went into our sleeping room and we ate our lunch of bread and apples together. Then we parted with them and we retired to rest. *1LtMs, Lt 7, 1863, par. 8*

We were aroused at four o'clock by a rap upon our door. We dressed hastily, and as soon as possible got into the hack to be conveyed to the depot. We there learned that the express train was

four hours behind and that would detain us a day because we could not make connection at Rouse Point. Finally some of them got up a special car and made an extra trip to Rouse Point to accommodate five passengers. We were pleased when we found ourselves on the way to our next appointment at Buck's Bridge. We ate a couple of crackers and an apple for our breakfast and at about twelve arrived at Madrid depot. *1LtMs, Lt 7, 1863, par. 9*

Found Brother Henry Hilliard waiting for us. He took us to his house where we were heartily welcomed. We always find rest in that pilgrim's home. Dinner was ready and we had a good appetite. Next morning I was up at daylight, feeling rather the worse for my journey the day before. At noon we rode three miles in a rainstorm to Buck's Bridge to meet our appointment there. It was only an afternoon meeting, yet the house was filled with believers and unbelievers. After the meeting closed we took a hasty supper, for your father was doing business selling charts and books every moment of the time. *1LtMs, Lt 7, 1863, par. 10*

As soon as supper was over we stepped into the double wagons and rode eight miles, accompanied by Brethren Tailor, Buck, Whitney, Hilliard, and Lawrence. We tarried at Brother Thompson's that night. The teams went step and step. The weather was raw and chilly. We had been in a free perspiration in the meeting. We both labored hard in the meeting. Both of us had unusual freedom and the meeting seemed to strengthen and encourage all present. *1LtMs, Lt 7, 1863, par. 11*

Your father was so tired and nervous Thursday night he could sleep but a portion of the night. At three we were called up to go to the depot. We took a tasteless breakfast on account of the early hour, and then rode four miles to the depot and were soon on our way to this place. When we stepped off the cars there was a large number of the brethren to meet us and welcome us to this place. We found quite a number of letters here—two from Edson, two or three from Adelia—but I was sorry to see none from my oldest son. Has he forgotten his parents? *1LtMs, Lt 7, 1863, par. 12*

There is an excellent company of brethren and sisters here. They seem to be living Christians, hearty and sincere, hospitable and



true. Your father preached twice Sabbath and attended a business meeting late in the evening. He did not get to rest until 11 o'clock. *1LtMs, Lt 7, 1863, par. 13*

Five brethren sat up all night needlessly, wholly needlessly. Brother Arnold was president of the conference and he was so long and tedious he kept five of our brethren up all night. Your father was so completely exhausted with his constant labor in meeting and out he could not preach Sunday. *1LtMs, Lt 7, 1863, par. 14*

I had good liberty in this place. Your father and myself had been thoroughly published in this community. My name had been sneered at from the pulpit by the ministers, and all thought they must come out to see what kind of a being I was. The house was crowded full Sabbath and Sunday. I talked twice Sabbath and once Sunday. I had something for the conference and had to stay at home from meeting and write out what I had, which would be needed immediately after the afternoon meeting. *1LtMs, Lt 7, 1863, par. 15*

In the afternoon I had so much to write that we were late when we came into the entry of the meetinghouse. They told us we could not get in, for the house was crammed full. They sent us around to the back doors of the meetinghouse—a door each side of the pulpit designed to air the house, or rather relieve the speaker easily when the air was oppressive. By considerable crowding, gaining and pushing, we found our way into the house. People were sitting on the platform around the desk, on the steps, and everywhere they could find a place, as thick as they could crowd together. The large gallery was full. *1LtMs, Lt 7, 1863, par. 16*

While Brother Andrews was preaching, I took my paper and laid it on my Bible and finished the matter to be read to that large conference of delegates. I wrote five pages. Brother Andrews closed. While they sang a hymn I put up pencil and paper, and when they had ceased singing I was upon my feet to talk. *1LtMs, Lt 7, 1863, par. 17*

I had perfect liberty. There was not a sneer or a smile upon a countenance in that congregation. They listened with the greatest respect and attention. Many stood up in the aisles and entry and all

were still, almost, as death. I have had perfect liberty in this place.*1LtMs, Lt 7, 1863, par. 18*

Sunday night there was a business meeting about seven o'clock. Two brethren came for me. It was very dark. Brother Salsbury carried the lantern while another brother drove his horse, following the light. Our stopping place was about half a mile from the meetinghouse. (I read my testimony for the conference in regard to the qualifications of ministers who wanted to preach the truth. Some, I saw, had no duty to preach. It was embarrassing for me to read it before them all, the supposed ministers being present.) The meeting went off the best of any meeting of the kind I ever attended. The Spirit of the Lord rested upon that meeting.*1LtMs, Lt 7, 1863, par. 19*

My reading the matter for the ministers before the people left a solemn, deep impression upon those present. There was sobbing all over the house. No one had the least disposition to oppose or question the matter. It was heartily received.*1LtMs, Lt 7, 1863, par. 20*

We have been parting with brethren all day. I am rather dull today. It was past 12 o'clock when we returned from the meeting and it was one o'clock before we retired to rest. I could not close my eyes for hours, I had felt so much wrought upon through the day. I slept about three hours. But the Lord sustains us. I have written eleven pages before this today.*1LtMs, Lt 7, 1863, par. 21*

**Lt 8, 1863**

Sawyer, Brother

NP

1863

Portions of this letter are published in *3MR 261-262*.

Dear Brother Sawyer:

I have been meaning to write you for some time, but have been so busily engaged writing for *Testimony* No. 9 that I have not had opportunity to write to you. *1LtMs, Lt 8, 1863, par. 1*

I was shown some things in regard to you. I saw that you have something to do. You believe the truth, but you get fanciful views of Scripture and talk out these ideas which your mind has run upon, which have injured your efforts in the Sabbath school. You must restrain your mind upon this point. The plain chain of truth has been dug out and presented in publications and from the desk. In reading and studying the Scriptures you are in danger of getting a fanciful understanding of them—original views of your own which do not harmonize with the faith of the body. In reading and explaining the Scriptures you should be very careful not to depart from the expressed and established views which have been given by those in the faith who have sought for truth as for hid treasure, who have endured any labor and spared no expense, who have in the fear of God presented a harmonious chain of truth. *1LtMs, Lt 8, 1863, par.*

2

I saw, Brother Sawyer, that your inclinations to be rather fanatical injured your usefulness and placed you where it was unsafe for you to bear any great responsibility in the church. *1LtMs, Lt 8, 1863, par.*

3

I saw that you are in danger and must guard yourself on every side or the enemy will take great advantage of you. You feel a zeal for the truth, and there would not be any special danger in this zeal if you did not let it carry you too far. You get some fanciful views and

interpretations of Scripture and get very animated upon them and lead minds in a wrong direction. There is enough plain Scripture truth for young and old to safely dwell upon with profit, and you should more closely confine yourself to the explanation of those scriptures which have been dug out, and the body settled upon their meaning, and then you will not raise a controversy or cause a jangle in the feelings of your brethren. *1LtMs, Lt 8, 1863, par. 4*

You must restrain the disposition within you of being original. You must lean upon the faith of the body or you will mar the work of God and injure the truth. No new views should be advocated by preachers or people upon their own responsibility. All new ideas should be thoroughly investigated and decided upon. If there is any weight in them they should be adopted by the body; if not, rejected. Unless there is order in these things there would soon be great confusion in our ranks. It is not in the order of God for one to feel at liberty to express his views independent of the body, another express his, and so on. If such a course should be taken we should not all speak the same things and with one mind glorify God. All of us have a part to act, but it is in union with the body. You could be of use in the church if you would get rid of the tendency there is in you to be a little fanatical, to let your mind run too much to the fanciful. *1LtMs, Lt 8, 1863, par. 5*

Your wife hurts your influence and hurts your testimony. She is vain and girlish instead of putting on the woman and putting away childish talking and laughing. She fails to take upon her the responsibilities belonging to a wife. These things destroy your usefulness in a great measure. You too often partake of her spirit and you are in danger of losing the force of the truth out of your heart. *1LtMs, Lt 8, 1863, par. 6*

Your wife has so long given her mind to frivolous things that if she has serious thoughts they pass away like the morning dew, leaving scarcely a trace upon her mind or conduct. She does not choose for her society those of experience and elevated, substantial minds, but it is natural for her to associate with young and frivolous minds. It is time for her to think seriously, soberly, of her soul's salvation. Unless she possesses a determination of purpose and a perseverance exceeding anything she has yet manifested, she will

pass heedlessly along the path of vanity and folly until it is too late for her to reform, too late to obtain salvation, too late to hear the sweet voice of mercy, and her eternal destiny will be forever fixed. *1LtMs, Lt 8, 1863, par. 7*

God calls upon her now to renounce the world with its desires, vanities and follies and seek substantial joys. She will have to make a greater and more determined effort than she ever yet has made. Angels of God are watching the development of character and weighing moral worth. What shall they record concerning your wife at present? Her record is of but little worth anywhere—unfit to bear alone the responsibilities of her little family, relying upon others for that help that she is capable of rendering herself. As regards doing others good and exerting a saving influence, she tells nothing there. The weight in the scale on every side is very light except in the direction of vanity and folly. *1LtMs, Lt 8, 1863, par. 8*

“Turn ye, turn ye ...; for why will ye die?” *Ezekiel 33:11*. We are in this world to be of some use to others around us, to exert a saving influence, to be God’s workmen to save ourselves and shed a holy, saving influence around us. *1LtMs, Lt 8, 1863, par. 9*

God help you both to be united to serve and glorify God, to take an exalted, elevated position, and both be fitting for immortality. *1LtMs, Lt 8, 1863, par. 10*

In love. *1LtMs, Lt 8, 1863, par. 11*

**Lt 9, 1863**

Philips, Br.

Refiled as *Lt 4b, 1864*.

## Lt 10, 1863

Cornell, Sister

Topsham, Maine

November 28, 1863

Portions of this letter are published in *5MR 386*.

Sister Cornell:

The Sabbath has passed and I will write you a few lines. We received the letters from your husband; none from yourself. It may look hard to you, our speaking to you as plainly as we have, but we feel that there is necessity of plain work. *1LtMs, Lt 10, 1863, par. 1*

Battle Creek, Michigan

December 22, 1863

I commenced the above before we were all attacked with severe colds, which proved fatal to Henry. I will now finish what I intended to write. *1LtMs, Lt 10, 1863, par. 2*

First I will state that we left Topsham the 16th [15th], complying with the urgent request of the church in this place. We traveled day and night, near one thousand miles; left Topsham Tuesday, arriving at Battle Creek Thursday about four o'clock p.m. We lived on our simple fare of crackers and apples until we sat down at our own table in our own home. I did not feel justified to pay fifty cents apiece for eating at the places of refreshments when we could just as well take our simple fare and lunch it on the road. We tasted nothing warm from the commencement of the journey to the close. I had a constant diarrhea from the commencement of Henry's severe suffering until the present time. Therefore was quite weak on the journey, but felt better when our journey was ended than before we commenced the journey. *1LtMs, Lt 10, 1863, par. 3*

Yesterday we attended the funeral of Henry in this place. All the school was present. Uriah improved. He did well. No one could do

better. We laid the remains of our dear son by the side of John Herbert in Oak Hill Cemetery. Our hearts are sad but we are comforted by the Christian's hope. *1LtMs, Lt 10, 1863, par. 4*

I will say, Angeline, we wish you well but have many fears in regard to you, because we do not think you have fears enough for yourself. We do not think you know yourself, and but very little of the power of the grace of God. *1LtMs, Lt 10, 1863, par. 5*

I trembled when I wrote the testimony for you and Mary. I thought if there was not a decided change, a thorough work performed for you after reading that solemn, important message, I should become perfectly discouraged in regard to you both. From the interview with you at Newport, I could not perceive the slightest change, which caused my hopes and expectations to die in regard to you. *1LtMs, Lt 10, 1863, par. 6*

I have thought matters over much since that time and shall in this letter try to speak to you so plainly that you may fully understand me. I do this from a sense of duty. From the many views which I have had in regard to Brother Cornell and yourself, I have had, I know, correct views of your Christian character and your defects, failings which I do not think you realize. *1LtMs, Lt 10, 1863, par. 7*

You were speaking in regard to receiving help to prepare for your last journey—that Sisters Julia and Maria Kellogg excused themselves from assisting you when you thought they could have helped you if they were so disposed. I have had no conversation with Julia or Maria in regard to these things of which I write, but these things have been in my mind since they were spoken of between us. *1LtMs, Lt 10, 1863, par. 8*

Angeline, I fail to see where you could have the slightest claims upon anyone in Battle Creek for help. In the first place, you have never been any special benefit to the church in this place. You have not borne burdens here or taken any responsibility upon yourself in the meetings, but have had to be helped in spiritual things instead of helping. Again, the burdens of life have rested upon you very lightly. Your family burdens have been very light compared with those of the church in Battle Creek generally. You have had only yourself and husband to care for, and yet in bearing this light



burden you have considered you had all that you could do, and occasionally have had some assistance from others. From what has been shown me from time to time, you do not have that ambition and love for labor which you should have. You are too indolent and choose your own ease rather than to become weary, as all have to who are obliged to labor. You spend too many thoughts upon yourself, dwelling upon your little ailments and infirmities, when considerable more labor and exercise performed by you would have given you less time to dwell upon your infirmities and would have improved your health. When traveling as you have done, not bearing the special burden of the work of God, no special burden of writing upon you, no care of children, I inquire, What can she do with her time?<sup>1</sup>*LtMs, Lt 10, 1863, par. 9*

It is very wrong for you or any minister's wife to go from place to place to be waited on, to eat and to drink and sleep, when no special burden of the work rests upon her. While traveling through the summer your labor was very light, and your cares could not be otherwise but light, even if you went much from house to house, yet every hour should count. And if your time had been diligently spent, you need not have been one iota behind in your serving.<sup>1</sup>*LtMs, Lt 10, 1863, par. 10*

It is true it is not as convenient to carry a satchel from house to house with a dress in it to make, or pants to make for your husband, but I believe you seldom make his pants, vests, or coats. Perhaps you make his shirts. I have had to do all these things besides having the burden of labor in meeting, writing for publication, and the care of three children, and I presume I suffered as much pain from day to day as you have, Angeline. Within a few years I have let others do my sewing, for my writing matter was large. I could not do all that which I had before me of writing. Yet there has seldom been time, even of late years, that my every hour has not counted. If I were to visit and must converse, my sewing has generally been ready in the daytime to employ my fingers, and talk. In the evening I have had my knitting, ready to knit.<sup>1</sup>*LtMs, Lt 10, 1863, par. 11*

As you have no one but yourself and husband to do for, all your time cannot be employed. Then you can be useful to others as you travel by at least doing as much work as you make. But as few

burdens as you have to bear, I should certainly blush to ask for help from a church so burdened down with care and labor as the church at Battle Creek. What if your dresses and sewing were not all done before your leaving for the East? You would find plenty of time while visiting from place to place, were you economical of your time, to do three times over all you had to do. *1LtMs, Lt 10, 1863, par. 12*

The great secret of the matter is, you do not love to have any care in temporal or spiritual matters. You shun burdens and seek for ease while somebody has to bear burdens. And unless you change your course very much, you will not have the reward of well-doing awarded to you. Just as you have denied yourself, and sacrificed for others' happiness, just so will you receive. Your principle study had been to care for dear self and look out for dear self. Every tree is known by its own fruits, every one will be rewarded as his works shall be. *1LtMs, Lt 10, 1863, par. 13*

I do not think you ever had any real sense of what it was to sacrifice for God or His cause. I was told Sister Cornell said in the meeting at Brother Folsome's that she felt that she was making a great sacrifice in leaving her pleasant home to go from place to place with her husband. The one that told me had taken it for granted that it must be so. I felt disgusted. Said I, Don't tell me any more like that. If Sister Cornell calls it sacrificing to be welcomed from place to place, fed, and waited on, and she bear so few burdens as she is bearing, may God pity His people and His cause, for they will never prosper with the example of such among them. These, then, are the sentiments of the wives of our missionaries. *1LtMs, Lt 10, 1863, par. 14*

If you are ever saved, Angeline, you will be tested and proved as sure as God lives, for you have not yet tasted the cup of self-denial and sacrifice. You are a stranger to that disinterested benevolence manifested by your divine Lord. *1LtMs, Lt 10, 1863, par. 15*

In my last testimony you were referred to the Judsons. At times they lived in constant expectation that before another setting sun they might suffer torture and death. [They lived] in face of suffering and persecution and privation, and in constant fear of being deprived of life. Should you leave your pleasant home, then might you talk of

sacrifice. As yet you have not tasted it. You are not yet able to drink of the cup and to be baptized with the baptism. You have suffered so little for Christ that you look upon yourself as a martyr when you are constantly privileged above most of God's children. *1LtMs, Lt 10, 1863, par. 16*

For years I have not dared to consult my feelings, wishes, or pleasure. I have made it a point to follow duty, stern duty, wherever it may lead. I am not my own, I am bought with a price. I must have no will, no pleasure, of my own. *1LtMs, Lt 10, 1863, par. 17*

The testimony given you reproved you for the course you pursued in New York. You hurt yourself, crippled your husband's labor, and were a living curse to him all the time you were there. What possessed you to go to New York? Why were you not contented to remain at home? I have no doubt that Satan sent you to New York. You made yourself very unhappy and injured yourself in the estimation of the best of our brethren and sisters there by your complaints and homesick, childish feelings. Far better would it have been for you had you remained at home, and much more highly would you have been esteemed. You made no effort to be happy yourself or make those around you happy. And this was the wife of one of our successful ministers! God save His cause and His people from being discouraged and disheartened by such influences! *1LtMs, Lt 10, 1863, par. 18*

I wish I could tear off the curtain from your past life and acts and present them before you as I have been made to look upon them. I want you to see things as you have never seen them before. I want you to feel as you never have felt before. I want to arouse you. You should pray earnestly to God, Lord, make me to know myself. This lesson you have never yet fully learned—to know yourself. *1LtMs, Lt 10, 1863, par. 19*

I think you are capable of doing good, but you prefer ease to mental anxiety and care connected with the work of God. *1LtMs, Lt 10, 1863, par. 20*

But enough has been said without my prolonging this letter. *1LtMs, Lt 10, 1863, par. 21*

I will further say, all were disappointed in you at Newport and wishes were expressed that you had never come there, for they had thought from what Brother Cornell had told in regard to you, that you were a laborer, a help to the cause of God. They said the young in the faith would have your example constantly to refer to and their labor would be increased very much. Said they, "What shall we say when others inquire in regard to Sister Cornell? They have such an exalted estimate of her Christian experience and influence, from what Brother Cornell has said in her praise, that all will inquire in regard to her. She has been in the faith so long, we thought we could look to her for counsel, and her experience would aid us." *1LtMs, Lt 10, 1863, par. 22*

I could not justify your course in the least. They thought, as well they might, if ministers took their wives with them it was to labor together as Brother and Sister Hutchins labored. And from what has been shown me, they are right in expecting as much as this. You, Angeline, were you a devoted Christian, could do more than Sister Hutchins, but your will has never been long at a time in subjection to the will of God. Self has had to be consulted instead of the will of God. You are entirely ignorant of what it is to be devoted to the cause of God, considering it your highest pleasure to do good and exert a saving influence upon those around you. *1LtMs, Lt 10, 1863, par. 23*

Oh, for your soul's sake, begin to work earnestly for God! Lose sight of self and your own ease and your own pleasure and now, even now, in this late period of time, redeem the time as much as possible that the angels of God may make a record of duties unselfishly performed. *1LtMs, Lt 10, 1863, par. 24*

I think it was all a mistake, your going East. But now you are there, labor, labor with all your might; labor earnestly, untiringly. If you get weary, remember you are not alone. I get weary, expect to get weary. Better to wear out than rust out. You never have hurt yourself with work in temporal or spiritual matters. I would do something or die in the effort. *1LtMs, Lt 10, 1863, par. 25*

(Signed) Ellen G. White.

Sister Cornell: I saw many things while at Newport that led me to

conclude that you felt no burden of the work of God upon you. If Mary and you had felt any burden, or that you really were on a mission to do good to souls, you would not have manifested the indifference, and I call it contrariness, that you showed out at Brother Wakefield's. If you have no remembrance of these things, or if you consider them too small to be noticed, I think you should be reminded of them for I think they are things which tell everywhere they are manifested. *1LtMs, Lt 10, 1863, par. 26*

After I left the meeting Sunday and came home to write, I found you and Mary had kept no account of the time and, as it was a little late, felt no disposition to attend meeting. You were ready to excuse yourselves so readily and stay at home, notwithstanding the expense you had been to to get to Newport. A young sister came in from the other room. She was pale and sickly looking, and would have enlisted the sympathy of anyone who might see her. Mary and you took not the slightest notice of her. She was there upon the settle when I came in. I knew you had been there two or three days and I did not introduce her. Supposing you had been conversing together, I went into the front room to write. *1LtMs, Lt 10, 1863, par. 27*

You both left the room you had been sitting in and followed me, leaving the sister of Brother Wakefield alone. This looked strange to me. I spoke to you in regard to her. You made as an excuse that you did not know her, having had no introduction to her. This did not relieve my mind one particle. I consider it no excuse at all. Had it been a young gentleman instead of a young lady, then you would have had an excuse. *1LtMs, Lt 10, 1863, par. 28*

If you went East to labor for the good of souls, if you felt any burden for souls, was it not your duty to become acquainted with that young girl by introducing conversation to her? She felt very lonely and came in to see you to relieve her loneliness. Surely sisters who left their homes to be to the expense of traveling hundreds of miles with their husbands should not be so bashful and reserved as to require an introduction before being able to converse with one of their own sex. *1LtMs, Lt 10, 1863, par. 29*

Then again, when Sister Chase wished us all to take dinner at her

house, I spoke to your husbands about it and it was decided to comply with her request. I thought that Sister Wakefield ought to be relieved and that it would help the feelings of others and be an encouragement to them to visit them. I remember the short way you spoke of the matter. You did not see how you could go, etc., when I failed to see anything to hinder your going, if you had a disposition to do so. But then Mary and you acted out your own natures so completely. You, neither of you, treated your husbands with respect or seemed to care how disagreeable you made it for them. You acted just as though you wished to make them feel [as] unpleasant and as unhappy as you could about the affair. Old Sister Wakefield said that while you were ironing, Mary and you were sporting over the appeals we had made to you all four in regard to the subject of health. *1LtMs, Lt 10, 1863, par. 30*

You did go at last, but what a blessing you must have carried with you! How much good do you suppose such visiting does? You certainly could not have carried the approbation of the Lord with you. *1LtMs, Lt 10, 1863, par. 31*

And these were missionary women who had left home to accompany their husbands and labor in connection with them in the work of God. Had you the least ideas of your duty, or what God requires of you, your actions would have had altogether a different tone and influence from what they had at Newport. *1LtMs, Lt 10, 1863, par. 32*

Never will I be silent and leave people to think that we think you about right and that we approbate your traveling with your husbands. I am fully settled now in my own mind that the place for you both is at home. I believe that you should remain there for the good of the cause of God and let your husbands go out free, if they can go without you. If not, remain at home with you. The good of the cause, I believe, demands this. *1LtMs, Lt 10, 1863, par. 33*

And from many things which have been shown me, if you, Angeline, talk less upon your poor feelings, if you think and talk less upon your aches and pains, and bear burdens in life as others have to, your health will improve. I think, from what I have been shown, you never can have health unless you exercise more and feel that you

are of some worth in the world. Bear your own weight. You can liberally support yourself if you once get rid of these feelings that you must nurse your old ailments and complain and worry over every poor feeling.*1LtMs, Lt 10, 1863, par. 34*

It is time we understood ourselves and what our duty is before God.*1LtMs, Lt 10, 1863, par. 35*

Angeline, Mary and yourself have made child's work of serving God. It is time now you at least bear your own burdens, if you do not help others to bear their burdens.*1LtMs, Lt 10, 1863, par. 36*

My heart aches, for the cause of God is burdened for His poor people.*1LtMs, Lt 10, 1863, par. 37*

In love.*1LtMs, Lt 10, 1863, par. 38*

**Lt 11, 1863**

Children

Newport, New Hampshire

October 23, 1863

Previously unpublished.

Dear Children:

I have just spoken in meeting and have left while the discourse is being preached by your father or Brother Loughborough. I have to improve every moment in writing or in meeting.*1LtMs, Lt 11, 1863, par. 1*

After we left you we journeyed on to Boston. Sarah Lunt met us in the depot at Portland. She had not anything particular to say, yet wished just to see us. Your father stayed in Boston and I took the horse cars for Paul Folsome's. About ten o'clock we ate up all clean the lunch put up for us. The good biscuit went well.*1LtMs, Lt 11, 1863, par. 2*

The horse cars took me safely to Winter Hill, but far above Paul's. There was a large trench dug—for laying the pipes for the water works—between the horse cars and Paul's, where we usually get off. This is the reason for my being carried beyond. I was dropped at last with your father's black valise, Brother Folsome's valise, my large carpet bag, and my box or basket. I took all these and plodded on to Paul's. My hand trembled for hours after I got there.*1LtMs, Lt 11, 1863, par. 3*

That night Henry came out to Paul's and the next morning he drove one of Paul's horses into Boston to take us in. First your father was taken to Mr. Bufford's and I went to Sister Temple's. She was not in. I waited one hour, then we went to meet your father and hurried to the depot. Your father worked hard and hurried around to get his charts packed until the sweat ran off from his face. We stepped on board the cars and then ate our dinner—a loaf of bakers bread and apples. We left the cars at Radford and took the stage, which was



literally packed inside and on the outside. There were as many on the outside as inside. We were three hours coming fourteen miles. After the stage left us we met—at the hotel—Brother Wakefield, who took us to his house, three miles. *1LtMs, Lt 11, 1863, par. 4*

We found Brother and Sister Cornell and Brother and Sister Loughborough at Brother Wakefield's. All were in good spirits Sabbath morn. We were both poorly. The bed was damp at Paul's and we took cold, which settled in our neck, lungs, and limbs. We did not attend the forenoon meeting but remained at Brother Wakefield's to use water treatments. Your father and mother both took packs which were a great benefit to us. *1LtMs, Lt 11, 1863, par. 5*

We attended meetings afternoon and evening. Last night we were very chilly. I could not get warm. I have been to the meeting today and took part, but feel miserable. It is so strange that with all we have had to say, we must suffer from the lack of care in regard to beds not fully aired. We must now all go to visit a sister whose husband is in the war. She has recently embraced the Sabbath. She wishes us all—the three ministers and their wives—to come and take dinner with her today. *1LtMs, Lt 11, 1863, par. 6*

Monday morning. We went according to appointment to Sister Chase's. At one o'clock there was to be a funeral. A young man died with diphtheria and we were to suspend the meeting in the afternoon, but as there was quite a number of the brethren from some distance who had come to the meeting, and it was thought that not nearly all the people could get into the chapel where the funeral was to be held, notice was given if there were more than could get into the chapel, the large schoolhouse would be open and if they would come they might expect a meeting. The schoolhouse was well filled and we had an excellent meeting. Your father preached forenoon and afternoon. I followed in exhortation. Had a good degree of liberty. *1LtMs, Lt 11, 1863, par. 7*

We all took supper at Sister Chase's. That is an excellent woman. Her mother lives with her, a venerable, intelligent woman of sixty. She was convinced of the truth of the Sabbath when we [the remainder is missing.] *1LtMs, Lt 11, 1863, par. 8*

**Lt 12, 1863**

Friends at Hanover

Battle Creek, Michigan

February 18, 1863

Portions of this letter are published in *2MCP 632-633; 15MR 125-126*.

Read this to the church and to whom it may concern:*1LtMs, Lt 12, 1863, par. 1*

Dear Friends at Hanover:

I will write you what was shown me in regard to some things. I was pointed back and saw a time when meetings were held in your place preparatory to organization. I saw that some were in the background, were not in the place in which God required them to be. The Brothers Carpenter and their wives felt the necessity of arising and making thorough work. Some did not come up as they thought they should. They did not move fast enough, and did not view things as they viewed them, and they tried to arouse them but they were hard to be aroused.*1LtMs, Lt 12, 1863, par. 2*

Then I saw that a proper course was not taken with those who did not seem to come up to the work and were holding back. I saw that a hurried spirit had come in. Some did not consider their own weakness, their own failings, and how much patience had had to be exercised toward them; but forgetting this they were too exacting and watched for failings in those who were backward. There was a zeal manifested not according to knowledge. All were measured with an iron rule, and the visions were made an iron rule to bring others up to and measure them by. All the zeal manifested was not from God; it was a fanatical zeal. Feelings took the lead. Strong feelings governed and souls were pushed off, when a judicious, reasonable, patient, forbearing course would have brought them along. If God had dealt with Brother Daniel and Lorinda as rigidly as they have sometimes dealt with their brethren, if He had marked their words and acts as they have marked the words and acts of

their brethren, they would have been cut off long ago. But a kind and compassionate Saviour has borne with them, and although Lorinda has often felt bitterly and been wrong, yet she has again felt that if we sin we have an Advocate with the Father, Jesus Christ the righteous. *1LtMs, Lt 12, 1863, par. 3*

We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words, and to make a man an offender for a word. *1LtMs, Lt 12, 1863, par. 4*

I saw that nearly all of you who were trying to get right carried the matter a little too far, especially Lorinda. Brother Daniel and Lorinda had a strong spirit which controlled matters very much. *1LtMs, Lt 12, 1863, par. 5*

I was shown the case of Brother Brezee. A prudent, forbearing, patient course would have brought him right along into the church, and Brother Young would have come along also, and others who have been holding back. These persons had not had that experience in the visions Lorinda had had. They had not much acquaintance with me, and it was all wrong to make the visions an iron rule to measure them by. Such a course was injudicious and the influence has been bad. Others who have not united with the church have been looking on. They could not feel that all that was said and done was just right. They were suspicious. *1LtMs, Lt 12, 1863, par. 6*

Brother Young was suspicious and dared not trust himself to venture out, to wholly cast his interest with the church, for he feared all was not right. And Brother Young's undecided position has caused him to grow weak and to falter. He has possessed a sweet Christian spirit. Satan has wrought to place obstacles in his way at home to hinder his advancement, and he has also wrought to cast his mind into doubt and perplexity in regard to the church. It has

been his study to know whether the church was right. If he could have had perfect confidence there, the church would have proved as an anchor to have held him on the right foundation. God's love is toward Brother Young yet. He wants him to be a soldier of the cross of Christ. *1LtMs, Lt 12, 1863, par. 7*

Brother Brezee has felt prejudiced and wrong, but a right course was not taken by the church to remove that prejudice and help him to see that he might act in unison with the church. A harsh, overbearing, exacting spirit was manifested all out of place and uncalled for. These mismoves must be righted lest souls perish. They have stumbled, but God is merciful and has borne with them while they have felt prejudiced and bitter and hard against us—my husband and myself—and against the visions. Pressing the visions upon them set them farther from the visions and led them to despise them. They received ideas that we were exalted and just as hard and severe as those were who pressed the visions upon them. These things cut off our influence from such, and the enemy presents matters to their minds in the worst possible light. But God is ready to break the snare and let these souls see clearly. They must not feel tried with those who tried to do them good, if in their zeal they went too far and were exacting, and now such should manifest just as much willingness to acknowledge these wrong moves as they were anxious others should come up to the mark. Right is right and wrong is wrong. *1LtMs, Lt 12, 1863, par. 8*

I saw that all should feel an interest in the cause of God and should move in union. These who have been watching and doubting should come forward and unite their interest with their brethren. Where there is union there is strength. One or two must not think that they can be prospered by keeping aloof from their brethren and think that they can go to heaven alone. *1LtMs, Lt 12, 1863, par. 9*

God is leading out a people. He is cleansing and fitting up a people for translation. These people must be one; their faith and interest must be one. I saw that all who profess the truth should unite together to walk in church capacity, to be a mutual strength and help to each other. None should seek or dare to lord it over God's heritage, or dare to hold off and reject any one of their brethren without sufficient cause, but should labor with them and bear with

them as long as Jesus has borne with them. This has not been done. God's Spirit has been grieved and His work hindered.*1LtMs, Lt 12, 1863, par. 10*

I saw that the lack of union and love in the church and among those also who could not unite with the church has been known and marked in believers, and they have reproached the truth on account of these things. If all who profess the truth, who keep God's commandments, would heed the prayer of Christ and carry it out, be one as He was one with the Father, the world would know that they had the truth and would be compelled to acknowledge it.*1LtMs, Lt 12, 1863, par. 11*

A work will be accomplished in your vicinity when you all take hold of the work unitedly and are one, and carry out the principles of truth and holiness. It is time for all to take hold of the work, not stop to measure off just the share of wrong belonging to another, but each search his own heart, confess his own wrongs, and leave his brethren with the Lord. One has only to answer for his or her wrongs; and while so narrowly watching to pull the weeds from the garden of his brethren, the poisonous weeds are growing strong and rank in his own. Let each labor to keep his own soul and to possess a happy, cheerful, forbearing spirit at home, and all will be well.*1LtMs, Lt 12, 1863, par. 12*

I exhort Brother Young to take hold. God loves him and wishes to save him, but he must come under the watchcare of his brethren. He has grievous trials at home, but God can preserve him pure amid all his troubles if he will comply with His requirements.*1LtMs, Lt 12, 1863, par. 13*

## Lt 13, 1863

Jones, Charles

Battle Creek, Michigan

June 21, 1863

Previously unpublished.

Dear Brother [Charles] Jones:

In the last vision given me at Otsego I was shown some things relating to the church at Monterey. I saw that you had many things, Brother Charles, to discourage you and destroy your usefulness. Your wife is not that help to you she should be. She lacks ambition, lacks energy. From her youth her attention has been called to herself. Her mother has petted her, humored every ache, every poor feeling, every imaginary complaint, until Sister Sarah was ailing most of the time, and she fell into a whining, complaining habit, always sick, always ailing. Selfishly she has lived, almost wholly for herself. Herself was her first thought.*1LtMs, Lt 13, 1863, par. 1*

I saw that she had made efforts to arouse and overcome this whining and complaining, but falls back soon in the same old track, is sick and almost helpless, when, if she would put on a little ambition and energy, she would forget her poor feelings. She nurses her miserable feelings too much, talks and thinks about them too much. Her sickness might often be resisted if she had energy and will. She needs something to call her out to forget herself and be interested in, for others' good.*1LtMs, Lt 13, 1863, par. 2*

I saw that it was wrong for Brother Charles, with his poor health, to have so many in his family. I saw that it was all a mistake. Sister Sarah can do (if she will only feel as God would have her) all the little work for her husband and herself. An increase of family makes an increase of work and an increase of burden for Brother Charles. I saw that Brother Charles should live by himself. It is not his duty to live with his wife's parents. They should be alone, and Brother

Charles be free to do his duty as an elder of the church. He has too many now to provide for. He and his wife should live by themselves, and they will be far happier. Sister Howard and her daughter should not live together; they hurt one another. Their living together hurts Charles, for he is affected with the influence around him, and his usefulness is injured. Sister Howard and Sarah are too much alike to live together. *1LtMs, Lt 13, 1863, par. 3*

Sometimes Sister Sarah is sick, but often she can, with exercising and by doing her own work, save herself from sickness. The power of the will has much to do to resist sickness. Had she taken less medicine, and [shown] more ambition and energy, she would have been far better off than now. Medicine has done her more injury than disease. *1LtMs, Lt 13, 1863, par. 4*

Nearly all females are not well, are not really healthy, but if all should yield to their poor feeling and give up their ambition, lose their power of endurance, what a helpless, useless class of mortals there would be on the earth. Sister Sarah, smooth that clouded brow, look cheerful, talk cheerful, let the tones of your voice be cheerful. When in company don't make yourself the theme of conversation, your poor feelings and bad feelings. Rise above them. It is wrong for you to feel the most of the time that you need Charles' sympathy. He needs your sympathy tenfold more than you need his. You are not sound and healthy but you have no wearing cares and heavy labor to perform, and you sin against your husband and tax him heavily by increasing your family. He has several to provide for when he should have only two. *1LtMs, Lt 13, 1863, par. 5*

You are forming a connecting link with the world. You have one in your family who is of the world. She listens, gets what she can to carry to the world in regard to the church. Brother Charles is an elder in the church. He should be free, but Satan is determined to destroy him by fastening to him helpless clogs. I saw that where the elders devote their time to the good of the church and have to spend hours in wearing labor visiting different families to counsel, reprove [the remainder is missing.] *1LtMs, Lt 13, 1863, par. 6*

## Lt 14, 1863

Ministers in Minnesota:

NP

May 1863

Portions of this letter are published in *5MR 294*.

To Ministers in Minnesota:

In my last vision I was shown some things in regard to Minnesota. I saw that the people were not in as good a condition to be helped as they were two or three years ago. There has been a lack of efficient labor there, and while the prejudice against the truth is growing stronger, and prevails, the influence of the truth is growing weaker. The truth has been poorly represented and all the time it is growing harder for efficient laborers. It would require a great amount of labor now to remove the prejudice before any real good could be accomplished and souls brought out into the truth.<sup>1</sup>*LtMs, Lt 14, 1863, par. 1*

Elder [W. M.] Allen is not a suitable man to enter new fields, for his influence is not what it ought to be. Those who dealt with Elder Allen did not move with the greatest wisdom and there was too much selfish interest manifested. Brother Morse has tried to do what he could in Minnesota and has had a little success. Influences have come in which have led Brother Morse to labor to correct the wrong, which was too much for him in his own strength. A selfish feeling came in, and Brother Morse put on too much the airs and authority of an experienced minister.<sup>1</sup>*LtMs, Lt 14, 1863, par. 2*

Here is the great evil in Minnesota: it is in men who are not qualified, thinking that God has called them to preach this message. They are not fitted up by experience in the message and they run the truth of God into the ground. And the men whom God shall send to labor in Minnesota will have a heavy burden on their shoulders, and it will be a laborious task to counteract the influence which others have exerted in placing the cause where it is.<sup>1</sup>*LtMs, Lt 14, 1863, par. 3*



I saw that Brother Ingraham hurt the cause of truth in Minnesota by tolerating an unruly son, and many in Minnesota judged his labor in the cause just according to the management he exhibited in regard to his boy. Had Brother Ingraham possessed the talent of the ablest man, his influence would be of but little account there, for the exhibition of such miserable management of his son and the mischievous, annoying, sly, abusive tricks, and the general willful disobedient conduct of the boy would destroy the influence of ten such as Brother Ingraham. They considered that if that was the way he ruled his house he was incompetent to rule the church. *1LtMs, Lt 14, 1863, par. 4*

Brother [John] Bostwick is not at all calculated to build up the cause in Minnesota. He lacks the perseverance to carry out and finish the efforts he commences; he does not concentrate his labor; his mind is all over—a touch here and there, doing nothing thoroughly—he expends no persevering effort and can show but little fruit. Such labor is worse than nothing. Some think he is just the man for Minnesota, but such greatly err in regard to the wants of the cause. He does not understand the wants of the cause. He is not willing to be led. *1LtMs, Lt 14, 1863, par. 5*

If, before he attempted to teach the truth, he had availed himself of the privilege of being under the influence of some experienced preacher who was systematic in his labor, and learned of him as a pupil at school would learn of his teacher, by this time he might do something which would tell. But he has so long labored on his own hook, going hither and thither without having a definite object and matured plans to carry out in laboring for souls, that it is about useless to expect that he can now take hold of the labor as every minister should who gives himself to the work of the ministry. Everything depends upon young ministers starting right. They must have system, a purpose, and a will to do. Where they lack this, their labor is worse than nothing. *1LtMs, Lt 14, 1863, par. 6*

Brother Bostwick visits many places, introduces some points of the truth, stirs up prejudice, and leaves them to do the same in another place. A minister should not introduce the truth in a place unless he can accomplish the labor he has begun, for if he just introduces the truth and does not remove prejudice and objections from minds, it is

ten times worse than if he had never struck a blow. God will acknowledge only thorough workmen as laborers in His cause. *1LtMs, Lt 14, 1863, par. 7*

Brother Bostwick is not a thorough laborer. He has not learned from others what he might have learned had he been teachable. He has not been willing to receive instruction and has the idea that he is competent to do a great work. He has not understood himself. Minnesota is a good field, but it has been hurt with inexperienced workmen. Brother Bostwick thinks he knows it all. Unless he can lead and control he is unwilling to do anything. He can not lead, he lacks ability, perseverance. He is too much given to change. *1LtMs, Lt 14, 1863, par. 8*

The influence of his wife is not calculated to elevate the cause of God. Her habits are untidy and in this respect she is unfitted to benefit the church at all. She must reform and possess habits of neatness and order, or the blessing of God cannot rest upon her. Neatness and order are the essential characteristics of every true follower of Jesus. God was very particular in regard to His ancient Israel. He gave them special directions in regard to cleanliness lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I saw that God was no less particular now than He was anciently. If those who embrace the truth receive it in the heart, it will commence its purifying process. The purity of truth and cleanliness are twin sisters. The truth will not long dwell with uncleanness, and will cleanse from all filthiness of the flesh and spirit causing the receiver to perfect holiness in the fear of God. If it does not do this work it is not because the truth is insufficient, but the receiver has not drunk deep enough at the fountain of truth. He needs a deeper draught. *1LtMs, Lt 14, 1863, par. 9*

The appearance of Brother Bostwick's wife is disorderly and slack; the hair is in disorder, the garments are not cleanly, and are carelessly arranged on her person. *1LtMs, Lt 14, 1863, par. 10*

**Lt 15, 1863**

Noyes, Brother and Sister

Battle Creek, Michigan

January 24, 1863

Previously unpublished.

Brother and Sister Noyes:

I was shown some things concerning you both, which I must write. I saw that you both have a work to do, a great work, before you can be approbated of God. You have taken hold of the truth, but the truth has not taken hold of you and wrought for you as God designed it should. You have not let the truth and Spirit of God do its office work upon your hearts, and affect your lives, as it surely must if you are saved. *1LtMs, Lt 15, 1863, par. 1*

Brother Noyes is coarse and rough, slack in his habits, boisterous in conversation with unbelievers, overbearing and easily raised. He has not had a saving influence among unbelievers. He could not win souls to the truth, but his course has a tendency to drive unbelievers farther off and prejudice them against our faith, and disgust them. *1LtMs, Lt 15, 1863, par. 2*

God does not lay upon Brother Noyes any burden for others, for He sees that he has all that he can do to save his own soul. He feels capable of marking out a course for his brethren to pursue. He can see what he thinks they ought to do, but fails to see the work he has to do in order to be a consistent Christian, conforming his life and acts to the truth. Until he does this, he only injures the truth by seeking opportunities to talk with others in regard to it. God excuses him from all such burdens. *1LtMs, Lt 15, 1863, par. 3*

The great inquiry with him should be, "What shall I do to be saved?" Your words are rough, not choice and select, and you are a poor representative of the truth. You are not a humble Christian. Your words and acts testify against you. You must entirely reform, or the people of God will advance and leave you far behind. You do not

adorn your profession, but by your life and acts cause the enemies of our faith to reproach the truth. *1LtMs, Lt 15, 1863, par. 4*

I was shown that your influence at home, in your family, is not good. It is not elevated, but altogether too low, passionate, and harsh. You are teaching your children sad lessons, and impressing their young minds in a wrong way. You do not control yourself and speak mildly, patiently, but you let anger dwell in your heart, and act it out in your family. Again I saw that you were jealous of your brethren. You want to dictate too much and have them come to your ideas, when your judgment is not good and should not be followed. A man who leaves things at such loose ends about his farm and home, who manifests so little order and good taste in his worldly, or business, transactions, should not be very zealous to dictate in regard to church affairs, for [if] his voice should rule in the church, the church would go all to pieces. *1LtMs, Lt 15, 1863, par. 5*

I saw that you did not see and realize your lack, your deficiency. You think yourself competent to dictate when you are not. You should put away your jealousy and take a position to listen to your brethren. Unless you do, certain ruin is before you. Your jealousy will only injure and destroy yourself, for your brethren will not notice it. Sacred duties are before them, which they will form. Therefore you will hurt yourself much more than you can them. *1LtMs, Lt 15, 1863, par. 6*

You lack judgment, order, refinement, and good taste, and must be willing that your lack should be supplied by their sufficiency. You must be helped by them, advised and counseled by them, and then you should listen to them and be teachable, not think you know it all and can guide them. *1LtMs, Lt 15, 1863, par. 7*

By a holy life and godly conversation you can testify to the saving power of the truth. An orderly and correct deportment maintained by you will lead unbelievers to see that the truth has accomplished much for you. It is not enough to merely profess the truth, but all must be doers of the word. All must be workmen. Work out your own salvation with fear and trembling. *1LtMs, Lt 15, 1863, par. 8*

(Signed) Ellen G. White.

[P.S.] Brother Maynard, I have no copy of this. Please preserve this. Keep it in your hands and read it to Brother and Sister Noyes. *1LtMs, Lt 15, 1863, par. 9*

## Lt 16, 1863

Andrews, J. N.

NP

January 1863

Previously unpublished.

Dear Brother Andrews,

I am sorry that the letter never reached you which was sent to you. I also sent a vision in regard to Bro. Ross to Bro. Edson some time ago and have not heard one word from it. *1LtMs, Lt 16, 1863, par. 1*

I wish to say in the last vision which was given me [Nov. 5, 1862] I saw that if you labor in this cause it is your duty to cut loose from your farm in Waukon, that as it now stands it was not the duty of the church to help you while you are fastened to that place, that their means might just as well be buried as to go in that direction. I saw that it would be the will of God for you to cut loose and put yourself in a shape where you and your family can be abundantly provided for and then what you receive will be yours and the churches can know where it goes and have the satisfaction of its doing some good. *1LtMs, Lt 16, 1863, par. 2*

I was shown some three or four years since that when you came to the light you would not stay in Waukon. A spirit of rebellion took you there, and you have been overtaxed with labor and perplexity and you could not be of much use unless you should cut loose and let your brethren do for you. In the last vision the same was repeated that it was your duty to cease studying or taxing the mind much, and if you devote yourself wholly to this work to do what you can, God will strengthen you for the purpose, and you must shake off the shackles and be a free man. You are too much entangled now, and if you have to lose, free yourself, and give your interest to the work. *1LtMs, Lt 16, 1863, par. 3*

I saw, Br. A, that you were almost a slave to the will and wishes of your uncles. You have placed too much confidence in them, and

sought too hard to please them and have felt a sort of dependence upon them. This is all wrong. Maintain a spirit of noble independence. Do not scringe or cripple to please them. Be God's free man. Your relatives are like all the rest of the world. Their word is no better than the word of other men. You may flatter yourself that they are all just, but you will find your mistake. Their principles are worldly principles. They are governed by worldly motives. I saw that the Lord has not been pleased with the fear you have had and the bondage you have felt on account of your uncles. Cut loose, cut loose, from all this. Strike out independent. Know what is your own. It is your privilege. *1LtMs, Lt 16, 1863, par. 4*

**Lt 17, 1863**

Fish, Emory

NP

late 1863

Previously unpublished.

Dear Sir Emory Fish,

It is my duty to write you a few things. Last June your case was presented before me. I was shown that you have not been right. You professed to believe the truth which was sanctifying in its influence, elevating the receiver when the pure principles of truth were carried out; but you have failed to live out the truth, to carry out its holy principles. You are guilty of the transgression of God's law. You have been criminally intimate with a young woman who lived in your family. Labor was spent in your case which you did not receive. You chose your own course, and were left to go on still farther and destroy your influence and to[bring] reproach [on] the cause of truth.*1LtMs, Lt 17, 1863, par. 1*

Your discipline in childhood was not what it ought to have been. You were indulged, had your own way about as you chose. The lack is seen now in your religious experience. You never were subdued in childhood. Your passions were not controlled then and have not been controlled since. The truth carried out in life would have wrought a reformation for you, but you sipped too lightly at the fountain of truth, and its influence failed to refine and correct your life.*1LtMs, Lt 17, 1863, par. 2*

Your family is an unhappy one. You have caused your wife much sorrow. She has loved you but your course has stirred up all the evil in her nature and often she exhibits no affection but feels hard and bitter towards you. She is a proud woman, but few have understood her true feelings. You have planted a thorn in her heart which wounds every day. She has not taken a wise course to correct your wrong course and to retain your affection and love. Years ago you were an unhappy, miserable family. But if you had both unitedly laid



hold of the truth and conformed your life to its holy principles, ceased to have done evil, learned to have done well, you both would have been sanctified through the truth and been a happy family. *1LtMs, Lt 17, 1863, par. 3*

Your wife has often repulsed you because she had cause to suspect, cause to know, that you were not true to the marriage vow. Had her course been different she would have saved herself much trouble and had a redeeming influence upon you. She has held back and has not professed the truth as you have. You have professed the truth and have stood directly in her way. You have at times been almost upon the point of acknowledging your errors and wrongs to some of the church, but then it was so humiliating you could not have courage to do so. You thought that the church had not wisdom to deal wisely with your case, because you have seen a lack of wisdom manifested by them in other things, therefore you have braced yourself up and would have chosen the church to separate you from them and thus lessen the danger of an exposure in your case and thereby (you have thought) save the cause of truth from being reproached. *1LtMs, Lt 17, 1863, par. 4*

Satan has completely bewildered your mind. You have viewed things from a wrong standpoint. Your only hope for salvation is a true humble confession of your course, and heart repentance before God. Your course has been a great burden to the church, a hindrance to their advancement. The church was shown me in confusion through various causes. Your case has been the most trying. *1LtMs, Lt 17, 1863, par. 5*

There is a great work before you. You have wronged your wife, wronged the church, and are in a state of darkness and self-deception in regard to yourself. When your wife censures or reproaches you, do not retaliate. Feel that you deserve it, and hold your peace. Do not add fuel to the fire. If instead of giving way to temper, flying into a passion and heaping reproaches upon you, she had received the truth in her heart and all her actions had been governed by the principles of truth, she would in sorrow [have] gone away alone to the great burden Bearer and laid her oppressed, wearied heart at His feet. Jesus would have strengthened her to endure her trials until you had reformed or the Lord had rebuked

you for your faithlessness to her whom you solemnly vowed at the marriage altar to love, respect, and be faithful to until death. God help you to see the enormity of your sin that you may have that repentance which needeth not to be repented of. *1LtMs, Lt 17, 1863, par. 6*

In haste. *1LtMs, Lt 17, 1863, par. 7*

## Manuscripts

### Ms 1, 1863

Testimony Regarding James and Ellen White

NP

1863

Portions of this manuscript are published in *3SM 279-280*; *10MR 23-24*; *2Bio 18-20*.

Sabbath, June 6th, 1863. I was shown some things in regard to my husband and myself. I saw that Satan was persevering in his efforts to destroy our usefulness. I saw that we neither understood the depth and keenness of the heart trials of the other. Each heart was peculiarly sensitive, therefore each should be especially careful not to cause the other one shade of sadness or trial. Trials [from] without will come, but strong in each other's love, each deeply sympathizing with the other, united in the work of God, [we] can stand nobly, faithfully together, and every trial will only work for good if well borne. *1LtMs, Ms 1, 1863, par. 1*

I saw my husband dwelling upon the past, every moment his face growing sadder; and his active memory was faithful in recounting the past. One act of thoughtlessness and neglect, which would cause him deep suffering, would open vividly before him. Satan would fasten his mind upon the injustice done him and it seemed as though he had no power to tear his mind from these unpleasant recollections where it seemed he had suffered needlessly. His mind seemed chained to these unpleasant memories and he seemed to delight to dwell upon them. Satan was pleased to have it thus, for he could trouble and perplex the mind and a hard, unforgiving spirit would come in, true peace and happiness of mind would be gone, and a heavy shadow hung upon the future. It is the deep love which he has borne the cause of God which has caused this unreconciled feeling toward those who have so grievously injured the cause of God and hurt themselves and wounded their own hearts. *1LtMs, Ms 1, 1863, par. 2*

Through lack of consecration to God, ministers have moved in their own strength, self-confidently, have not been willing to bear responsibilities or burdens, and they have let the heavy burdens fall with crushing weight upon my husband. In these things they have hurt themselves. In trying to save their life they have come within a hairsbreadth of losing it. They have tried to shun responsibilities, fearing that they should receive censure, and have sought to be esteemed of others. They have come very near losing esteem and even respect. I saw that my husband has unjustly suffered. Yet those who have shunned the burdens and brought trials upon him will suffer loss. They have lost respect for themselves and will eventually be rewarded according as their works shall be. *1LtMs, Ms 1, 1863, par. 3*

I saw an angel standing by the side of my husband pointing him upward, saying, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. The sin of those who have injured you has been against Him. You feel that it is against you. That which you have suffered for Christ and His cause you have not to regret. For you there is a reward. For those who have shunned burdens, a loss. They are the real sufferers." *1LtMs, Ms 1, 1863, par. 4*

"Jesus forgives errors and mistakes and grievous sins. You do not have the spirit of forgiveness Jesus possessed. You think you forgive those who err, fail in judgment, and make mistakes and errors; but if they fail again upon another point, all their wrongs which have been confessed revive in your mind. This reveals that they were not forgiven. If Jesus should thus deal with you, you would perish. The Saviour passes over man's transgressions, while others' wrongs are allowed to fester in your mind and produce painful recollections." *1LtMs, Ms 1, 1863, par. 5*

"God has a work for you to do. It is not yet finished. Ever look up, ever believe God. He is true. He is your everlasting Friend." *1LtMs, Ms 1, 1863, par. 6*

Then the wings of the angel moved up and down to soothe and strengthen, and also to draw the mind from those things which caused so much discouragement. *1LtMs, Ms 1, 1863, par. 7*

I saw that my husband had thought that his mind and my own were weakened and distracted by having to bear so many burdens and having such an amount of perplexing care. I saw that he had not viewed matters rightly. We have had a laborious position, but God has had a care, His hand has sustained, and that is why we have not been distracted and the mind injured. We are not as bad off as my husband feared. *1LtMs, Ms 1, 1863, par. 8*

I saw that our testimony was still needed and was of use in the church. I saw that we should labor to save ourselves trials and cares, and we should preserve a devotional frame of mind. I saw that my husband took too much care of things in the Office, which occupied his time yet was of no vital importance; and by thus doing he has neglected things which another cannot do. My husband has it in his mind that things must be done thus and so, and he takes upon himself burdens which others should bear, fearing that mistakes will be made and matters will not go straight. By thus doing, he lifts responsibilities from those upon whom burdens and cares should rest. *1LtMs, Ms 1, 1863, par. 9*

It is the duty of the hands in the Office to tax their brains more and my husband tax his less. Hours are spent by him upon this little matter and that, and the mind becomes wearied and confused and unfitted to study or write and let his light shine in the paper as it should. I saw that my husband's mind should not be crowded and overtaxed; his mind must have rest, and he must be left free to write and attend to matters which others cannot attend to. *1LtMs, Ms 1, 1863, par. 10*

Those engaged in the work in the Office should be dedicated to God, and feel a deep interest in the work. No selfish feelings should exist among them. It is the work of God in which they are engaged, and they are accountable for the motive and manner in which their work is performed. They must discipline their minds, and bring their minds to task. Forgetfulness and heedlessness are sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here, and this mistake leads to many blunders and much disorder and many wrongs. The mind must be tasked. Things which should be done should not be forgotten. The mind must be brought to task and disciplined until it will remember. *1LtMs, Ms 1, 1863, par.*

I saw that my husband had expected others to carry out things just as they were in his mind, just as he would carry them out. When they fail to do this, it annoys him, his peace is destroyed. He can see and take in readily at a glance more than some can see or comprehend with some study. This has troubled him, because others could not carry out his mind and views of order and perfection in their work. Therefore he has felt he must see to this and that, fearing it will be done wrong. Even if it was done wrong a few times, he should not perplex his mind and take the burden of overseeing these things. Let those who labor in the Office learn, let them practice and study and perplex their own brains, make a failure, correct it, and try again, avoiding their former mistakes. In this way they will learn to bear burdens and responsibilities and take that care which it is their duty to take. *1LtMs, Ms 1, 1863, par. 12*

My husband must take time to do those things which his judgment tells him will preserve his health. He has thought that he must throw off the burdens which were upon him and leave the Office and throw off responsibilities and cares, or his mind would be a wreck. I saw that when the Lord released him from his position, He would give him just as clear evidence of his release as He gave him when He laid the burden of the work upon him. *1LtMs, Ms 1, 1863, par. 13*

But I saw that he had borne too many burdens and his ministering brethren have let him bear them. They have stood back and excused themselves while he was weighed down, crushed beneath censure until God vindicated his cause. If they had taken their share of the burdens it would have eased him greatly, but instead of this there have been more burdens caused by the course pursued by the ministers than by all the people. The shepherds have been unwise and the poor sheep have suffered from unwise as well as from false shepherds. *1LtMs, Ms 1, 1863, par. 14*

I saw that now we should take special care of the health God has given us, for our work was not yet done. Our testimony must yet be borne and would have influence. I saw that I had spent too much time and strength in sewing and waiting upon and entertaining

company. I saw that home cares should be thrown off. The preparing of garments is a snare; others can do that. God has not given me strength for such labor. We should preserve our strength to labor in His cause, and bear our testimony when it is needed. I saw that we should be careful of our strength and not take upon ourselves burdens that others can and should bear. *1LtMs, Ms 1, 1863, par. 15*

I saw that we should encourage a cheerful, hopeful, peaceful frame of mind, for our health depends upon our doing this. I saw that it was duty for everyone to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor. *1LtMs, Ms 1, 1863, par. 16*

I saw that when we tax our strength, overlabor and weary ourselves much, then we take colds and at such times are in danger of diseases taking a dangerous form. We must not leave the care of ourselves for God to see to and to take care of that which He has left for us to watch and care for. It is not safe nor pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are living directly contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty, and yet not take the burden of their case upon us. Yet we have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, and in drugging—and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury. *1LtMs, Ms 1, 1863, par. 17*

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

should not carry into the Sabbath his weekly occupation, that writing he has been doing through the week. *1LtMs, Ms 1, 1863, par. 18*

I saw that we should not be silent upon the subject of health but should wake up minds to the subject. *1LtMs, Ms 1, 1863, par. 19*

I saw that our children should be instructed and we should take time to teach them, and to study their dispositions; that we should be firm and decided, but gain their love. It does them no good to be censured and talked to in an ordering tone. We should study what treatment would have the best influence on us, and then should pursue the same course to our children. *1LtMs, Ms 1, 1863, par. 20*

They have our minds. They are sensitive, quick to feel. They do not mean to be wrong, but they have a great battle before them. They need the help of their parents, who have experience. None can help them as well as we. We should take special care to interest ourselves in all their pursuits. The time which belongs to our children, company has claimed. We should not rob our children of our society, but let them find their highest pleasure with us. *1LtMs, Ms 1, 1863, par. 21*



## Ms 2, 1863

### Testimony Regarding the Monterey Church

Otsego, Michigan

June 6, 1863

This manuscript is published in entirety in *17MR 153-161*.

Last evening while engaged in family prayer at Brother Hilliard's, the blessing of the Lord rested upon us, and I was taken off in vision. I was shown some things relating to the church at Monterey. It is Satan's object to divide and scatter them, and make them a proverb of reproach. *1LtMs, Ms 2, 1863, par. 1*

I was shown that Brother Lay is walking blindly; his feet are stumbling. He must make straight paths for his feet, lest the lame be turned out of the way. I was shown that Brother Lay had manifested too much interest in the case of Sister E. Jones. Many eyes are upon them. Brother George has not understood himself. He has not moved according to his usual good judgment and prudence. He has trusted too much to his own judgment and already he has unwittingly injured the cause of truth which he has loved. *1LtMs, Ms 2, 1863, par. 2*

I was pointed back to the testimony given for Brother George some years since. I was then shown that Satan and those who despised our faith were watching, ready to exult over his downfall. I saw, Brother George, should you follow in the course upon which you have started, the triumph of unbelievers would be complete and your influence would be ruined. Already have you hurt the cause of truth. Already many are looking upon you with suspicion. *1LtMs, Ms 2, 1863, par. 3*

I was pointed back and shown the interest which you have manifested for Sister Jones. It was, I saw, greater interest than you should have taken in her case, or in any other one situated as she was. In the divorce your influence was too great. These things have injured you. Yet, if you had not taken the unwise course you have of late, unbelievers would not have looked with so much suspicion

upon your past interest which you have manifested. You have had thoughts of making Sister Jones your wife. If you should do this, you give the death blow to all the influence you have tried to exert in Monterey. *1LtMs, Ms 2, 1863, par. 4*

You have moved blindly, very blindly. If you should follow your own mind and purpose in this matter, instead of being happy in your marriage relation, you would be miserable. God's blessing would not attend you. You would forfeit the confidence of your brethren. A few view matters as you do, but they are as blind as yourself and all of them are not reliable. *1LtMs, Ms 2, 1863, par. 5*

I saw that Victory Jones has dreadfully fallen, but I have seen that if even now he humbly repents he may return to God. Yet I doubt whether he ever will come into a position where God can acknowledge him as His. *1LtMs, Ms 2, 1863, par. 6*

Years ago I was shown that God had pitied Victory. His love of drink is constitutional; that is why the habit is so strong and so hard to overcome. This accursed habit of using tobacco has led him to the old irresistible hankering for strong drink. I saw that his wife had suffered much on his account, yet she has not always done as she should and helped him as she should. She has been fretful, complaining, faultfinding, finding fault with the brethren, telling her trials to him who had all that he could do, with her help and the help of his brethren, to overcome an appetite almost as strong as death. She has failed, greatly failed at times. If she could ever have been that help to him she should have been, and reformed him, she would have saved her husband, and hers would have been a glorious reward. But she often had a set will of her own, a purpose to carry out of her own. She was not yielding, and pressed him often with her will and desire to do thus and so, when she might have yielded as well as not. She is not clear in the sight of heaven. *1LtMs, Ms 2, 1863, par. 7*

Brother Lay, you were not as careful as you should have been to abstain from all appearance of evil before Sister Jones left her husband. You were in her company often, alone in conversation with her. However pure your motives, you have been judged and now, especially since the death of your wife, unbelievers put their

own construction on the matter; and if you should make her your wife you bring a reproach upon yourself and the cause that your whole future life cannot wipe away. You would give the enemies of our faith cause to blaspheme. *1LtMs, Ms 2, 1863, par. 8*

Sister Jones is not clear in this matter. She has not been right or felt right. God's Spirit has not guided you or her in this matter. You have prayed over it, Brother George, but your desire and wish to follow in a certain course has led you to take for light and evidence that which is not light and evidence, and the enemy has wrought here greatly to your disadvantage but to his own great advantage. *1LtMs, Ms 2, 1863, par. 9*

It is not safe, I saw, for you or any other one in a case like this, to mark out his own course, to take his cause in his own hand, run his own risk, and trust to his own judgment, however good that judgment might have previously been. A desire to take a certain course may lead the person to take for evidence that he is right that which is no evidence. His will is not in subjection to the will of God, and the enemy often has much to do with controlling the will and desire of the person. A responsibility rests upon you, Brother George. You have been converted to the truth, have felt its saving power. You belong to the church of the living God, belong to your brethren. You are united to them by high and holy ties. You are not your own. It is a matter of vital importance to the church what course you take, and the church should have a right to speak in this matter when their prosperity and influence are so nearly concerned. *1LtMs, Ms 2, 1863, par. 10*

And again I saw, Brother Lay, that the church have not taken the right view of scripture. A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God. *1LtMs, Ms 2, 1863, par. 11*

I saw that Sister Jones as yet has no right to marry another man;

but if she or any other woman should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses. *1LtMs, Ms 2, 1863, par. 12*

I saw that Sister Jones was not free to marry again. *1LtMs, Ms 2, 1863, par. 13*

Then the matter was presented in another light. If there were no difficulties and George could marry her according to the laws of the land and not violate God's law, yet he ought not to do so if by so doing he injures the cause of present truth. That cause should be dearer to him than life itself; and if by marrying he should bring one stain upon the cause of God, his wife is dearly purchased, and he cannot be happy, for God's blessing will not attend him. *1LtMs, Ms 2, 1863, par. 14*

I saw that Brother George has highly regarded the truth; he has sacrificed for the truth. Now he can make a sacrifice which comes closer than his possessions. He must die to self. Self must be sacrificed. Self is touched. His own will must be yielded and be brought into subjection to the will of God. *1LtMs, Ms 2, 1863, par. 15*

I saw that the church at Monterey should learn wisdom. Some have made matters a great deal worse by going to extremes. Brother Rumery has been too fast and acted unwisely. He has taken advantage of Brother George's failing to build himself up. There is cause for deep humility on his part, and to consider himself, lest he stumble and be overthrown. Some who have had but little or no influence for good have been free to talk of this matter and to exaggerate. That which they did not know they have surmised and guessed at. Such mouths should be stopped; they are a curse to the church. *1LtMs, Ms 2, 1863, par. 16*

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

not right. *1LtMs, Ms 2, 1863, par. 17*

There is a sacred circle around every family relation that never should be overstepped. No other one has the least right within that sacred circle. You moved unwisely in interesting yourself so much in the case of Sister Jones. You were stepping over that sacred circle which should debar you from the family of Sister Jones and preserve you exclusively to your own family. Your sympathy and interest have been enlisted, and that to your own hurt. Sister Jones had no right to enlist your sympathy as she has. She is more at fault than yourself in going to you with her family troubles. You have placed too much confidence in her. You have too exalted [an] opinion of her. She does not bear all the Christian graces you think she does. For months her mind has been directed in the wrong channel. Satan has poisoned her mind, her thoughts, and she has had a powerful influence upon you, Brother George, and you have not known what you were doing. *1LtMs, Ms 2, 1863, par. 18*

It is time for you to arouse if you have any regard for your future prosperity and your eternal interest. The conversations you have had together for months past have been displeasing to God and have injured you both. Satan, I saw, had managed this matter to suit himself. And he has been triumphing in his success. I saw that you were greatly entangled, but that you should at once make decided efforts to clear yourself at once from Sister Jones. *1LtMs, Ms 2, 1863, par. 19*

Brother Charles Russel has not viewed matters right. He has taken for granted things which he should not without positive evidence, and established things in his own mind without sufficient foundation. *1LtMs, Ms 2, 1863, par. 20*

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

affection; one who will form their characters not for the world but for heaven. *1LtMs, Ms 2, 1863, par. 21*

Sister Jones has ever loved you too well, and you have been unwise and shown a preference for her, which has brought you in a position where for a time your influence is gone. It is now only by humility and devotion to God that you can regain the confidence you have lost. It will take time to heal the wound that you have brought upon the cause of God. You have hurt yourself greatly. It will take time to do away the effect of the wrong course you have pursued. I saw that it was perfectly natural for Victory to feel very bitter toward you. You have said and done much of late in regard to him which he feels is cruel. You have something to do to take back things which you have said and done in order to get Victory away from the place. You should make things as straight with him as you can, that your skirts may be clean from his blood. *1LtMs, Ms 2, 1863, par. 22*

You have, Brother George, offended your brethren. This is a sin in the sight of heaven. They were jealous of the cause of God. You spurned their fears. Your judgment was perverted, and they now have to suffer on your account. I have seen, Brother George, that you have been imprudent and Victory has noticed things which have cast a sad gloom upon his spirits. You have manifested a preference for the society of Sister Jones which has been noticed and caused unbelievers to make remarks. These things have hurt your influence. It is not safe for two families to be so closely united as your two families have been. By so doing the shield which should guard the privacy and sacredness of every family is broken down and Satan leads on to take a course to injure and ruin the cause of God and one another. *1LtMs, Ms 2, 1863, par. 23*

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

the veil which has blinded you and let you see all things clearly. *1LtMs, Ms 2, 1863, par. 24*

You have been infatuated. You have exalted Sister Jones in your mind far higher than she deserves. She has not, in her troubles, made God her strength and burden bearer. She has fled to human aid, which could not avail her. She is not devotional or a godly woman. She lacks humility, religion, and a spirit of perseverance, and is not a person who can exert a correct religious influence upon your children and take care or manage with calmness when placed in disadvantageous circumstances. She is easily fretted, easily irritated, looks upon the gloomy side and lays much of this to her troubles. But she could, if she had let her troubles drive her to God, have borne her troubles with more of a Christian spirit, and would have had a saving influence on her husband. She has reproached him too much when he had but little or no confidence in himself, was staggering, ready to fall through very weakness. She has been fretful, accused him of many things. I have heard many conversations in vision which had an awfully discouraging tendency upon him. Brother George, as I write I feel astonished that you have been so deceived and blinded. *1LtMs, Ms 2, 1863, par. 25*

Victory has noticed your preference for his wife's society for years, and it has had a tendency to discourage him and drive him to his old habits. God's eye is upon all this matter. He is acquainted with it all, every word and act is known to Him, and in order for you to recover yourself from the snare Satan has set for you, you must make straight and thorough work. *1LtMs, Ms 2, 1863, par. 26*

Brother George, God has designed you should be a pillar in the church, a strength to the weak. Satan has said from the first he would overthrow you. He has led you in your unconverted life to be exacting and to overreach, and as you have seen the sin of this and have been reforming, you have established a character. All have had unmistakable proofs of the work of reform. The truth has wrought for you, and Satan knows that if you follow on and are a thorough overcomer the sins he led you to commit fall on his own head. He is not willing to lose you. He is constantly at work to devise some means to overthrow you, that your transgressions may finally rest upon your own head. God will help you if you take the

right course. But you have deeply grieved some of the best of God's children, and angels have been watching you with the deepest solicitude, seeking to turn your mind in a different channel from that in which it was running. *1LtMs, Ms 2, 1863, par. 27*

I saw that it was your duty to take every occasion out of the way of others. Free yourself now and forever from Sister Jones. Let not your affection linger there for a moment. It is not justifiable in the sight of God. *1LtMs, Ms 2, 1863, par. 28*

I was shown that Victory Jones has truly loved his wife. She was dearer to him than any other one upon earth. When the divorce was in progress his feelings were intense. He besought his wife to defer the matter. He promised amendment; promised to not trouble her, but go away and reform. She should have eagerly grasped at even that feeble hope that it was possible he might amend, and even if she had to suffer some time longer, given him another chance. There was an error in pressing matters still forward. Although those who were engaged in the matter thought they were taking the best course, yet they did not exercise the pitying love toward Victory that Jesus has shown them, and they should have considered that with what measure ye mete to others, it shall be measured to you again. *1LtMs, Ms 2, 1863, par. 29*



### **Ms 3, 1863**

Vision Concerning the Caledonia Church

Battle Creek, Michigan

July 22, 1863

Previously unpublished.

I was shown some things in regard to Caledonia. They have had much labor bestowed there which has been of but little use. They have not improved the light given and walked in the light while they had the light. *1LtMs, Ms 3, 1863, par. 1*

I saw that Brother Gerald feels too deeply and takes too strong a position. He is not of the right temperament to allay and clear up difficulties, but is apt to create and enlarge the difficulties. It is a misfortune that Brother Gerald has no children of his own to awaken and call out and strengthen traits of character which need to be developed and strengthened in order to fit him to successfully lead the church. He lacks patience, forbearance, and hopeful perseverance, whatever may be the discouragements surrounding him. He lacks a hopeful looking through trials and difficulties, broods over discouraging appearances, looks on the dark side, and talks doubts and discouragements. In these things he is too childish, too sensitive, and is easily hurt. There is not a noble bearing up, a disposition to take a hopeful view of things around him. *1LtMs, Ms 3, 1863, par. 2*

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

perplexities are increasing around him. Brother Gerald lacks humility. There is self-pride yet in his heart which threatens to destroy the true spirituality. *1LtMs, Ms 3, 1863, par. 3*

Brother Gerald has loved the truth, and when he sees those who profess to believe the truth depart, as he thinks, in practice from the principles of the truth, he is stirred at once. He feels that he cannot have it so. He lets the acts and doings of his brethren around him annoy him much. He should do his duty patiently, kindly, to those who err, and then leave the result with God and go right along doing his duty and serving God faithfully, humbly, knowing that he must stand or fall for himself. His erring brethren's sins will not be recorded against him. He should pity the failings and not mark out a course he thinks they ought to pursue, and if they fail to meet his line of right, fold his hands saying in hopeless discouragement, "It is no use." Brother Gerald, you can, by a humble, practical life, do more good, much more good, than by much reproof and many words. *1LtMs, Ms 3, 1863, par. 4*

Sister Gerald talks too much, and dwells upon the dark side and sighs and groans too much. She should spend more time in prayer and less in complaints and sighs and moans. God lives, a present help to those who seek Him earnestly and trust in Him wholly. Talk faith and hope at home, in meeting, everywhere you go. If you talk darkness you will have darkness, a plenty of it. Talk faith, and you will have faith. *1LtMs, Ms 3, 1863, par. 5*

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

for them to worry about. If they cherish every token of God's love as they pass along, they will not have time to imagine troubles and talk and brood over supposed difficulties. The dreaded difficulties will be unnoticed, because their eyes are fixed upon something of more value, upon the light and love and gracious mercies with which a kind and loving Father has surrounded them.*1LtMs, Ms 3, 1863, par. 6*

There is too much talking over other people's acts, sayings, and doings. Better be dwelling upon the Christian hope, the love of God, the blessed home for the faithful pilgrim. There is much to be done in Caledonia. The truth is believed by many but not practiced. The holy principles of truth are not lived out, and unless some awake to their true state they will finally be weighed in the balance and found wanting.*1LtMs, Ms 3, 1863, par. 7*

The eyes and minds of the church in Caledonia need to be elevated. They are dwelling upon little things, fussing about one thing and another of no account. They must be more devotional, dwell upon the truth, square their lives by the Word of God. And they should pray fervently, frequently, and believe with all their heart that God will work for them.*1LtMs, Ms 3, 1863, par. 8*

Brother Hardy loves the truth, but he does not watch as he should. He enters too much into the spirit of those he is in company with, and thereby loses opportunities of letting his life be a living epistle, such an example that others, by seeing his good works, may be led to glorify our Father which is in heaven. Brother Hardy lacks a practical faith.*1LtMs, Ms 3, 1863, par. 9*

Brother Jones is in danger of sympathizing with the corrupt, those who would only injure him and the truth. Yet I saw that God loves Brother and Sister Jones. She is an exemplary Christian.*1LtMs, Ms 3, 1863, par. 10*

God has precious souls yet in Caledonia and will work for them if they will give Him a chance and will stand out of the way where He can work for them. But there are those who are continually getting in the way of the work of God and He cannot safely bless them, for they would become exalted and think that the blessing came because of some course of their own or some good judgment and

wisdom which they had manifested. There needs to be deep humility on the part of every one in Caledonia, and all feel a united interest in the cause of God. All should feel that the cause is the Lord's and they must work with mutual love, perseverance, energy, and skill to advance that cause. This cause is not Brother Gerald's alone, or Brother Hardy's or Brother Jones', or any one man's. It is the Lord's, and every one should put forth untiring efforts to advance and build up and exalt that cause. All should labor with one interest. If they do this all will be well and prosperity will follow the church in Caledonia instead of adversity.*1LtMs, Ms 3, 1863, par. 11*

Brother Gerald, please read this and return me the original. You can copy and retain a copy if you wish. Read this to Brother Hardy and Brother Jones and as many more as you think best.*1LtMs, Ms 3, 1863, par. 12*

**Ms 4, 1863**

Diary/Labors in Monterey, Allegan, etc.

Refiled as *Ms 9, 1862*.

## Ms 5, 1863

### Early Trials and Labors

NP

1863

Previously unpublished.

[NOTE: An account, written in Ellen White's handwriting, of the early trials and sufferings of Ellen and James White in parting with little Henry. Apparently written in connection with *Appeal to the Youth*.] *1LtMs, Ms 5, 1863, par. 1*

They [the Whites] were urged to travel and labor for the upbuilding of the cause of truth, but they felt excused because it was winter and it would be so inconvenient to travel with the babe. Their way seemed to be beset with trials and privations. Elder White could not get his just dues for labor which he had done, and in consequence suffered for the necessaries of life. *1LtMs, Ms 5, 1863, par. 2*

His mother fainted, with little Henry in her arms, for want of nourishing food. At one time there was a question in her mind whether to spend six pence to buy a simple calico apron to cover the naked arms of little Henry or spend the money for a pint of milk. She decided to do without the milk and purchase the little apron. *1LtMs, Ms 5, 1863, par. 3*

The Lord did not prosper them in settling down at home. Elder White suffered much from rheumatism in his wrists after chopping cord wood for fifty cents a day. [Their] way seemed beset with difficulties. Little Henry was taken sick with inflammation of the lungs and all who saw him thought his recovery doubtful. They were convicted that they might be neglecting their duty and displeasing God by neglecting to warn sinners to prepare for Christ's coming. *1LtMs, Ms 5, 1863, par. 4*

Their minds were much troubled. They went to Jesus with their trouble. They prayed the Saviour to rebuke disease, but with anguish they saw the little one fast failing. All earthly means failed

to relieve his suffering. The parents continued to plead most earnestly for their child, who seemed to be fast failing. To all appearance he must die. It was then conviction flashed upon them that they might not be in the way of their duty in excusing themselves from traveling and presenting the truth to those who were in the darkness of error. Then they made an entire surrender to God to go out and labor wherever He would open the way before them. Sweet peace came to their hearts. Much of the night was spent in earnest prayer. While they were pleading with God to spare the life of little Henry, he fell into a sweet sleep, which was feared to be the sleep of death. He then slept for several hours. When he awoke the fever was gone and he recovered rapidly. *1LtMs, Ms 5, 1863, par. 5*

Elder White received pay for his work and found he had ten dollars. An urgent call came from Connecticut for them to labor in that state and they dared not refuse. They took little Henry and went forth to labor in the vineyard of the Lord. His parents labored in Connecticut for the spiritual benefit of the people and their work did not end here. They worked with their hands that they might not be burdensome to anyone, and the care and burdens of the work in the vineyard of the Lord, with the addition of labor outside of their ministerial duties, was too great a tax for the mother with the care of her child. *1LtMs, Ms 5, 1863, par. 6*

The burden of speaking and ministering to the church, and the additional burdens of labor to pay their way that they should not feel that they were burdensome to anyone, were too heavy a burden. The mother broke down under these burdens and for months was unable even to have the care of her little Henry. She was a great sufferer for years in consequence of this over-labor. *1LtMs, Ms 5, 1863, par. 7*

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

important work for the cause of God in New York.*1LtMs, Ms 5, 1863, par. 8*

Their hearts were made glad to return in safety to Connecticut and meet their dear Henry again. Here the Lord, in answer to prayer, had spared the life of Henry and had blessed and healed the mother to do the work God had given her to do, and the parents felt that God plainly indicated their duty, that they must give themselves fully to the work, laboring unreservedly in the cause of God. They dared not excuse themselves on account of the child, and the only way that seemed to open for them was to leave their little one, only one year old, for another to act the mother's duty and have the mother's care. There were many prayers offered by the mother, many tears shed, and many severe soul conflicts. Her heart seemed to be bound up with her child. But the sacrifice was made, the conflict was over. They laid the child upon the altar. They solicited that Sister Frances Howland, of Topsham, Maine, should take care of the child. She consented cheerfully to accept the charge. The mother well remembered the expression of the sad yet beautiful little face as he was brought to the carriage to receive the parting kiss.*1LtMs, Ms 5, 1863, par. 9*

The mother could say in her heart, I do it for Thee, Jesus, who has done so much for me. Tears would come, but there was a peace and rest in Jesus, a firm confidence that He who had called them to the work would accept the child and guard him and love him as a lamb of His fold. He remained in this kind family for six years. The sweet disposition of this child, his attractive ways and his affection, which he ever manifested for those who had the care of him, and for all his friends, endeared him to all who knew him. The parents could only visit their little Henry occasionally, when it would not interfere with their duty. They had the fullest confidence that he was receiving the best of care and that he was loved by the entire family.*1LtMs, Ms 5, 1863, par. 10*

The parents visited their aged parents, Grandfather and Grandmother White, taking Henry and Edson with them. This was a very pleasant week, never to be forgotten. It was greatly enjoyed by all parties. The children's hearts seemed to take in the grandparents, whom they had seen for the first time in their life. And



the grandparents were pleased and their affection went out for these little strangers with a love that did not waver as long as they lived.*1LtMs, Ms 5, 1863, par. 11*

**Ms 6, 1863**

The Case of Asa Green

Refiled as *Ms 23, 1868*.

## Ms 7, 1863

For Ministers

NP

1863

This manuscript is published in entirety in *9MR 207-208*.

I was shown that Brethren Loughborough, Hull, and Andrews have been greedy for too many books. They have read and studied more than they can retain, and I was shown that much study is a weariness of the flesh. *Ecclesiastes 12:12*. They have not given the mind time to rest, and the mind affects the body. Weary the mind and the body suffers. It is injured. They have taken upon the mind more than they can use to any advantage, and then they injure the work, injure the effect of the truth that they would advocate, by crowding into one discourse so much, and making so many points, that minds cannot always appreciate or follow them. More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision. *1LtMs, Ms 7, 1863, par. 1*

I was shown that the time that is consumed in so much reading and study is often worse than thrown away. A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom, and for strength and power to let the truth which they do fully understand shine out before the people in its clearness and harmonious beauty. There is too little time spent in secret prayer and in sacred meditation. The cry of God's servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts. Time is so short, and ministers of these last days are so few, that they should throw all their energies into the work, and should be in close connection with God and holy angels, that a tremendous power may be in their preaching—a compelling power, to draw every soul who is honest and loves the truth right along to embrace it. *1LtMs, Ms 7, 1863, par.*

A mere theory of truth is powerless. It needs the heavenly endorsement, the finish which God alone can give it. Every petition put up in faith is lodged in heaven and will not be neglected but will bring precious returns. I saw that there was too little praying, too little humbling the soul before God, too little laying hold above, and importuning and earnest wrestling with God that He may make His truth like a sharp, two-edged sword, to cut every way. There has been more trusting in reading and studying than in the power of God. A Paul may plant and Apollos water, but God giveth the increase. God's ministers have more knowledge than living faith and godliness. These treasures all should seek after earnestly. Then will they exercise temperance in reading, in studying. They will depend more on the Spirit of God and His power to set home the truth to the hearts of the hearers than upon knowledge obtained from much reading. The theory of truth without the power of God will produce but little effect. *1LtMs, Ms 7, 1863, par. 3*

More could be accomplished at the present time. *1LtMs, Ms 7, 1863, par. 4*

## Ms 8, 1863

Testimony Concerning the Work in Ohio

Battle Creek, Michigan

May 1863

This manuscript is published in entirety in *21MR 260-264*.

I have been shown some things in regard to Ohio. First I was shown the great importance of ministers who profess the truth being especially led and counseled of God; that in all their efforts they may advance and build up the cause of God, and in order to do this they must be free in God themselves. They must not move from impulse but from principle and sound judgment, and by faithful labor and example lead on the church for whose benefit they are laboring to disinterested benevolence, brotherly love, devotedness to God, self-forgetfulness, and holiness. *1LtMs, Ms 8, 1863, par. 1*

Some who have labored in Ohio have not studied as they should their moves and the influence of the course they were pursuing. Ministers will be held accountable for the part they have acted in placing the cause in its present weak condition in Ohio. These ministers did not all design to move wrong, but they did not feel the burden of their work as God designs every minister should. They did not depend upon God but trusted too much to their own strength. They did not feel that a great weight was attached to every move and action of theirs in the church. They did not with earnestness and wrestling prayer seek the special wisdom and direction from One who never errs. Self was too prominent in their labors, and as the result many mismoves were made. *1LtMs, Ms 8, 1863, par. 2*

I was shown that the success and progress of a church depend very much upon the first impressions they receive and the first instruction given them by the ministers who labor among them. Ohio has been unfortunate. Men professing to be sent of God, whom God never sent, have had influence among them, and their influence has cursed the cause of God in other places. When they had destroyed their influence in one state, they would leave the field

they had desolated for a new field where their course had not been known and where, for this reason, they could do the most harm. Such have been the labors of S. W. Rhodes and G. W. Holt in Ohio. The instruction given by them was perfectly calculated to lead the people in Ohio to extremes. *1LtMs, Ms 8, 1863, par. 3*

S. W. Rhodes was severe, exacting, and his teachings and example led the people of God to look more to each other than to look to God, and to watch the failings of their brethren and sisters. He was censorious, peevish, fretful, and in a high degree abusive. He abused the kindness of his brethren, and instead of teaching the commandments of God in an humble spirit as Christ's ambassador and letting the truth do its work, he mixed up with these commandments his own overbearing commands, which caused some to be disgusted and turn away from the truth altogether, and others to be thrown into a state of fear that they could not please God if they would, for their minds were in constant agitation. His influence led the people of God to errors in judgment and faith, the result of which cannot yet be understood or fully known. *1LtMs, Ms 8, 1863, par. 4*

The course of G. Holt was even more injurious than that of Brother Rhodes. His family were a source of trouble and vexation everywhere they lived. His children were low, depraved, and ungovernable. Reproofs had been repeatedly given in Connecticut, but on every occasion when reproved through vision, instead of receiving it and acting on the light God had given him, his feelings rebelled against it, and he acted out his rebellious feelings, refused to do anything, acted stubborn and willful. He did not reform, and therefore his family grew worse and worse, chose their own ways, and were a reproach to the cause of God in Connecticut and New York. He moved to Ohio and carried the curse along with him. Again was he reproved through vision, and rose up against it and tried in every way to destroy the influence of my husband. *1LtMs, Ms 8, 1863, par. 5*

[Four pages are missing in original here.]

I was pointed to different things which have occurred which ought not to have been which have injured the confidence of the brethren

in Ohio in their ministers. Brother Loughborough sought hard to help the churches in Ohio. His sending for his wife and Carrie Carpenter was a mistake and hurt his influence. Had he sent for his wife alone, the case would have been far better, but as it was it gave an occasion for surmisings and lowered him in the estimation of those whom he wished to help. I saw that Brother Loughborough's anxiety to meet the wishes of his wife, and please her, has often led him astray. He has often been called from the work which God would have him do to attend to some wish or desire of his wife, which she would not have had if she had been consecrated to God. She had a will which was strong as a lion within her, which led her to feel that she had rather die than not follow out this will and have her desires gratified. Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling. *1LtMs, Ms 8, 1863, par. 6*

Brother [M. E.] Cornell and wife visited Ohio, and Brother Cornell did a strange and sad work: he spoke against Brother Loughborough. His old jealous feelings led him to speak of Brother Loughborough in a manner calculated to prejudice the churches against him. That was a miserable, despicable work. God left Brother Cornell to take his own course and follow his imperfect judgment, and stirring appeals were made to the church and they handed out their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence, which they had reposed in him, by hastening and spending the means in a wrong manner, publishing charts, which was all wrong. Brother Cornell had first preached the truth to many of them, and they had so much confidence in him that when he erred it nearly ruined them. *1LtMs, Ms 8, 1863, par. 7*

I saw that Brother Cornell was premature in organization, and he placed men to lead in the church who were in no way calculated to fill the office. Such moves should be made with the greatest caution; but Brother Cornell trusted too much to his own judgment. It is always best to wait a little until character is developed before

putting [persons into] office in the church unless all are thoroughly acquainted with the persons elected and know them to be fit to act in the capacity in which they are chosen to act. *1LtMs, Ms 8, 1863, par. 8*

In the apostles' day there were no hasty movements in regard to their selection of men to important church duties. It was with much trembling and fear they moved. Although these very men who were to choose others to an important office were men of faith and full of the Holy Spirit, men who had healed the sick and done many mighty miracles, yet it was with much prayer and reliance upon God that they chose those who should bear the burdens of the church. *1LtMs, Ms 8, 1863, par. 9*

I was shown that the men who act in the church are all out of their place. The church cannot progress with such ones to act for them. The church would be far better off without anyone to lead than the ones who act as leaders, for then all would feel a measure of responsibility. *1LtMs, Ms 8, 1863, par. 10*

I was shown that ministers should pray more and rely upon God for heavenly wisdom, then there would not be so many mismoves. *1LtMs, Ms 8, 1863, par. 11*

I was shown that Brethren Waggoner and Loughborough did not at first see the necessity of one system being adopted and carried out. This led to wrong results and the censure was suffered to rest on Brother [T. J.] Butler, which did not wholly belong there. *1LtMs, Ms 8, 1863, par. 12*

Brother [J. H.] Waggoner went to Ohio and took his wife, a body of death and darkness. He was a deceived man. God marked such inconsistencies. Repeatedly he had been reprov'd for being affected by the influence of his wife, for Satan was using her as an agent to destroy him and get him down from the work. Yet to please her he took the body of darkness with him. He did not believe the vision which had been related to him; if he had, he would have acted out his faith. Had another taken the course he had taken, he would have censured him severely. He had had much light but did not follow it. *1LtMs, Ms 8, 1863, par. 13*



I saw that he was unmerciful in his dealings with the church in Iowa. He bore down upon them in a tyrannical manner, yet in the sight of God their sin was of far less magnitude than his, for they never had had the light he had had in regard to the visions. I saw that God could not let His especial strength and blessing rest upon such ministers, who follow Him so heedlessly. Then again the course Brother Waggoner pursued to throw out hints and talk in a mysterious manner in regard to my husband and some of the ministering brethren was highly displeasing to God, and cast an influence which is not yet fully done away. *1LtMs, Ms 8, 1863, par. 14*

Brother [T. J.] Butler has had occasion to feel himself injured. Brother Dudley used him wrong. The church in Ohio had lost confidence in the ministers of Battle Creek and in the leaders of this work. An array of circumstances had occurred by which Satan had figured to destroy the people of God in Ohio. In order to do so he must commence with the ministers and he succeeded too well. *1LtMs, Ms 8, 1863, par. 15*

At the time of organization the churches in Ohio, especially at Gilboa, he held back and began to watch and criticize and find fault. Brother Butler and the church viewed things in the wrong light and he wrote out the mind of the church. He had in honesty done his part to bring them to that state of mind, but when he spoke he spoke the mind of the church. When the matter was presented as it really was, all should have been convinced that the enemy had presented the matter to them in an exaggerated form. Brother Butler manifested too much stubbornness and the church did not do him justice. They stepped back and threw all the blame upon Brother Butler. This was wrong. *1LtMs, Ms 8, 1863, par. 16*

Brother [Joseph] Dudley erred greatly. He felt hard, bitter feelings towards Brother Butler. His feelings were unreasonable and unchristian. The church, failing to do their duty to Brother Butler and leaving him to suffer alone censure which belonged to them, first discouraged him, then embittered his feelings. He felt that he had been unjustly used by those who should have helped him. He looked back at the conference at Battle Creek and thought that an honest course had not been taken. He was mistaken. *1LtMs, Ms 8,*

*1863, par. 17*

Satan meant that mistake should ruin him. His brethren were of the same mind as he in regard to the name. But God ruled in that meeting, notwithstanding some confusion and the holding back of those who should have acted and let their influence tell on the right side. God's angels were ministering in that meeting, and when "Church of God" was to be the name of His commandmentkeepers, the angels directed the mind of my husband and one or two others in another channel and to fasten upon another name, which was expressive of their faith and which was appropriate for His people. Brother [T. J.] Butler did not understand this change, and Satan has been troubling him with it ever since; and Brother Butler being naturally stubborn and feeling the injustice of his brethren, became more and more tempted until he yielded the Sabbath and withdrew his interest from Sabbathkeepers. He felt bitter, very bitter; but I saw that God still pitied him and angels were seeking to win him to God and the truth again. I saw that those who have injured Brother Butler should confess where they had suffered him to suffer their wrongs and they should take everything out of his way. *1LtMs, Ms 8, 1863, par. 18*

## Ms 9, 1863

### Testimony Regarding the Young

NP

1863

Portions of this manuscript are published in *HP 218*.

Sabbath, June 6th [1863], I was shown some things in regard to the young. Those who decide to be on the Lord's side, and have made up their minds understandingly, have commenced a good work. Yet the work has but just commenced. They have but just enlisted in the army. The conflicts and battles are before them. With the young it is yet to be proved who has received the gospel seed in good soil. *1LtMs, Ms 9, 1863, par. 1*

The Sower has been sowing the gospel seed. Some of the seeds fell by the wayside and the fowls came and devoured them up. This parable applies to the young as well as to those older. Jesus explains the parable to His disciples. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." *Matthew 13:19*. The young, I saw, may hear the truth but do not scoff at it or oppose it. They think all they hear true, but do not investigate for themselves. They look to some other one. "If he embraces the truth, I will also." They do not think seriously upon the worth of the soul and the worth of Jesus' love. They merely desire heaven but do not choose it. A few jesting remarks from foolish companions whose life is folly are sufficient to destroy the few transient thoughts they have had in regard to their eternal interest. [Manuscript was not finished.] *1LtMs, Ms 9, 1863, par. 2*

## Ms 10, 1863

### Temptations of the Young

NP

1863

Portions of this manuscript are published in *HP 218*.

I have been shown in regard to the temptations of the young. Satan is ever on their track, seeking to lead their inexperienced feet astray, and the youth seem ignorant of his devices. They do not guard themselves against the snares of the devil as they should. This foe is ever watchful, ever vigilant, and when the young cease watching their own hearts, cease guarding themselves, then Satan controls them and employs his arts against them. Secret prayer is the strength of the Christian. He cannot live and flourish in the Lord without constant watchfulness and earnest prayer. Jesus should be the object of our affections, but Satan will try to tear the affections from heavenly things and place them upon objects that are undeserving of our affection and love. *1LtMs, Ms 10, 1863, par. 1*

The world is very corrupt, and worldlings have idols which they prefer before the Lord. The best affections of a great share of the world are bestowed upon worthless objects. The minds of the young, left unrestrained, are directed in a channel to suit their own corrupt nature. They relax their vigilance and watchfulness and bestow their affections upon each other, have special friends, special confidants, and when these friends are together, Jesus is not so much as named among them. Their conversation is not upon Christian experience, upon Christ, upon heaven, but upon frivolous things, and the minds of the girls are upon the boys and the boys' minds are upon the girls. *1LtMs, Ms 10, 1863, par. 2*

Young girls frequently make the advance and take a course to divert the attention of young men. It is not always thus, but more frequently by words and actions toward each other their affection is manifested and, while a few of the young are select associates, others are neglected and are not treated with due courtesy. This creates jealous feelings and unpleasant bickerings and destroys the

true respect they should have for each other. These things require the parents to be on the watch, and when they discover the least signs of this evil they should check it. They can do it if their children are really striving to serve God; they will heed their advice. If not, they will be headstrong, think that they understand the matter better than their parents, and think their parents unnecessarily alarmed in regard to them. *1LtMs, Ms 10, 1863, par. 3*

Such children do not know their own hearts. Their parents have experience, and who are so well prepared and qualified to shield, counsel, and lead their children as parents? They have an experience. The children are inexperienced, and that is why they are so easily led astray. They are unacquainted with the wiles of the devil, and at twelve, fourteen, fifteen, and sixteen think themselves young men and women, able to choose their own course and conduct themselves with propriety and caution. Parents should guard the virtues and morals of their children well, and give them daily lessons in virtue, modesty and correct deportment. *1LtMs, Ms 10, 1863, par. 4*

Some parents do not have their own minds guarded. They are not elevated and their conversation is not elevated. They are too often joking and telling about marriages, and guessing who are the ones intending marriage, watching and misconstruing words and acts of Christians to mean wrong when there is not a shade of wrong and when their lives are blameless. Such mothers have not sanctified minds. Their children have a miserable example before them. They listen to this low joking and jesting and these witty remarks, and are learning lessons which unfit them to be true, whole-hearted followers of Christ. Such mothers can unblushingly make remarks and joke before boys and girls in regard to their getting married, and by thus doing they encourage immodest behaviour in their daughters and lead them to have their affections upon some boy, and their conversation is about this boy and that girl, and what that boy said and [The remainder of the manuscript is missing.] *1LtMs, Ms 10, 1863, par. 5*

## Ms 11, 1863

A Testimony Relative to John Nevins Andrews

NP

Fall of 1863

Previously unpublished.

I was shown that Brother Andrews should not overtax his energies. He is so fearful that he shall not do enough and answer all the expectations of his brethren that he is overdoing, and is not allowing himself sufficient time to recruit and rest. *1LtMs, Ms 11, 1863, par. 1*

I saw that Brother Andrews was not rightly situated. His influence will not tell much in the place where he lives. When Brother Andrews has been out laboring hard in meetings, subject to disappointed hopes, and meeting with trials, and then returns home, he should have the society around him such as will cheer and encourage him by their heartfelt sympathies and faithful prayers, and hopeful, cheerful conversation. He should not return home from his labors to meet at home all he can carry. *1LtMs, Ms 11, 1863, par. 2*

He should be where there are those who can look after his family and attend to their wants. John should not have the whole care or a part of the care of his family upon him, and yet be out in the field laboring for the good of others. The care of his family should not be left with everyone; in that case one would depend upon others to care for this and that want, and there would be no certainty that their wants were supplied, and there would be a serious deficiency. *1LtMs, Ms 11, 1863, par. 3*

There should be one or more authorized by the brethren generally to act as a committee to know what is wanted and to supply these wants without stint, that in his absence he may know his family have no lack. He has a wretched, blighting influence surrounding him where he now lives. *1LtMs, Ms 11, 1863, par. 4*

E. D. Cook has grown strong in his rebellion, and has been and still

is Satan's special instrument of unrighteousness. His family all help him in his work and are doing all the injury against Sabbathkeepers and the truth they can. E. D. Cook relates matters to suit himself, tells ridiculous lies, and spreads reports which are calculated to disgust unbelievers against Sabbathkeepers. These things are no credit to himself, for all with whom he relates these miserable misrepresentations are disgusted with him; he lowers himself greatly in their estimation. This evil, vile business of the devil which E. D. Cook is doing, destroys any efforts for good which might be made in that place. *1LtMs, Ms 11, 1863, par. 5*

Such a place is not the place for Brother Andrews to live. God has His eye upon some whom Cook has turned from the truth, and He will feel after, tear off this false covering and sweep away the misrepresentations E. D. Cook has heaped upon Sabbathkeepers, and will cause them to see that they have been vilely deceived. Stumbling-blocks will be removed and the honest will yet have an opportunity to come to the knowledge of the truth. *1LtMs, Ms 11, 1863, par. 6*

He will have to meet all this evil he has done. God will visit him. His wrath appears to slumber, but it will yet be aroused not to be appeased. E. D. Cook has flattered himself that he will yet insinuate himself into the sympathy of John and throw him into confusion. Brother Andrews is in no danger through such an influence, but Sister Andrews will be annoyed by their forward, bold advancements to encourage intimacy of the two families. They are watching to get all they can to use against the truth and Sabbathkeepers. *1LtMs, Ms 11, 1863, par. 7*

I saw that Brother Andrews should be among Sabbathkeepers who are whole-hearted and true, and with whom he can safely trust his family. Brother Gardner has done all he could do, and more than he can do in the future, to care for their wants. But such burdens should not rest upon Brother Gardner; his age should excuse him, and his home cares. Such burdens belong to younger men and women. I was shown that the church should have a special care for Brother Andrews. He will not spare himself. His labors have been hard in New York; it is an exceeding hard, discouraging field to labor in. *1LtMs, Ms 11, 1863, par. 8*

There have been so many influences exerted to scatter, confuse, and tear down, that it is very wearing to remove these influences and false impressions which they have obtained and get to the hearts of the people and establish a true foundation upon which he can safely begin the work of building up and setting in order these churches which have been scattered and hindered by Brethren Rhodes, Holt, and Wheeler. Some of the work done among a certain class cannot be helped. Their confusion is so great they will never see things correctly. It is no use to spend labor upon such; leave them to walk in the dark, uncertain path of confusion their professed shepherds have led them on. *1LtMs, Ms 11, 1863, par. 9*

The people must bear in mind that their ministers are mortal. They should never go beyond their strength, for if they violate the laws of health they must pay the penalty. And the church, when it is too late, may seek to save their ministers. Whole-hearted, thorough workmen cannot be too carefully looked after and cherished and appreciated. *1LtMs, Ms 11, 1863, par. 10*

While Brother Cottrell needs prompting on account of his indolence, Brother Andrews needs holding back. When Brother Andrews is attending meetings and doing the greatest share of the labor, he should not be allowed to have the care of the tent, and his brethren must see that he has good, healthful, nourishing food, and good, comfortable, airy sleeping apartments. This is very necessary to preserve the health and strength of the vital organs. There has not been all that care taken of ministers that there ought to have been. *1LtMs, Ms 11, 1863, par. 11*

I saw that it was of but little use for a preacher to go with Brother Andrews who cannot interest and hold the people, for too much labor rests upon him, and the preacher with him cannot do much. If they were laboring by themselves their labors might do quite an amount of good. In the tent season Brother Andrews should have one with him who can change with him and their labor be more equalized, not Brother Andrews do a greater part of the labor and thereby exhaust himself, while the preacher with him has not half the labor he can perform. *1LtMs, Ms 11, 1863, par. 12*



## Ms 12, 1863

Testimony Regarding Sister Noyes

Battle Creek, Michigan

January 24, 1863

Previously unpublished.

I was shown the case of Sister Noyes. She has a work to do. There must be a great reformation in her life before she can be a true Christian. *1LtMs, Ms 12, 1863, par. 1*

She holds herself ready to be tried, or to make a man an offender for a word. She will not submit to be disciplined or to be reproved. Her spirit rises in rebellion to all reproof. Such a spirit is wholly unbecoming [to] a Christian, and unless Sister Noyes entirely changes in this respect, the cause of God is far better off without her influence than with it. *1LtMs, Ms 12, 1863, par. 2*

God wants well-disciplined soldiers in His army, and He will accept no others. These who rebel because they are drilled, and will not do duty because corrected for some mismove or misdemeanor, are dismissed as worthless. *1LtMs, Ms 12, 1863, par. 3*

I saw, Sister Noyes, as soon as your track was crossed, a determined spirit takes possession of you. Evil angels control your mind. You have a strong spirit opposed to the one who has crossed your wishes or will, and Satan carries your feelings to such a pitch that you lose self-possession and have spasms which pass by the name of heart disease. Sister Noyes's heart is really affected, but by self-possession and self-control and by keeping her temper within bounds, she can prevent most of these spasms, and can overcome them. But she yields herself so often to the control of Satan that he manages to suit himself and lead her captive. *1LtMs, Ms 12, 1863, par. 4*

The disease of the heart is deeper-seated and of longer duration than even Sister Noyes is aware of. By giving way to her own unyielding, strong will, and acting out her feelings, and feeling

opposed to any reproof or correction from anyone, she has developed a large, diseased spot upon her heart, which promises to prove fatal to her eternal interest, and can only be washed away by the blood of Christ. *1LtMs, Ms 12, 1863, par. 5*

Your heart must be affected by the truth, and you [must be] refined, purified, and fitted up for Christ's kingdom or you will fall out by the way. You get into a pet at anything that does not please you, and give yourself right up into the hands of Satan. This destroys your confidence in yourself, and you have no confidence to go to God in prayer for yourself. If you are thus easily offended, you will be a great burden and injury to the cause of truth. [You] will finally ruin your own soul, and lose heaven at last. *1LtMs, Ms 12, 1863, par. 6*

There is but little mutual love, forbearance, and Christian grace manifested in your family. By your course you attract evil angels in your dwelling, and drive pure, holy angels from you. Angels flee from such a place. They will not abide where there is bickering and strife and hatred, jealousy, impatience, and temper manifested. *1LtMs, Ms 12, 1863, par. 7*

You do not see yourself, Sister Noyes. You do not realize how God looks upon your acts and doings. You do not realize that angels are watching to see whether you are forming a Christian character worthy of everlasting life. Angels are weighing moral worth. It is a fearful, solemn time. Our acts and doings are passing in review before God. We are doing up work for eternity. It is no time now to sport upon the brink of ruin. *1LtMs, Ms 12, 1863, par. 8*

God calls upon you, Sister Noyes, to reform. Submit to be corrected by your brethren. Subdue your strong, jealous, passionate spirit. By patient continuance in well-doing, seek for glory, immortality, and eternal life. The final reward is to be given to the faithful, persevering, self-denying Christian. *1LtMs, Ms 12, 1863, par. 9*

It is left for you, Brother and Sister Noyes, to choose life or death. The great work is before you. The truth of God, when you get hold of it as you should, will elevate you, will refine your taste, sanctify your judgment, and make you more like Christ, more heavenly minded. You are weaker than children. You have not endured hardness as soldiers of Jesus Christ. *1LtMs, Ms 12, 1863, par. 10*

Redeem the time. Take hold of the work as you never have done before. Set a godly example before your children. Restrain them, discipline them. We are now in God's great workshop where we are being hewed and refined. If any will not submit to this fitting up process, they can never fill a place in God's great building which is coming together without the sound of axe or hammer. The work of preparation is to be done here. Every stroke is to be given here. And then if we are at last found without blemish, we shall see the King in His beauty and possess everlasting life.*1LtMs, Ms 12, 1863, par. 11*

[Notation on envelope:]

To Brother and Sister Noyes: To be kept in the hands of Brother Maynard after Brother and Sister Noyes have read it. I have no copy. E.G.W.*1LtMs, Ms 12, 1863, par. 12*

## Ms 13, 1863

The Death of Henry White

NP

December 1863

Previously unpublished.

We feel the loss of our dear Henry very much. We miss him everywhere. The youngest and oldest branches of the family tree have been broken off. We return from our Eastern journey wounded but not comfortless. *1LtMs, Ms 13, 1863, par. 1*

It was a great blessing to be permitted to watch the last painful hours of my firstborn. My sweet singer is dead. No more will his voice unite with us around the family altar; no more will music be called forth by his skillful touch; no more will his willing feet and hands do our bidding. But we look forward with joy to the resurrection morning when all the broken links of the family chain shall be united, nevermore to be rent asunder. What a hope for the Christian! *1LtMs, Ms 13, 1863, par. 2*

Our faith and trust in God has been sorely tested, and we have no disposition to murmur or charge God foolishly. He doeth all things well. *1LtMs, Ms 13, 1863, par. 3*

As I closed the eyes of my noble boy in death, I could say from the heart, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." [*Job 1:21.*] Our hope is not in this world. If it were, we should be inconsolable. *1LtMs, Ms 13, 1863, par. 4*

**Ms 14, 1863**

Testimony Regarding Brother Fuller

NP

June 6, 1863

Previously unpublished.

I was shown that Bro. Fuller has a good gift to labor. Yet he cannot, like Bro. Andrews, enter into large places where a large congregation would be called out and where his discourses would be criticized by cunning ministers and opponents. Yet just such gifts as Bro. Fuller's are needed in the field and will tell.<sup>1</sup>*LtMs, Ms 14, 1863, par. 1*

## Ms 15, 1863

### Testimony Regarding Brother and Sister Wheeler

NP

June 6, 1863

Previously unpublished.

I was again shown the case of Bro. Wheeler. He has not come out from his confused, dark state which he has been in a right. He has made confessions, but in a manner to create sympathy every time, and leave an impression upon minds that he has been misjudged and abused. Had he come out of his dark, rebellious state right, he would have had altogether a different influence upon the company of brethren and sisters where he resides. They have sympathized with Bro. Wheeler to his, and their, hurt. They have been losing their union with the body, and all their interest is being clustered around the one man. They are not prepared to be the impartial judges in this case. *1LtMs, Ms 15, 1863, par. 1*

Sister Wheeler has labored in a manner to create sympathy. She has been diligent in this matter and has given wrong impressions. Her spirit has not been submissive but strong against the body, especially those who have labored with her and her husband in regard to their wrongs. She does not understand her self. She is self-deceived, blinded by Satan as to her true condition. She has had an influence upon other minds which has led them to be deceived and regard matters in the wrong light. Those who have borne the burdens in the cause of God and have sacrificed everything for the truth, whose whole interest has been in the work, who have an experience in the things of God, will understand and know when Bro. Wheeler occupies a position acceptable to God. I was pointed back and shown that much has been done for Bro. Wheeler and his family from the first. His influence has generally been good until within a few years, yet but little fruit has been seen as the result of his labor. *1LtMs, Ms 15, 1863, par. 2*

Brn. have been glad to see him and listen to his testimony and have helped him quite liberally. His family has been quite a tax to the

church. The influence of his children have been an injury to the cause of God. And while Bro. Wheeler himself would take a consistent course and be true, all were willing to bear much with the children for their father's sake. *1LtMs, Ms 15, 1863, par. 3*

It was the special work of the Devil to stir up Bro. Wheeler to rebellion. His unconsecrated family was one great reason of his going into the dark and his remaining there as he has. He went among the churches with his darkness, scattering it everywhere he went. What an amount of harm has he done. Impressions have been given which have been cherished by some until they are beyond our reach and are ruined. *1LtMs, Ms 15, 1863, par. 4*

He has made sideways remarks, hints, [and] insinuations which have been clothed in mystery, [and] which had a greater influence upon some minds than if he had made bold statements. He has questioned positions taken by men who have borne the heavy burden of the cause and upon whom has rested responsibilities and heavy burdens. It did not become him to take the course he did and do the harm he has done when he has accomplished so little in his labors and borne so few burdens in the work of God. *1LtMs, Ms 15, 1863, par. 5*

He cast infidelity upon minds in regard to the visions, which made impressions because coming from Br. Wheeler. He has placed the visions in the wrong light. He has been a channel which Satan has used to communicate his darkness and doubts to other minds. It has cost much wearing labor from Bro. Andrews, and brought grievous trials and unnecessary burdens upon others, which he has but a faint sense of. *1LtMs, Ms 15, 1863, par. 6*

It has cost altogether too much to undo what he has done. God has prospered those who have followed his opening providence, which Bro. Wheeler blindly opposed. System and order have been established in the churches, and God is bringing in souls as the result of this work. After the battle is fought, Bro. Wheeler grounds his arms and acknowledges that he has been wrong, and he has felt abused because he was not reinstated immediately into the confidence of his Brn. He has not up to this time brought forth fruit meet for repentance. Because his influence was promptly met and

cut off as soon as possible that his work of death might go no farther and no more minds be poisoned, he has felt injured and hurt. His fruits have been such that he cannot yet be entrusted to take charge of the flock. Every tree is known by his own fruits. *1LtMs, Ms 15, 1863, par. 7*

[Several pages possibly missing here.]

Bro. Wheeler does not see that he has done the harm he has. He has much more feeling that he has not been dealt with justly. When Bro. Wheeler realizes the part he has acted, he will cast a different influence in the place where he resides; he will straighten himself right out. When leading brethren take a man in their arms, and help him, and recommend him to new fields to the confidence of his brethren, and then when he has obtained an influence takes advantage of that influence and works directly against the influence of those whom God has called to lead out in this work, [he cannot be trusted]. While God is urging him forward to advance, Br. Wheeler is pulling back and poisoning minds with his dark unbelief and with his cruel hints and sideways expressions until the little leaven has worked and nearly leavened the lump. When a man has been left to go so far in the dark, to be so far under Satan's control, he is not to be again trusted with any responsibility until he shall come clear back and give undoubted evidence that his rebellion is cured. *1LtMs, Ms 15, 1863, par. 8*

Bro. Andrews has accomplished a good work in N.Y. His labors have been too wearing. He must take time to rest and recruit his strength. He should not be burdened with cares at home. He should be situated pleasantly where there are those who can look after his family in his absence. He should follow his best judgment in regard to his labor for he has a greater experience than any other man living in N.Y. He must follow his own judgment and work as it seems to be duty and where it seems to be duty. He should choose his own fellow laborer and unitedly in the fear of God do what they can in the hard field of Vt. *1LtMs, Ms 15, 1863, par. 9*



## Ms 16, 1863

Testimony Regarding the Church at Mannsville, New York

NP

late 1863

Previously unpublished.

I was shown that the Mannsville church was not advancing. Every one should begin to work off against his or her own house. Not all understand themselves. Had the church been wise, had they been prepared to have appreciated the work of God among them, Emory Fish's course would have been shown long ago. As it is, I feel delicate about placing the view in regard to him in the hands of the church. They are not clear-sighted, discerning, reasoning from cause to effect. They move too much from impulse, from feeling instead of from calm forethought and principle. They do not dwell enough upon the truth [and] its holy, elevating principles, but descend to little things, picking at straws, watching little articles of dress, and having burdens which God does not lay upon them. By thinking upon these little things they manufacture burdens which are not laid upon them, [and] keep [their] minds upon these little minor things calculated to destroy spirituality and heavenly discernment. *1LtMs, Ms 16, 1863, par. 1*

Sabbathkeepers have an abundant large field to occupy the mind. Search the Scriptures, search themselves. Dwell upon heavenly elevating truth. Talk the truth. Let that cut, not their speeches and words. To bear down in their meeting upon articles of dress are things below the notice of Sabbathkeepers. Higher things should elevate the mind. Speeches made in meetings upon these little things disgust unbelievers and drive the Spirit of the Lord away from your midst. There is too much noticing others' wrongs, others' course—what this one does and that one says. Let such things be rebuked, but let each attend to his or her own case. *1LtMs, Ms 16, 1863, par. 2*

God will never condescend to assist Mannsville church out of their manufactured trials until they see the wrong of such a course and

work themselves. If they make trials, they must work their way out of them the best they can. All had better seek the Lord with deep humility and search their own hearts. This work will be large enough for them to attend to at present—each to examine to see whether they be in the love of God, each study to show themselves approved unto God, each seek to excel in the Christian graces, each possessing forbearance, love, and compassion for their brethren. When the church in Mannsville take hold of this work in earnest, God will help them. And not before.*1LtMs, Ms 16, 1863, par. 3*

Deal with minds carefully. Use the case of Emory Fish with great caution. Let not this matter be published to the world, or made more extensive than is necessary.*1LtMs, Ms 16, 1863, par. 4*

In haste.*1LtMs, Ms 16, 1863, par. 5*

## Ms 17, 1863

Vision for Abbey Family

Brookfield, New York

Sometime after June 6, 1863 vision

Previously unpublished.

I will write or copy the vision:

I was shown that Brother and Sister Abbey should bring their temporal matters in shape to require less care and wearing labor. Sister Abbey displeases God by not using economy in regard to her labor. God has mercifully preserved her to her family, although her constitution has been shattered for many, many years. Her strength has been lent her; and yet she has used that strength, graciously lent her of God, unwisely and often foolishly. She has exhausted all her energies repeatedly and but just escapes paying the penalty with her life. A merciful God has listened to the earnest prayers of husband and children and time and again wrought for her recovery. Yet every one of those ill turns of extreme debility, brought on by overdoing and overtaxing the nervous system, is shortening her life. *1LtMs, Ms 17, 1863, par. 1*

Brother Abbey cannot endure what he has done. Brother and Sister Abbey should so arrange their temporal matters that neither themselves nor their children should be overtaxed. They do not now have time as they should—neither do their children—for meditation, devotion and prayer. Christ is coming. We have but a few years to remain upon the earth. Parents and children should have time and strength to serve God and be fitting up for heaven. It will be very hard for these children to obtain a religious experience with all the burdens and cares they are obliged to bear, and the temptations they endure in consequence. *1LtMs, Ms 17, 1863, par. 2*

This family has been asleep as to the subject of health. It is a duty which God requires of them to preserve their health that they may render to God service which is perfect and acceptable in His sight. There is altogether too much work performed by Brother Abbey's

family, and God is robbed of time which should be devoted to Him. Time which should be spent in cultivating the intellect has been spent in hard, wearing labor. Time which the parents should devote to making their children happy has been spent in labor until minds which would be excellent and elevated with prayer cultivation are dwarfed. There is no time for improvement of the mind.*1LtMs, Ms 17, 1863, par. 3*

The head is the capital of the body. If the nervous energies are too greatly taxed there is a heavy draught upon the brain and the mind is enfeebled. It does not grow strong to endure trials, temptation, and petty annoyance. Therefore so much and such constant work is making it morally impossible for the children to render to God that perfect service which He requires. A proper amount of labor is not an injury but a benefit. Intemperance in labor unfits young and old to devote to God that time and service which are due Him.*1LtMs, Ms 17, 1863, par. 4*

Brother and Sister Abbey, you have spent in labor time which was due your children, which you should have spent in making them happy and instructing them. No parents can have stronger love for their children than Brother and Sister Abbey. They would give their lives if it would save their children, were they brought to the test, but they have not been awake and realized that their children were every day laying the foundation for disease and premature decay.*1LtMs, Ms 17, 1863, par. 5*

The children have been sorely tempted, while they have been obliged to labor so constantly, to see other children of Sabbathkeepers so free—especially Brother Wheeler’s children—and then means saved through their hard labor has gone to help Brother Wheeler’s family, who have had a very easy time and done as they pleased. Burdens rested upon them very lightly, while they [the Abbey children] were bearing burdens too heavy for their strength. Eleanor should remember that all will be rewarded as their works have been.*1LtMs, Ms 17, 1863, par. 6*

Brother and Sister Abbey, God requires you to do some things to come into a different position. Samuel and Eleanor are children whom God has loved. They have some things to overcome in order

to be right. Eleanor has a good heart, yet her mind needs cultivating. She has been too much neglected. She has not esteemed herself very highly. This is better than if she had thought more and more of herself than she ought to have. She has been intemperate of her strength, reckless of her health, and has a broken, diseased constitution; yet even now, with care and the blessing of God she can be quite comfortable. *1LtMs, Ms 17, 1863, par. 7*

Samuel has too much upon his young shoulders. The happiest days he will ever see are passing, and yet he is reaping but very little benefit and happiness from them. His mind needs cultivating. These children must have a fair chance to serve God, to attain a Christian experience. Samuel must guard himself and not take upon himself unnecessary burdens. He is ambitious. His father and mother are ambitious, and have gone to the extent of their strength and must pay the penalty. They must suffer more or less as long as they live. It is not common or to be expected that people will work or push things through as they have done. They have erred in working as hard and accomplishing as much as they have. *1LtMs, Ms 17, 1863, par. 8*

Samuel expects to see things pushed through as fast as it is in his mind to have them. When he sees that all is not accomplished that his nervous, ambitious temperament would wish to see, he feels annoyed, feels that things are not going right and he gives away to impatience. He goes beyond his strength and overworks to accomplish too much. He should take things more moderately and bear in mind that his father and mother have overworked, have been intemperate in labor, that he overworked. If others do not accomplish all he thinks they should, he should not feel troubled. Some may do all they ought, and yet Samuel thinks they do not go ahead fast enough. All of the family have been too fast, too ambitious, for their good except Rosetta and Lilly. Rosetta has been more favored than either of the girls before. *1LtMs, Ms 17, 1863, par. 9*

Samuel is of a nervous temperament and feels that every one around him must work in earnest and make their time tell. Those who are dependent upon hired help will seldom have the amount

done and in a manner that they would do it themselves. Things which cannot be done without taxing the strength should be left undone. Samuel must learn not to be troubled because those working with him do not carry out his mind and do as he would do. He wishes to have everything done orderly and thoroughly, and if he had less to do he would have all done well. He must not get nervous because others lack in these things. All are not constituted alike. Some have been brought up to take care, some cannot drive things through. They have nothing thorough in their organization. Some can accomplish more by taking time than to attempt to hurry.*1LtMs, Ms 17, 1863, par. 10*

Samuel must encourage a spirit of forbearance. He lacks patience and often feels irritated if things do not go according to his mind. He must overcome, reform in these things, watch and pray, take time for reflection, control his feelings. He must live for God, set a good example before others, and study to show himself approved of God.*1LtMs, Ms 17, 1863, par. 11*

Sister Abbey must cherish her strength and not exhaust her energies. By so doing she causes herself suffering, and she does not suffer alone but all the family with her, and the labor of the family is increased threefold. Added to this is the trouble of anxiety and sadness. It costs altogether too much for her to be reckless of her strength. God accounts it as sin when she uses up and exhausts her vital energies, whatever the action may be.*1LtMs, Ms 17, 1863, par. 12*

Know ye not that your bodies are temples for the Holy Ghost? He that defileth the temple, him will God destroy.*1LtMs, Ms 17, 1863, par. 13*

# 1864

## Letters

### Lt 1, 1864

Bates, Brother and Sister

NP

1864

Previously unpublished.

Brother and Sister Bates,

In the last vision I was shown much in regard to ministers and their families, and then was shown the condition of the churches. As a general [thing], the churches were shown me in advance of their ministers. There are a few exceptions in every church—a few hangers-on who have no experience in the things of God.*1LtMs, Lt 1, 1864, par. 1*

As I wrote out the testimony for ministers in Number 9, that which had been shown me for you came clear to my mind. I was shown that you had not realized and acted upon the vision given. Especially has Sister Bates failed to see her wrongs. I saw that you were both in a state of mind to be easily tried, and to bring a great trial upon the church. If you continue to occupy the same position you have done, you will prove the greatest trial to the church in Monterey they have ever had, and will prove an injury to the cause of God. As you now are, the church at Monterey are a thousand times better off without your influence than with it.*1LtMs, Lt 1, 1864, par. 2*

I was shown that the church in Monterey understood our position in a much clearer light than Brother Bates could present it to them; therefore the efforts which he may make are not a help but a hindrance. I was pointed back to the trial brought upon the church by the course pursued by your daughter Mary. She was permitted

by you both to live with you, and be supported by the church, and then you suffered her to have her own way, to go and come as she pleased, choose her own society, write to whom she pleased, talk and tattle as she pleased, and yet the church must bear it. They must do for you, labor to please you, support her, and let her bring awful trials upon the church, and by her loose habits bring a reproach upon the cause of God. And yet you thought the church must bear and say nothing. They bore with you and her until forbearance ceased to be a virtue. God was displeased with you and displeased with the church that they suffered Mary to remain with you so long, giving the enemies of our faith occasion to speak reproachfully of our faith. *1LtMs, Lt 1, 1864, par. 3*

I saw, Brother and Sister Bates, just as long as Mary was under your roof, she should have conformed to your rules, and been restrained by your counsel and wishes. When she would not consent to do this, then she should no longer remain dependent on you and on the church. God's anger has been kindled against you as it was against Eli. Brother Bates, had another pursued the course your daughter Mary has pursued, you would see it all, you would give it no quarter, you would bear down upon it in the most unsparing manner. *1LtMs, Lt 1, 1864, par. 4*

Again I was pointed to your course pursued at Green Vale, Illinois, in regard to Darius Myers. Here is an instance where you failed to read character. You failed to manage his case wisely. Then I saw that his sin in the sight of God was not nearly as great as in Mary's case. You bore down upon Darius Myers with an unsparing hand. You made a public matter of what should have been private. How different your course toward your daughter! She was bound to her husband by the marriage vow; yet she has scattered her ways to strangers, and has encouraged the addresses of corrupt and vile men. And how earnestly and energetically you have labored to clear Mary and cover up her course of action which has been the greatest source of trial the Monterey church has ever had. *1LtMs, Lt 1, 1864, par. 5*

I have been shown that the church will cheerfully take care of you; but they should not bear the least burden of your proud, vain, extravagant children. They have chosen their own course and must



be the sufferers. They must reap that which they have sown, and Sister Bates must reap that which she has sown. She has sown the seed,—the fruit is manifested. She has gratified the wishes and wills of her children, and has not taught them to deny themselves, and has not restrained their desires. And now in their old age, when Brother and Sister Bates should have faithful, devoted children to lean upon, their children are nearly worthless, hardly capable of bearing their own weight in the world, and others have to act the part which their children should. I saw that it would do your children good to know real want and privation. I saw that it was not the duty of Brother and Sister Bates to take the burden of their children upon them in the least. *1LtMs, Lt 1, 1864, par. 6*

Sister Bates, a page of your history was presented before me. I saw that in most cases you had ruled in your house and family. You would have things just as you wanted them, or you would raise a storm. You have had a set will which has been hard for you to yield. You have had exalted views of your own doings, and have had things about your own way. Now in your old age, these traits of character are strong. You do not know what it is to yield, and you think that others must look up to you. You have certain ideas of gentility and politeness, and customs of the world which do not correspond with the simplicity of the truth. Your brethren and sisters do not view these things as you do. Their interest for the truth swallows up ceremonies and forms which seem essential to you, but which you would be better off without, and far happier. *1LtMs, Lt 1, 1864, par. 7*

I saw that you, Sister Bates, are so apt to complain, you watch the moves of your brethren and sisters with a jealous eye and imagine you are neglected and abused, and are continually watching to see if you are not slighted and neglected. You notice the most innocent movements and put on an air of one that has been wronged. Satan takes advantage of your state of feeling and construes everything in the wrong light. You do not shut the enemy out but open wide the door for him to enter, and you both have a real miserable and unhappy time of it. You bring grievous trials upon yourselves. *1LtMs, Lt 1, 1864, par. 8*

Sister Bates has felt if the brethren had anything she desired, she

was entitled to it, and they were not using her right unless they let her have it. This is the old feeling and spirit which she had years ago, which is now being manifested in a different form. Sister Bates, unless you reform and overcome you cannot possess heaven, for there are spots and wrinkles upon your Christian character which will shut you from a pure and holy heaven. You complain, and misconstrue the acts and words of your brethren and sisters. You are fretful and exacting to Brother Bates, and charge this all to nervousness. You increase that malady greatly by giving your feelings vent. You must keep your tongue as with a bridle. "He that offendeth not in word the same is a perfect man, and able, also, to bridle the whole body." [*James 3:2.*] Here is a work before you, which God requires you to perform. I saw that you do not practice that self-denial you should. You increase disease and nervousness by preparing your food too rich. You tax your digestive organs, and in this you sin. You make too much parade for company. You spend precious time and strength preparing a variety for the stomach, which the stomach would do much better without. Days and days you have suffered with headache brought upon yourself by improper diet and your unnecessary labor in preparing it. *1LtMs, Lt 1, 1864, par. 9*

There is more need of a reform with you than with any of the faithful believers in Monterey. You are so anxious to keep up appearances that you exhaust yourself in doing that which others are obliged to let alone even if appearances do not suit them. It would be much more pleasing to heaven if you would study and labor more earnestly for a thankful, contented, happy frame of mind. You will have to spend more earnest, persevering labor upon these important points or you will surely fail of heaven. Labor more earnestly for the approbation of God, and less for to carry out appearances. If you do this you will live in the hearts of the church and they will love to do for you, and will have a care for you which not one of your children now possess. *1LtMs, Lt 1, 1864, par. 10*

The patience of the church in Monterey you have taxed greatly. It should not be so. If you were ripening up for heaven you would manifest patience, sweet contentment, and gratitude. But as you are and have been, Sister Bates, you are a burden. It is not the duty of the Monterey church to be constantly studying what course they

shall pursue to save Brother and Sister Bates from trial. It is your duty to get where you will not be so easily tried, where you will not notice every move and word of your brethren and feel that you are slighted. The officers in the church at Monterey are men who move understandingly in the fear of God. They feel the burden of the cause of God upon them, and feel compelled to move for the best interest of the cause. They can see things to be avoided and shunned which you would not think of. Their minds are clear, they have good judgment; they study from cause to effect, and try to shun everything which would cause unbelievers to take advantage of us and reproach our faith. Your mind is not even as clear as it once was. *1LtMs, Lt 1, 1864, par. 11*

In years past all the way up to the present time you would weave into your discourses things which were fanciful, erroneous ideas, which injured the cause of God, and which caused a great deal of labor to do away the prejudices you created. Your course all the way up has been marked with a peculiar stubbornness which has severely tried the souls of your brethren and exhausted their patience and destroyed their courage. And now as you are in the decline of life you are far less capable of doing justice to our faith by presenting it to others, for your memory and strength of mind have failed. You never were willing to be corrected by your brethren. Much labor has been spent in vain to enlighten you in regard to erroneous views you received. You would not understand the plain facts presented to you by your brethren. You were independent and stubborn and would not yield until corrected through vision. Now in the decline of life it is more difficult for you to see the inconsistency of any course you may take. Your perceptive faculties are duller than they were. *1LtMs, Lt 1, 1864, par. 12*

The men in Monterey, who have the burden of the cause of God upon them, should not feel gaged in their course of action, that they must not follow their best judgment unless they counsel with you. They should go about their duty which God has for them to do. If you get in their way you must be the sufferer. It is your duty now in your old age to be guided and counseled by younger minds,—the officers of the church in Monterey who have the burden of the cause of God upon them. It is wrong for you to stand back upon your dignity and think that your brethren and sisters must conform

to ceremonies and forms which you consider needful. When you yield your own will and your own set ways, then you can see the matter which I have written to you in the true light. But you have both been very blind to your state. Sister Bates has ever had too much influence upon her husband. He has ever labored too hard to gratify her notions and desires and wishes; he has been very careful not to cross her set will. And now it will be a hopeless task for anyone to take the burden upon them of pleasing Sister Bates and coming up to her ideas, and giving her all the attention she requires. She must see the necessity of a change, a thorough change in herself or she will be very unhappy, make herself a great amount of trouble and will cause others great trouble. *1LtMs, Lt 1, 1864, par. 13*

I saw in some things at his home and in his family Brother Bates has been more set than the case required; he could have yielded and not compromised his dignity in the least. Angels cannot delight to minister unto you and hover in your house until there is a reform. *1LtMs, Lt 1, 1864, par. 14*

I saw, Brother and Sister Bates, that you have despised the advice and counsel of the Monterey church. You have felt that it was more in place for you to instruct them, and counsel them, than for you to listen to and be counseled by them. You have been too independent, have stood back too much upon your dignity. I saw that you have been anxious to preach, to give a discourse, but I saw that you leave out much that is important, and bring in much that does not belong to it. You introduce foreign matter which is not connected with the subject, which destroys the harmony of your discourse and makes it a disconnected, tangled mass, and leaves upon minds a worse impression than if you had made no effort at all. You do not see how you fail and are not the proper judge of your own efforts. Your brethren see where you fail to make points and connections, and they are in continual fear that you will hurt souls who are inexperienced. You lack judgment and must let those who are capable judge for you. *1LtMs, Lt 1, 1864, par. 15*

**Lt 2, 1864**

Brn-Srs. in Monterey

Refiled as *Lt 66, 1884.*

**Lt 3, 1864**

Czechowski, Br.

Refiled as *Lt 31, 1861*.

**Lt 3a, 1864**

Czechowski, Br.

Refiled as *Lt 31a, 1861*.

## Lt 4, 1864

Phillips, Brother

Battle Creek, Michigan

January 12, 1864

See variant *Lt 4b, 1864*. Portions of this letter are published in *1T 455*.

Dear Brother Phillips:

In the vision given me June 6, I was shown some things in regard to you. I saw that you have been very selfish and were wrapped up in self, and were close and penurious. *1LtMs, Lt 4, 1864, par. 1*

You have engaged in patent rights, which has been a great hindrance to your spiritual advancement. Your course has been wrong. Your faith has given you influence among Sabbathkeeping brethren, and then you have injured them by recommending your patents to them. You have made it in your way to tarry with them, sleep in their beds and eat at their tables, and have interested them in and urged upon them some of these patents, removing objections which would arise in their minds to thus investing means. Many became entangled and found themselves involved, all on account of the confidence they had in you. The trouble of mind which some have felt on account of their expectations not being realized, has discouraged and almost driven them to despair. *1LtMs, Lt 4, 1864, par. 2*

You have led poor brethren into expense to benefit yourself. You have lost the spirit of the truth. The secret of your backsliding is your extreme love of gain. You have been worldly minded in every sense of the word, and the truth has lost its charms for you. God does not approve your course. His frown is upon you. *1LtMs, Lt 4, 1864, par. 3*

You injured the cause of truth by your attachment for Mary Lyon. That was no sanctified, reasonable attachment. You appeared like a man mesmerized, bewitched, and befooled. If the truth with its



sanctifying influence had lived in your heart you would not have been thus deceived and led astray. *1LtMs, Lt 4, 1864, par. 4*

But the reason of all these failings on your part was back in the past. You were not what God required you to be when you went around with the tent. Your love of ease, love of self, led you to shun responsibilities and shirk the burdens upon others. You were ever seeking to have an easy time and God did not give you strength and health for you to exercise for your own convenience and benefit. Had you dedicated yourself to God and conscientiously and unselfishly followed in the path of duty, God would have strengthened you and used you to His glory. You have fallen into many snares. Your influence has been an injury instead of a benefit and blessing. *1LtMs, Lt 4, 1864, par. 5*

You have drawn believers in present truth into difficulty and you have now a duty to do to repair the injury done these brethren. You have a work to do. Brethren in different States have felt embarrassed to a greater or less degree with these miserable inventions, which have obtained their confidence because recommended by believers in the truth. You have traveled about with your patents and made it in your way to go among your brethren as much as possible that your expense of entertainment might be small, and in return have left them that which has been an annoyance and perplexity instead of a blessing. *1LtMs, Lt 4, 1864, par. 6*

You have a work to do to get rid of your supreme selfishness. You are becoming so close and love money so well that every penny looks large to you, and the noble, generous traits of your character are changed to love of money, desire to accumulate and lay up. You have gained some money, but oh, at what a loss, what an expense! The saving power of faith and the truth has been cruelly sacrificed. *1LtMs, Lt 4, 1864, par. 7*

Brethren in present truth should let these uncertain enterprises alone. They should seek some safe, steady employment, even if the income be small. They should not be given to much change. *1LtMs, Lt 4, 1864, par. 8*

Many of our brethren involve themselves by engaging in new

enterprises which look flattering, but in a short time they find themselves disappointed and their means gone—means which should have been used to support their families and advance the cause of present truth. Then come remorse, regret, and self-reproach, and some conscientious ones cast away their confidence and lose their spiritual enjoyment; and in consequence of mental distress, their health suffers also. *1LtMs, Lt 4, 1864, par. 9*

Those who believe the truth should practice economy, live upon plain, wholesome food, always making it a rule to live within their means. Brethren should never engage in new enterprises without consulting those of experience who are good managers in temporal and spiritual matters. Amid a multitude of counselors there is safety. By doing this they would save themselves much perplexity and would enjoy happiness of mind. If in want, they would have the sympathies of their brethren and their aid if needed. *1LtMs, Lt 4, 1864, par. 10*

Brethren had better be contented with a small income and handle that little prudently rather than run risks to better their condition and suffer continual losses thereby. I was referred to (*Proverbs 28:19, 20*): “He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.” (*Verse 22*): “He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.” (*Proverbs 20:21*): “An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.” *1LtMs, Lt 4, 1864, par. 11*

[P.S.] After sending my last letter to you George handed me one you had written him. I decided not to make this public. If you will only heed the admonitions of your brethren and the testimonies given, it is all we desire. *1LtMs, Lt 4, 1864, par. 12*

N.B. I had this all prepared to send you just as it is when yours came. I now send a few lines more. *1LtMs, Lt 4, 1864, par. 13*

**Lt 4a, 1864**

Phillips, Brother

Battle Creek, Michigan

January 1864

Previously unpublished.

Dear Brother Phillips:

In my last vision I was shown that you are in danger. You must be cautious or you will surely be entangled by the enemy. The business you are now engaged in is sapping your spirituality and exciting your mind, and you are losing your love of the third angel's message and drawing the brethren into the same snare. Your influence will tell, and will draw others into perplexity and darkness. *1LtMs, Lt 4a, 1864, par. 1*

The brethren have confidence in you, and it is not right for you to keep company with or be engaged with Mr. Grant. He is disfellowshipped by the church and his course has brought a stain upon his profession. While you are seen by others in his company it injures you and you are in danger while with such a dark spirit. *1LtMs, Lt 4a, 1864, par. 2*

Your testimony will be of use in the church and you should, while you engage in business cares, labor to not be surfeited with the cares of this world, but seek earnestly for freedom and purity of spirit that your influence may tell for God and for the advancement of His cause. Take an exalted position and be where you can help souls. Put your shoulder under the burden and lift with all your energies. Be "not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] You are in danger of losing salvation. Be careful how you draw your brethren into perplexity, for their expectations will not be realized. *1LtMs, Lt 4a, 1864, par. 3*

[P.S.] My husband has known nothing of what I had seen until this noon after he had written the notice he had for the paper. *1LtMs, Lt 4a, 1864, par. 4*

## Lt 4b, 1864

Phillips, Brother

Battle Creek, Michigan

[January 12, 1864]

Variant of *Lt 4, 1864*. Portions of this letter are published in *UL 93; 1T 455*.

Dear Brother Phillips:

In the vision given me June 6 I was shown some things in regard to you. I saw that you have been very selfish and were wrapped up in self. You are close and penurious. *1LtMs, Lt 4b, 1864, par. 1*

Your business, the patent rights which you have engaged in, has not been an advantage but a detriment to you spiritually. Your course has been wrong. Your faith has given you influence among Sabbath-keeping brethren. You have made it in your way to tarry with them, sleep in their beds, and eat at their tables, and have then urged some of your patents upon them, talking away objections which would naturally arise in their minds. You succeeded too well, and many became entangled and involved by thus engaging in the patent rights and making investments in these things. The trouble of mind some have felt on account of their expectations not being realized has driven them nearly to despair. *1LtMs, Lt 4b, 1864, par. 2*

You have led poor brethren into expense and difficulty. You lost nearly all the spirit of the truth. The whole secret of your backsliding is your extreme love of gain. You are worldly minded in every sense of the word, and the truth has lost its power to charm you. God does not approbate your course. His frown is upon you. *1LtMs, Lt 4b, 1864, par. 3*

You killed yourself and injured the precious cause of truth by your attachment for Mary Lyon. That was no sanctified, reasonable attachment. You were mesmerized, bewitched, and befooled. If the truth with its sanctifying influence had lived in your heart, you would

not have been thus deceived and led astray. *1LtMs, Lt 4b, 1864, par. 4*

But the cause of all this was in the past. You were not what God required you to be. Your love of ease, love of self, led you to shun responsibility and shift the burdens upon others which you should bear. Therefore God did not have a special care of you, but left you to care for yourself. You have fallen into many snares. Your influence has been an injury instead of a benefit and blessing. *1LtMs, Lt 4b, 1864, par. 5*

You have drawn believers in present truth into difficulty and God will not hold you guiltless until you make good to these brethren who have been decoyed into engaging in patent rights. You have a work to do. Brethren in different states have felt embarrassed to a greater or less degree with these miserable inventions which have obtained their confidence because recommended by believers in the truth. You have traveled about with your patents and made it in your way to go among brethren as much as possible, that your expense of entertainment might be small, and have left them that which has been a curse, a perplexity, an annoyance, instead of a blessing. *1LtMs, Lt 4b, 1864, par. 6*

You have a work to do, Brother Phillips, to get rid of your supreme selfishness. You are growing so close and love money so well that every penny looks large to you and the whole generosity of your character is changed to love of money, desire to accumulate and lay up. You have gained some money, but oh, at what a loss! What an expense! The saving power of faith and the truth has been cruelly sacrificed. *1LtMs, Lt 4b, 1864, par. 7*

Brethren in present truth should let these uncertain enterprises alone. Seek some steady employment, even if the income be small, and do not be given to much change. Many of our brethren involve themselves by engaging in patent rights which look promising to them; but after they are caught in the snare they find themselves disappointed, and their means gone—means which should have been used to support their family and advance the cause of present truth. Then come remorse, self-reproach, and regret, and some conscientious ones cast away their confidence and lose their

spiritual enjoyment, and in consequence their health.<sup>1</sup>*LtMs, Lt 4b, 1864, par. 8*

Those who believe the truth should practice economy, live upon plain, wholesome food, always making it a rule to live within their means even if they sometimes have to go a little short. They should never engage in a new enterprise without consulting their experienced brethren who are good managers in temporal and spiritual matters. By doing this they would save themselves much perplexity and would enjoy happiness of mind.<sup>1</sup>*LtMs, Lt 4b, 1864, par. 9*

**Lt 5, 1864**

Hutchens, Brother

Battle Creek, Michigan

February 22, 1864

Portions of this letter are published in *2Bio 77; ChL 68-69*.

Dear Brother Hutchens:

We received your letter in due time but have been unable to answer it until now, and cannot now write more than a brief letter. Willie is just recovering from lung fever. We have been so anxious and have been obliged to watch over him day and night until we are much worn, and my head aches nearly all the time. We feared that Willie, too, was to be removed from us, but in answer to our earnest petitions the Lord has stayed the progress of disease and spared our dear boy to us. *1LtMs, Lt 5, 1864, par. 1*

Dear Brother, in my last vision I was shown some things concerning you. I was shown your labor in connection with the cause of God, that it had not been as beneficial in advancing the work as the names mentioned in the testimony. You have moved too much from impulse and your own feelings. The cause of God has needed a correcting influence upon this point, instead of a leading influence. You have rather encouraged this impulsive movement than otherwise. In many respects your influence upon the church has not been right. *1LtMs, Lt 5, 1864, par. 2*

You have caused doubts to arise in many minds in regard to positions taken by those who have the burden of the work of God upon them and moved only as God directed them to move. Instead of helping those who had all upon them that they ought to bear, you have taken your position on the wrong side. Your feelings have arisen in opposition to any new important advance, and instead of your trying to find evidence favoring the position those you should have confidence in have conscientiously taken, your labor has been to search up every objection and cast them in the way to encourage infidelity and doubt upon the very things which God would have you

believe.*1LtMs, Lt 5, 1864, par. 3*

In your experience you have often been fanatical, carried matters to extremes, had great faith in small things which you should not, and acted with zeal in those things which proved to be all wrong. Such a zeal was not according to knowledge or good sound reason. Such a gift cannot be relied upon and is not to be safely followed in the church. You have your ideas, and expect others to carry them out.*1LtMs, Lt 5, 1864, par. 4*

You make of great account small things, while things of the utmost importance you have treated with indifference because every objection was not removed from your mind; and you have unwisely awakened unbelief in the minds of others who have had confidence in you. You have interested yourself in things of minor importance in others, noticed articles of dress, little acts, words, and such things which should not call forth reproof or remarks from you. Your holy example will be the greatest corrector of these things. You have noticed these little things and spent many words upon them and have suffered yourself to become irritated over them. Even if the ones you reproved sinned, your sin was greater by arbitrarily bearing down upon them for these small matters when in many things you were more faulty than they.*1LtMs, Lt 5, 1864, par. 5*

I was shown that your influence has not been what it should have been in Brother Barrows' family. You have been notional and very exacting and have not had that influence to happily unite and harmonize the feelings of parents and children, as was your privilege. You have said too much and cut off your influence from the unbelieving children of Brother Barrows. You have had too much voice in things connected with that family, and this has separated the unbelieving children, in part, from the truth and from their parents. It would have been better for that family if your influence had not been there.*1LtMs, Lt 5, 1864, par. 6*

You have not a happy disposition. You are, rather, selfish, exacting, fault-finding and arbitrary, censure others who do not deserve censure half as much as yourself, and do not make that Christian, compassionate allowance for others which their case deserves. You are generally looking out for your own interest and that which would



be pleasant for yourself, but show severity toward this brother or that sister for a supposed wrong, or because they do not exactly meet your ideas of right. You often mistake your feelings in these things. It is often the case that instead of your being moved to thus labor because God has laid the burden upon you, it is a burden of your own seeking, through your own peevish, exacting feelings, and you have a mistaken idea that it is a zeal for the truth and cause of God. *1LtMs, Lt 5, 1864, par. 7*

Your health is poor, and God does not lay any very heavy burdens upon you or leave you to bear any great responsibilities; yet you could do good to others if you would only overcome as you wish to see others overcome. If you would bear a comforting, encouraging testimony, and labor to comfort and build up and not try to fill the most prominent place but to be useful to the cause, your own soul would be watered and others strengthened. *1LtMs, Lt 5, 1864, par. 8*

When those who have had the burden of the work upon them for years take positions which you cannot explain but which cross your track, you should not feel that the responsibility of the work rests upon you to array yourself in opposition to the positions advanced lest the cause of God would be in jeopardy. You get up feelings in regard to things you do not understand. You should wait until these things are proved and tested somewhat. You should feel that God stands at the helm, that the cause is no one man's, it is the Lord's; and if He sees that those who stand at the head of the work, bearing the heavy responsibilities connected with the work, are moving wrongly, He has means to correct that wrong and turn them right without Brother Hutchens in his feeble, nervous state becoming impulsive and taking burdens upon him and feeling that the great responsibility rests upon him to keep the body upon the right track. If you would realize that God does not lay very heavy burdens upon you, and will leave upon others the responsibility which God has laid upon them, and you bear and act only that part for which God has qualified you and given you strength to carry out, you would accomplish a greater amount of good and be a happier man yourself. *1LtMs, Lt 5, 1864, par. 9*

God has not laid upon you the special work of reproofing the erring and setting them right, for the very reason that it is a trait in your

character to be ready to censure others' acts and doings. By doing this you have done a great amount of harm and destroyed your influence which otherwise would be good. These conscientious souls who have had implicit confidence in Brother Hutchens have been in danger of casting away their own experience and looking for him to mark out an exact experience for them or a path that they should walk in. They have taken extreme views of some things and some have been affected with fanaticism. *1LtMs, Lt 5, 1864, par. 10*

If God lays the burden of reproof upon any one it will be upon him who is reluctant to see faults in others but is well aware of his own failings and errors, and can reprove in pity and Christian meekness, with some having compassion, making a difference. Your testimony will accomplish good in the church if you will be content to comfort and entreat the church and lay aside the whip. You would be happier, your health would be better. You must not undertake to set so many right around you. Fret less, censure less, and pray more. Be sure and keep Brother Hutchens in subjection and the faults of others will not be so many or so great in your estimation. *1LtMs, Lt 5, 1864, par. 11*

The Lord has not released you or taken His work from you, but He requires of you to have your work in His cause marked with less imperfections. We have the tenderest feelings toward you all and pray that you may be prospered and enjoy the rich blessings of God. *1LtMs, Lt 5, 1864, par. 12*

In love to all dear friends, *1LtMs, Lt 5, 1864, par. 13*

Your sister in Christ. *1LtMs, Lt 5, 1864, par. 14*

Please send me a copy or the original of this as I retain a copy of all testimonies I send out. *1LtMs, Lt 5, 1864, par. 15*

**Lt 5a, 1864**

Hutchens, Brother

Battle Creek, Michigan

February 23, 1864

Previously unpublished.

Dear Brother Hutchens:

We received your letter in due time but have been unable to answer it until now and will try to answer your question. Willie is just recovering from lung fever. We have been obliged to watch over him day and night until we are much worn. We feared that our dear Willie was to be removed from us, but in answer to our earnest petitions the Lord has stayed the progress of disease and spared our dear boy to us. *1LtMs, Lt 5a, 1864, par. 1*

I was shown your labor in connection with the cause of God, that it had not been as beneficial in advancing the work as the names mentioned in my testimony. You have moved in your labor too much from impulse. The cause of God has needed a correcting influence upon this point instead of a leading influence. Your example has rather encouraged impulsive movements. Your influence upon the church has not been right at all times. *1LtMs, Lt 5a, 1864, par. 2*

You have by your words and influence encouraged doubts to arise in many minds in regard to positions taken by those upon whom God has laid the burden of His work, and who, in their experience, have followed the opening providence of God. Instead of helping, you have hindered. You have taken your position upon the wrong side. Your feelings have arisen in opposition to any new and important advance. Instead of your trying to find evidences in favor of the positions conscientiously taken by your brethren, in whom you should have confidence, you have labored to raise objections and cast them in the way, which has encouraged doubt and infidelity upon the very things God would have them and you believe. *1LtMs, Lt 5a, 1864, par. 3*

Your fears have been that as a people we should become like the world. Those who follow God's leading [and] providence have not made any greater advance in uniting in and partaking of the spirit of the world than that class who have expressed so much fear that we should become like nominal professors and the world. God would have ministers and people move steadily, consistently, and have influence with the world. They should not draw by jerks, work when they feel like it, and when they choose become stubborn and refuse to move at all. God would have all draw in even cords. Move from principle.*1LtMs, Lt 5a, 1864, par. 4*

In your experience you have been fanatical and carried matters to extremes. You have had great faith in small things and acted with zeal in these things which proved to be all wrong. Such a zeal was not according to knowledge or good sound reason. Such a gift cannot be relied upon and cannot be safely followed in the church.*1LtMs, Lt 5a, 1864, par. 5*

You have your ideas and expect others to carry them out. You make too much of small things, while things of the greatest importance you have treated with indifference because every objection was not removed from your mind, and you have unwisely awakened unbelief in the minds of others who had confidence in you.*1LtMs, Lt 5a, 1864, par. 6*

You have interested yourself in things of minor importance, noticed articles of dress, little acts and words unworthy of notice which should not call forth reproof or remarks from you. Your holy example will be the greatest corrector of these things. You have suffered yourself to become irritated about small matters and have arbitrarily borne down upon others when in many things you were more faulty than they.*1LtMs, Lt 5a, 1864, par. 7*

I was shown that your influence has not been what it should have been in Brother Barrows' family. You have been notional and exacting. You have not had that influence to happily unite and harmonize the feelings of parents and children as was your duty and privilege. You have dictated too much and had too much voice in things connected with that family which had a tendency to cut off your influence from the unbelieving children, and separated them in

part from their parents. It would have been better for that family if your influence had not been there. *1LtMs, Lt 5a, 1864, par. 8*

You have not a happy disposition. You are naturally selfish, exacting, and fault-finding, and indulge in arbitrarily censuring others who do not always deserve censure. You do not make that Christian compassionate allowance for others which their case deserves. You are generally looking out for your own interest and choosing that which would be pleasant for yourself and do not take sufficiently into account the happiness, interest, and convenience of others. You have not fully overcome these unhappy traits in your Christian character. These things destroy your influence. You have not overcome a peevish disposition and your usefulness is crippled. *1LtMs, Lt 5a, 1864, par. 9*

You should take a more elevated position. You should draw more from Christ, and then you will not be under the necessity, in order to create interest or to have something to labor for, to descend to little particulars and bear down upon others. *1LtMs, Lt 5a, 1864, par. 10*

**Lt 6, 1864**

Lockwood, Brother and Sister

Dansville, New York, "Our Home on the Hillside"

September 1864

This letter is published in entirety in *5MR 379-384; 6MR 346*.

Dear Bro. and Sister Lockwood:

I have been trying to find time to write to you for some days but there is so much to be done I cannot do half I wish to.<sup>1</sup>*LtMs, Lt 6, 1864, par. 1*

Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them. I think Dr. Jackson gave an accurate account of the disposition and organization of our children. He pronounces Willie's head to be one of the best that has ever come under his observation. He gave a good description of Edson's character and peculiarities. He enjoined upon him outdoor exercise and not much study. I think this examination will be worth everything to Edson.<sup>1</sup>*LtMs, Lt 6, 1864, par. 2*

They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear and yet not be bloomer or the American costume. Our dresses according to my idea should be from four to six inches shorter than now worn and should in no case reach lower than the top of the heel of the shoe and could be a little shorter even than this with all modesty. I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. Health demands it. Our feeble women must dispense with heavy skirts and tight waists if they value health.<sup>1</sup>*LtMs, Lt 6, 1864, par. 3*

Brother Lockwood, don't groan now. I am not going to extremes, but conscience and health require a reform.<sup>1</sup>*LtMs, Lt 6, 1864, par. 4*

We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion we have ever yet seen. We shall institute a fashion which will be both economical and healthy. *1LtMs, Lt 6, 1864, par. 5*

You may ask what we think of this institution. Some things are excellent. Some things are not good. Their views and teachings in regard to health are, I think, correct. But Dr. Jackson, mixes up his theology too much with [the] health question, which theology to us is certainly objectionable. He deems it necessary for the health of his patients to let them have pleasurable excitement to keep their spirits up. They play cards for amusement, have a dance once a week, and seem to mix these things up with religion. These things, of course, we should not countenance, yet, when I view the matter from another standpoint, I am led to inquire, What better can be done for the feeble sick who have no hope of heaven, no consolation received by the Christian? Their sources of enjoyment must be derived from a different source. While the Christian has the elevating influence of the power of grace, the sinner must draw from another source his enjoyments. If ever I prize Christ and the Christian hope, it is here, while looking upon poor invalids with but little prospect before them of ever recovering their health and have no hope of a better life. *1LtMs, Lt 6, 1864, par. 6*

Dr. Jackson carries out his principles in regard to diet to the letter. He places no butter or salt upon his table, no meat or any kind of grease. But he sets a liberal table. Waiters are constantly in attendance and if a dish is getting low, they remove it and replenish. The food I call liberal and good. All the difficulty is, there is danger of eating too much. All our food is eaten with a keen relish. If any one requires a little salt they have it supplied for the asking. A little bell sits by their plate which they use to call the waiter who provides them what they ask. *1LtMs, Lt 6, 1864, par. 7*

From 12 o'clock to quarter before two are resting hours. Everything is quiet. All undress and go to bed. But I forgot to state at half past ten comes the taking of baths. All patients who take treatments enter a large carpeted room with stove in it. All around the room are hooks. Upon these hooks are the sheets of the patients. Each has his particular hook and his number over the hook. *1LtMs, Lt 6, 1864,*

*par. 8*

Upon entering this room, the one who undresses first wraps a sheet about her and signifies her readiness for a bath. By removing a tin from a hook, painted on the back side with brown paint, they hold that tin until the bath tending women ask, What does No. 1 want? She then tells them either sitz bath, half bath, or dry rubbing according to their prescription. They say, All ready. Then the patient turns this tin brownside out and goes to her bath. This saves all confusion for it is known when all are served. *1LtMs, Lt 6, 1864, par.*

*9*

The bath women put on old duds reaching to the knees, are barefooted and bare-legged and look bad. Yet their manner of dress is according to their work. *1LtMs, Lt 6, 1864, par. 10*

I do think we should have an institution in Mich. to which our Sabbathkeeping invalids can resort. Dr. Lay is doing well. He is in the very best place he could be in to learn. He is studying all his leisure moments and is coming out a thorough convert. His wife is doing well. She is gaining, walks well for her. She is one hundred percent better than when she came here. Dr. Lay is respected in this institution. He ranks among their physicians. I think they [would] be unwilling to have him leave them. Dr. Lay thinks some of going to N. York City to Dr. Trall's college and attend lectures, obtain a diploma and come out a regular M.D. I believe the Lord's hand is in our coming to this place. We shall learn all we can and try to make a right use of it. *1LtMs, Lt 6, 1864, par. 11*

Yesterday we attended the celebration of a wedding conducted in style, worthy of imitation. Dr.'s only son James was married to Miss Katie Johnson. They were married in their father's cottage and then came to the hall where all the patients were congregated and all the members of the household, also sick patients confined to their rooms, were brought out, laid upon sofas and placed in rocking chairs upon the large platform occupied by those who lecture. Some were cripples, some diseased in various ways. The hall was decorated in tasteful style, nothing superfluous or silly. After the bridegroom and bride walked in, then Mrs. Dr. York conducted us to them and gave all who desired an introduction to them. There was a



long table arranged with food which was placed upon plates and passed around to each one. Then waiters were constantly passing around with a supply if any more was required. Grapes were passed around in abundance. Everything was liberal, yet plain. They did not even on this occasion depart from their principles of diet which made the thing consistent and admirable. They had extras, graham pudding with dates in it, gems mixed with raisins, custard, apple pie and baked apples, a few other simple things, nothing like fine flour was seen, even upon this extra occasion. *1LtMs, Lt 6, 1864, par. 12*

I am afraid as a people we should not carry out our principles as well. After we had eaten, Mr. Clark, a great musician, sang and played upon an instrument of music, cabinet organ. His song was very amusing, but enough of this. *1LtMs, Lt 6, 1864, par. 13*

I don't know when you will get another letter. I meant to send the price of those shoes so if any wanted cheap shoes they could get them for their children. But there are so many hands and so many different prices and kinds of shoes that I think it would be impossible to tell you so that you could understand in regard [to] them. They had better remain until we return, I think. *1LtMs, Lt 6, 1864, par. 14*

We hope you will enjoy yourselves well in our absence. Be cheerful, above all things be happy. Look on the bright side and may the blessing of God rest upon you in rich abundance. *1LtMs, Lt 6, 1864, par. 15*

In love. *1LtMs, Lt 6, 1864, par. 16*

**Lt 7, 1864**

Folsom, Brother and Sister

Topsham, Maine

October 14, 1864

Previously unpublished.

Dear Bro. and Sister Folsom:

I may not have an opportunity of calling at your house and speaking with you face to face; therefore will write you a few lines.*1LtMs, Lt 7, 1864, par. 1*

We are enjoying very good health, better than for many years before. For this we are thankful to God and are determined to devote ourselves wholly to His service.*1LtMs, Lt 7, 1864, par. 2*

I was much pained to learn of your state of mind by the conversation you had with Frances and Rebekah Howland.*1LtMs, Lt 7, 1864, par. 3*

I flattered myself that the testimony given me for you which I wrote with painful feelings and sent to you would have the influence upon you God designed it should have, but I am sorry to learn that your feelings are such which lead you to talk very bitter of your brethren and organization. This of course shows your true feelings, that you are in opposition to the visions, especially the testimony of reproof given you. I am sorry that Satan has thus far obtained control of your mind, that you will kick against the pricks.*1LtMs, Lt 7, 1864, par. 4*

Notwithstanding all the past experience you have had and its painful results, you are making work for repentance. Why suffer Satan to control you and lead you to oppose the work of God? You have suffered in the past for pursuing this course. Why act it over again? You are injuring your own soul more than us or any others. I have felt an interest for you and Margaret which has been true and unselfish.*1LtMs, Lt 7, 1864, par. 5*

My feelings have not changed but yours have. I am sad that you have despised the testimony given you of Heaven. It is not I that you have sinned against in your bitter feelings, but the Author of the testimony which the humble instrument wrote you. We shall both meet that testimony again to render an account in regard to it.*1LtMs, Lt 7, 1864, par. 6*

But can it be, after all, that you have chosen to imitate others in their rebellion just at this point of time, when the people of God are growing more and more united and strong and are preparing for the great day of God?*1LtMs, Lt 7, 1864, par. 7*

You and Margaret have been kind and liberal with us, and I felt it a sacred duty to be true and faithful to you who had been thus kind and to tell you your true condition as God had shown it to me. Have I made you my enemy because I have told you the truth? You know that the testimony I sent you is correct, unless you are dreadfully blinded and deceived by the enemy of all righteousness. If I had had a selfish interest instead of telling you the truth, I should have flattered you and spoken to you smooth words, prophesied deceit which probably would have been more acceptable to you in your state of mind than the unvarnished truth, laying open before you your true condition calculated to tear you from self-deception and self-exaltation. May God help you to repent and make thorough work for eternity. I expect to meet every line I have written [to] you.*1LtMs, Lt 7, 1864, par. 8*

I write no words to smooth over that testimony, for I wrote it to you presenting your true condition as God presented it to me. I entreat of you to read it again and do not despise this light revealing to you yourselves which God has graciously given you.*1LtMs, Lt 7, 1864, par. 9*

That testimony which I wrote you only gave me a greater interest in your welfare. I knew that God wished in His mercy to save you both and presented before you the only course you could take in order to be saved, that you must reform and overcome your wrong and thoughtless words and your worldly mindedness, and be refined by the grace of God, purified, made white and tried, that you might be prepared for to be hid as in the secret of His pavilion in the fearful

day of trouble before us, and be made at last fit society for the angels of God and the lovely Jesus. Can you sacrifice heaven now? Can you sell everlasting life for a mess of pottage?*1LtMs, Lt 7, 1864, par. 10*

For a long time, I fear, you have been deceived in regard to your true condition before God. You did not know yourselves. Satan has been determined to secure you and separate your interest from God's true remnant people. Margaret did not realize the sinfulness of her course in giving way to her temper and being controlled by the demon passion. She had taken it for granted that she could not overcome this. God mercifully presented before you just how He regarded such exhibitions of passion as occurred almost daily and then showed you you could reform, that you had power in yourself by seeking the aid of the grace of God to control the unruly member which grieved angels of God and caused them to be driven from your household. You both had reason for gratitude to God that He had not suffered you to go on self-deceived and at the judgment meet the fearful spotted record of hard, spiteful, angry, bitter words and passionate acts.*1LtMs, Lt 7, 1864, par. 11*

Before it was too late for wrongs to be righted, He revealed to you your true condition that you might repent and seek pardon by your sins going beforehand to judgment, which would be the case if you humbly repented and by humbly obtaining the grace of God, overcoming your wrongs and by firm reliance upon the blood of Christ have all the spots against your Christian characters effaced and you have a clean spotless record in heaven. Your names could be written in the book of life and you become heirs of immortality. But if you choose your own course and venture [to] trample upon the light God has been pleased to give you, I am clear; you at your own expense must do so. I am sorry that we cannot help you. But remember that which you sow now you will also reap. If you sow to the flesh you will reap corruption; if to the spirit, life everlasting. It is for you, my dear brother and sister, to say what shall be the nature of your harvest. Nothing but purity, honesty and holiness can enter the realms of peace. Have you chosen to follow the blind course many others have pursued rather than humble your heart and get right before Him? We should be glad to meet you at Enosburgh. Come both of you to be benefited. Come if you can October 29 and

30,—October twenty-nine and thirty. *1LtMs, Lt 7, 1864, par. 12*

If you do not come, write us. If you would be glad to have us come to your house, and write to us to come, we would be glad to come and visit you, but if you had rather we would not come, we could not be induced to go for a thousand dollars. We have as you well know, homes and sincere humble friends who consider it a privilege to have us visit them. It is not our work to urge ourselves upon any one. We shall be glad to learn your feelings. *1LtMs, Lt 7, 1864, par. 13*

In regard to the books, Brother Loughborough will remove them in accordance with your wishes just as soon as he can. The books are not ours. You are not accommodating us but him. *1LtMs, Lt 7, 1864, par. 14*

I cannot express to you my grief in regard to your course. What occasion have we given you to feel toward us as you do? I have been faithful to you and Margaret because you were in temporal things. I have talked with you both as I felt it to be duty and I am not afraid to meet it again. *1LtMs, Lt 7, 1864, par. 15*

**Lt 8, 1864**

Chase, Maria

Topsham, Maine

October 14, 1864

Previously unpublished. Written jointly by James and Ellen White.

My dear niece, Maria Chase:

Respecting your accompanying us to our Michigan home to be our daughter, I wish to speak freely. *1LtMs, Lt 8, 1864, par. 1*

1. I have no daughter and my wife has never kept her own house. She was an invalid among a lot of sisters about her age in good health, and [who] did all the work, so wife did not learn to do housework, and since our marriage she has spent her time either traveling, writing or caring for our children. *1LtMs, Lt 8, 1864, par. 2*

There is, therefore, a large place in our large house for you if you choose to occupy it. Were you my daughter, I would not ask you to do housework unless you chose it. You would wish to be active and it might be necessary for you to do some housework, especially if hired girl be sick, or absent a week or so. In all such cases, we should consult your feelings as one would a daughter. Remember this, we do not ask you to go with us to do our housework unless you should choose such a position for a while now and then. We would not ask you to take it. *1LtMs, Lt 8, 1864, par. 3*

Let this be understood, that our sympathy is deeply enlisted for you, and that we do not expect to be benefited in the least by your living with us, but we greatly desire to help you, not to bring you under obligation to us. We are able to help you, want to help you. It would be our highest pleasure to make you happy. And all we could ask in return is that you would be happy in confiding in us as long as we give you evidence that we have ability and desire to make you happy. *1LtMs, Lt 8, 1864, par. 4*

3. I gladly pay your fare to our home. While there I will meet your

wants as though you were our own child, and when either you or I think you had better return, I will pay your fare home.*1LtMs, Lt 8, 1864, par. 5*

4. We love you for our Sister May's sake. We love you because you are our own noble, affectionate niece. And, dear Maria, there is a still deeper love. We love you for Christ's sake, and feel that we must see you a devoted, cheerful, happy Christian. This would do much to heal your wounds and sweeten your disposition.*1LtMs, Lt 8, 1864, par. 6*

5. If we should see you with a good prospect of bettering your condition in life by marriage, we pledge ourselves to take all that interest that would become us. But I fear we could not find a man in all the [world] worthy of Maria should she wear the crown of true piety, making her truly beautiful.*1LtMs, Lt 8, 1864, par. 7*

6. We are a cheerful, happy family. And my boys, though praying boys, would be easily led into nonsense. Especially in our absence we should want you to guard against rude, or careless talk before them. Our children are everything to us, and we should be very particular on this point.*1LtMs, Lt 8, 1864, par. 8*

7. Lastly, we invite you to go with us, with the entreaty, not requisition, that you make up your mind to give your heart to Christ, and secure heaven. It may be the reason why there is not much in the world for you, that you may be led to secure the next.*1LtMs, Lt 8, 1864, par. 9*

Your affectionate uncle and aunt,*1LtMs, Lt 8, 1864, par. 10*

James and Ellen G. White.

**Lt 9, 1864**

Howland, Sister

Battle Creek, Michigan

March 20, 1864

Portions of this letter are published in *UL 93; 10MR 24-25.*

Dear Sister Howland:

Many years ago some things were presented before me in vision in relation to you and your family. One year ago last June, as different families were presented before me who erred in some things, you, in connection with your husband and children, were again presented before me, and I was referred back years in the past. *1LtMs, Lt 9, 1864, par. 1*

I saw you watching your husband with a sort of jealous fear. His heart was devoted to you, yet you feared that he would think too much of others who had no claim to his affections. These words were then repeated to me: "There was great fear; no fear was." That is, your fears were groundless. Yet this fear has been with you through your married life. You have passed through many hours of unnecessary suffering, scrutinizing the words and acts of your husband with a censoring mind, and putting a wrong construction upon them. *1LtMs, Lt 9, 1864, par. 2*

Satan was ever ready to do his part to aid on the work and mar the happiness of a family which might be complete. I saw that this spirit of jealousy was cruel as the grave, and caused an estrangement of feeling between husband and wife. In time the children very often understood the mother's feelings. Her sadness and trouble awakened sympathy in their hearts, and they see alike, generally, with the mother, and become separated in a greater or less degree from the father. All this unhappiness was borrowed. Satan has magnified innocent words and acts into a fault. *1LtMs, Lt 9, 1864, par. 3*

I was shown that although a couple were married, gave themselves



to each other by a most solemn vow in the sight of heaven and holy angels, and the two were one, yet each had a separate identity which the marriage covenant could not destroy. Although bound to one another, yet each has an influence to exert in the world and they should not be so selfishly engrossed with each other as to shut themselves away from society and bury up their usefulness and influence. Uriah and Harriett were reprov'd for this. They were narrowing down their society and influence to each other and were getting to be of but little use in the world. They were reprov'd for their selfishness and contracted influence. *1LtMs, Lt 9, 1864, par. 4*

Many cases have been shown me in vision where the first evil seed sown in the family was an expression, look, or act of doubt on the part of the wife in regard to her husband's love or his attentions. Nothing can wound a man of integrity like this—to know that she who has given him her hand and has given her life's happiness into his keeping distrusts him, that he has not her entire confidence; that his words, his goings out and his comings in are watched with uneasiness and jealousy; that he cannot act without restraint in the society of friends who visit him; that he cannot be cheerful, happy, or social with his friends; that an eye is upon him and he must act guardedly and restrained. A barrier is soon formed between the two who should have perfect trust in each other; then coldness and neglect follow, and the husband is driven by the jealousy of his wife to find in other society that which he cannot find at home with his wife and children. *1LtMs, Lt 9, 1864, par. 5*

Many a man who has left his wife has been driven away by a bitterness of feeling on her part toward him for a supposed wrong and neglect on his part, when he was entirely innocent and a wrong thought or feeling never entered his heart until put in his mind by his wife's unjust suspicions. Much misery and suffering, Sister Howland, have you brought upon yourself by being jealous where there was no necessity for it. Days and weeks of real suffering have you brought upon yourself by cherishing feelings of distrust. Your children have partaken of the same feelings and have lacked confidence in their father and love for him. You could have influenced them and directed their minds differently. You all could have been a happy, united family. Your husband has been almost like one alone in the family, which is not right. God did not design it

should be so. But Satan has controlled matters to suit himself. *1LtMs, Lt 9, 1864, par. 6*

In regard to Brother Howland, he has not taken the wisest and best course for the happiness of his family. He has worked hard, and when he could as well as not, should have manifested a desire to meet the taste and wishes of his wife and children. There was a lack here which Satan has used to the greatest advantage. *1LtMs, Lt 9, 1864, par. 7*

Since Brother Howland has been an Adventist he has been fearful of imitating the fashions of the world and being like them, and has carried the matter too far, and has not indulged his wife and children in making home pleasant and attractive. Considerable indulgence on the part of Brother Howland would not have been amiss as long as it was sufficiently balanced by good religious principles. The children have been kept from society, and therefore double pains should have been taken to make home cheerful and attractive. Their taste should have been more consulted as they approached an age when they were responsible. They should have a voice in all things connected with their home, its arrangements, its furniture, its surroundings, and Brother Howland should have delighted to gratify them and his wife. *1LtMs, Lt 9, 1864, par. 8*

But the lack of confidence Sister Howland has had in her husband and the disposition of Brother Howland to carry out his ideas independent of wife and children has made an estrangement between the wife and the husband, and between the children and the father. Brother Howland has been too distant, has not come down enough to his children, has been too reserved. He should have been more cheerful and social in his family, laid aside his sternness, and in the childhood of his children when in his home, been a child again; come down from the stern man to a social companion. By doing this he could have gained the greater love, confidence, and deep, tender affection of his children. As they approached womanhood they would have felt free to advise with their father, to make him their counselor, to tell him their plans, to open their hearts to him and tell him their joys and sorrows. *1LtMs, Lt 9, 1864, par. 9*

When you left your labor you should have left all your care with your labor and been free, happy, cheerful, and social in your family. You should not shut yourself too much up to yourself but endeavor to make your wife and children happy by your cheerful, happy conversation, instructive advice, and useful counsel. Open your plans to each other. Your children are now understanding, cautious, sensible girls. Throw off coldness and reserve, converse freely together in regard to your plans, your arrangements, improvements in the house and surroundings. This will inspire mutual confidence, union, and trust in each other. *1LtMs, Lt 9, 1864, par. 10*

Your wife and children have fine taste. They, as well as yourself, love order and arrangement. If this is not carried too far it should be gratified. Your means cannot be put to a better use than in making your children happy, making home the happiest place in the world. There has been a mistake in your married life in the things I have mentioned. *1LtMs, Lt 9, 1864, par. 11*

From what has been shown me, it would have been better for the whole family if you had changed your location ere this. You have deprived yourselves of society and privileges which you might have enjoyed and the life you have lived for years has not been as useful as might have been. Your influence has been narrowed down. No matter how great the gain from a worldly point of view, it is all a loss if by obtaining it the mind becomes dwarfed and the influence cramped. *1LtMs, Lt 9, 1864, par. 12*

**Lt 10, 1864**

Frisbie, Br.

Refiled as *Lt 33, 1861*.

**Lt 11, 1864**

Mears, Brother

NP

1864

Previously unpublished.

Dear Brother Mears:

I will now try to write to you some things which have been shown to me in your case. I was shown that you could do good in the cause of God if some defects were remedied in your character. You have in many things pursued a straightforward course, and in some things have been a little too sharp. You have not had that compassionate tenderness, that brotherly love, which would be a blessing to the cause of God. Your efforts for the good of God's people might be far greater if you would guard yourself on some points. You need greater tenderness and compassion, and to be brought more closely into sympathy with your brethren. If you feel that one of your brethren is wrong, you are inclined to hold him off and be distant. This is not the way to convince him of his error and win him to correct feelings. *1LtMs, Lt 11, 1864, par. 1*

You are beguiled to talk too much of yourself, relating stories in which you have acted a part. Again, you think that you have had a hard time and made sacrifices when your sufferings and sacrifices are not worth mentioning when compared with the sacrifice Christ has made in our behalf. After we have done all in our power for the dear Saviour, we are to say we are unprofitable servants. It is impossible for us to do too much to save souls and be coworkers with Jesus Christ. To engage in the work of God with a feeling that we are doing a great deal and that the Lord and the brethren are under obligation to us because we do something in God's service, is all wrong. *1LtMs, Lt 11, 1864, par. 2*

When you go from place to place you want to go willingly, cheerfully, heartily; have the truth and its power diffused through your entire being. Let it flow out from your lips in words that will melt

and burn their way through the cold formality and ignorance and prejudice of those you meet and wish to benefit. Let your fervor and earnest zeal kindle the fire upon the altar of other hearts. *1LtMs, Lt 11, 1864, par. 3*

You are using God-given probationary time, and this is too precious to be used in talking of unimportant matters in connection with self. Every hour that passes goes into eternity with its burden of record, never to return, never to be amended. Then let each moment be so employed that we shall not be ashamed when the books shall reveal the record of everyday life. Self should be hid behind Jesus. We should not make ourselves and our lives a criterion for others or seek to mold others by our experience. We may present the example of Christ, His life of self-denial and self-sacrifice, and dwell upon His spotless purity, His matchless love. We have a large field in the truth to give food for thought. We must show in the burden of our labors that the truth is everything and we are nothing. *1LtMs, Lt 11, 1864, par. 4*

You have had your seasons of discouragement and distress, and apprehensions gather in fancied failures and defeats and in magnified sufferings and self-denials and sacrifices. It is at this time that faith should be exercised which will grow strong in conflict with doubt. Your hands too frequently slip off from the promises of God. You settle under the cloud as though there were no way through. You talk failure, you talk discouragements, and unbelief strengthens every moment. *1LtMs, Lt 11, 1864, par. 5*

You are like Peter. You venture into the water; it is overwhelming you and you are sinking because you have your eyes withdrawn from Jesus to your danger. Peter's only hope was in his Saviour. He cried in his peril and anguish, "Lord, save me." *Matthew 14:30*. That arm was stretched out to save with words of gentle reproof, "O thou of little faith, wherefore didst thou doubt?" *Matthew 14:31*. His doubt came in withdrawing his eyes from Jesus and fixing them upon himself and the troubled, tumultuous waves. Had he looked confidingly to Jesus he would have been as safe walking upon the waves as upon solid land. *1LtMs, Lt 11, 1864, par. 6*

Your conversation, my brother, has not always been upon heaven

and heavenly things. You permit your talk to center too much upon yourself and you weary those who listen to your relation of details that are of no special, vital interest to them. If you talk faith only when everything looks prosperous, this is no virtue; but when there are difficulties, then is the time to have faith. Faith strengthens by exercise. Let faith press through the clouds and you will have gained an experience of the highest value. *1LtMs, Lt 11, 1864, par.*

7

How often have you prayed for more faith and peace in Christ, but even while you prayed the blackest cloud you ever realized has settled over your soul and the wrath of God seemed to be hanging over you! Oh, how amazed have you felt in your anguish! You could not understand that in this very perplexity and distress God was answering your prayer, was driving you to earnest effort, to persevering faith, that when you should be tested sufficiently and your faith proved, He might lift the cloud and reveal to you His own clear light, and diffuse through your soul that peace which passeth knowledge. *1LtMs, Lt 11, 1864, par. 8*

God would lead out His people if they would be led, and give them an experience at every step. Above every cloud is written in living characters, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." *Matthew 7:8. 1LtMs, Lt 11, 1864, par. 9*

Brother Mears, your efforts in meetings have need to be of a different character. You fail to come directly to the point. You talk of too many things. Come to the pith of the matter at once. Leave self out of the question and stop in good season before others become wearied with your lengthy remarks. The greatest wisdom and the nicest tact are required in dealing with minds. You need to educate yourself in this direction if you become of use in the cause of God. *1LtMs, Lt 11, 1864, par. 10*

There is another subject that I must mention. I was shown that your children have not been making advancement in the divine life, and they never will until they go back in the past life of girlhood and take up their course of error and wrong and make crooked things straight. This you may not understand. I was taken back and shown

that your children in their school associations have pursued a course wholly inconsistent with our faith. They were forward. They loved the society of young men and their course was not only unbecoming in modest young ladies who profess no religion, but was a reproach to their parents who believe exalted truth, and a reproach to the cause of God. *1LtMs, Lt 11, 1864, par. 11*

The precious cause of God has been brought into disrepute by their frivolous course of conduct, by their coquetry and their flippant behaviour. God frowned upon their course. It is all written in the books of heaven—these children’s deception and prevarications and downright falsehoods, to escape censure which they knew their course of conduct merited and would surely receive from you if you were cognizant of the real facts as they existed. *1LtMs, Lt 11, 1864, par. 12*

You may say, “It is hard to bring these things up now. My three eldest children have married and have homes of their own.” I would not mention these things but for the fact that they cannot be free before the people of God and feel clear in their own souls until they make straight their crooked course and confess the falsehoods they have uttered to deceive their father and mother. The mother thought the father was a little too exacting and in his discipline too severe, and she must be indulgent and favor her children to counteract what she thought was the over-severe discipline of the father. This indulgence upon the part of the mother, and excusing their faults, has had a very bad influence upon the children. Brother Mears in some things has been overexacting, but in nearly all things had his rules and judgment been respected more it would have been far better for every member of the family. *1LtMs, Lt 11, 1864, par. 13*

There are wrongs committed by some of the girls in trifling with affections which have wounded, which wound cannot be healed. There are wrongs which cannot be cured. Some of these exist and now all that your children can do is to make humble confessions and show deep and sincere repentance before God, and this is the least that they can do. The effect of their course upon young men, in trifling with their affections, has been most disastrous. This has passed into eternity with its record to be revealed in the judgment, unless they shall make thorough work for repentance as far as in



them lies, and pardon is written. *1LtMs, Lt 11, 1864, par. 14*

Did these girls think when they prevaricated and denied that they had been guilty of levity of conduct when they knew they had, that God did not know, that God had not written it all in His book? Your children loved amusements and loved pleasure and fun and frolic, but they studiously kept these things from their parents, and the eyes of their parents were blinded. They were not ignorant that their children had errors and faults, but they did not think that they would tell them direct falsehoods; but this they have done; and while they bear this violated conscience, and while suspicion of bearing false witness rests upon others who told the truth, these girls, if they should live till they were grey-headed, would bear a violated conscience. *1LtMs, Lt 11, 1864, par. 15*

Their course in their youth was not modest, sober, and candid. Their future life and experience may teach them this, but they will constantly be in danger of prevarication and deception, and will be deceived themselves and deceive others unless they go back and make past wrongs right as far as they can do so by thorough confession. This will cause death to self and will be like taking out the right eye and cutting off the right arm; nevertheless, not one particle of deception nor the least impurity of character can dwell in the presence of that pure and holy God who dwelleth in light unapproachable. *1LtMs, Lt 11, 1864, par. 16*

We are doing up work for eternity. Brother Mears, you come down with unsparing criticism upon the youth who venture to pursue a course of folly not half as bad as that which your children have carried on in and out of your house, and you blinded to it. All this has had its burden of influence to be seen in the judgment. Not one of your elder children is in an accepted state with God. They have a work to do which no one can do for them. They need a change of heart, a most thorough heart conversion, or they will perish with the wicked in the general ruin. *1LtMs, Lt 11, 1864, par. 17*

This is painful for me to write you, I assure you, but consider me not your enemy because I tell you the truth. The future happiness of your children depends upon the course they now take. They cannot be happy in their future life unless they make past wrongs right as

far as humiliation, repentance, and confessions are concerned. God's eye is upon all the acts of the children of men. Their most secret acts and even the thoughts of their hearts are recorded for the judgment. Nothing but the blood of Jesus can avail to wash away the stains of sin and remove the wrinkles in the moral character, traits that must be seen and overcome before God can pardon the transgressions and blot them out of His book of records. *1LtMs, Lt 11, 1864, par. 18*

These children that have knowingly let anyone rest under censure, or even suspicion of falsehood, which should rest upon their own heads because of their own wrongs, will feel the displeasure of God upon them. He will visit them for these things. *1LtMs, Lt 11, 1864, par. 19*

There are in the church those who are weak-handed and feeble in spiritual strength, self-made invalids. Their own sins separate them from God. They have not confidence, because their sins stare them in the face. Every act of known transgression should call forth tears of repentance and humble acknowledgments. Never can the souls of your daughters be clear of the blood of their young companions till they have humbled their proud hearts before God, and by confession to their young associates show that they see and heartily repent, and despise their course of folly in the past. *1LtMs, Lt 11, 1864, par. 20*

Your daughters knew better. They had precious, glorious light, yet they yielded themselves to Satan as captives of his will. The light they had received makes their wrongs more aggravating in the sight of God. Your children have loved to have their own way. They have a fearful stubbornness of heart. Their will is not submissive; it is by nature at enmity with God. But the time has come when there must be an entire transformation or the case is hopeless. The truth of God must penetrate down into the dark vaults of the depraved heart and discover the secret, hidden sins and glossed-over depravity or they risk an exposure in the day of God before assembled millions, and will hear the terrible denunciation, "Depart from me, ye that work iniquity." *Matthew 7:23. 1LtMs, Lt 11, 1864, par. 21*

God will make no compromise with sin. May your children find out

their sins by close searching of heart and put them away, rather than run the risk of passing along until the discovery and exposure is made by the lightening flash of God's wrath, at the great day when every case is brought into review before God, and all will receive according to the deeds done in the body, whether they be good or evil. *1LtMs, Lt 11, 1864, par. 22*

May your children count the cost of submission to God. He demands the whole heart, the entire affections. How many golden years of their lives have passed into eternity, and in God's great book of records there are found facts as they exist. He came to find fruit in the lives of these children and found neither buds nor blossoms, but leaves, nothing but leaves. *1LtMs, Lt 11, 1864, par. 23*

If your children expect to follow Christ they must deny self and lift the cross that Christ has appointed for them to bear. They may count the cost. Can they make thorough work for eternity; will they do this? Will they give up everything that is wrong? As they have loved to please themselves and have their own way, will they now surrender to God and consent gladly to be led by God? Will they submit to yield everything? Will they take up the block of stumbling, which they have cast in the path of the young? Any favorite, sinful pleasure must be forever yielded and they find a higher pleasure in the service of their Redeemer, and in abandoning every wrong. This will pay in the end. It will cost a great effort to make clean and thorough work for the judgment, but it pays, it pays. Get the guilt of sin from the conscience and there will be a sweet happiness and rest in the yoke and burden Christ will lay upon them, which will surpass every sinful pleasure and gratifying indulgence. *1LtMs, Lt 11, 1864, par. 24*

If you, Brother and Sister Mears, see these things and the elder children see them and make thorough work, the younger children may be saved from the follies of the elder ones. May the Lord make these words, written in faithfulness, a blessing to you all, is the sincere prayer of your sister. *1LtMs, Lt 11, 1864, par. 25*

**Lt 12, 1864**

Munsel, Mrs.

NP

1864

This letter is published in entirety in *TSB 130-132*.

Mrs. Munsel:

My spirit is stirred within me. I cannot hold my peace. Recent developments have caused me anguish of spirit and agony of soul and then when I think of the misery of poor Sister Grant whose happiness you have ruined forever, then I inquire what will be your reward for these things? We are to be judged according to the deeds done in the body. We feel that it would be just and right for you to be brought to receive the punishment you so justly merit, but we remember the words of Scripture, "Vengeance is mine and I will repay saith the Lord." [*Romans 12:19*.] That which you have sown you shall reap. Yes, you will reap a bountiful cup. No frost shall blight it. No mildew blast it. No canker worm devour it. You have sown to the flesh. You shall reap corruption. A heavy retribution awaits you. *1LtMs, Lt 12, 1864, par. 1*

Not only have you sinned against your family and cast a stain upon your children, the fruit of your body, which shall cleave to them like the leprosy, but you have plucked the joy, the happiness from Sister Grant's fireside forever. *1LtMs, Lt 12, 1864, par. 2*

Have you become so hardened that you have no fear of God, of the judgment, of eternity, when your acts however secret are to pass in review before God? Do you realize that your evil doings are faithfully chronicled in heaven, written in the book, and that the Word of God, the statute book, is to judge you in that day? What did God command Moses to do with those who were guilty of adultery? They should be stoned to death. Does the punishment end there? No, they are to die the second death. The stoning system has been done away, but the penalty for transgressing God's law is not done away. If the transgressor does not heartily repent, he will be

punished with everlasting destruction from the presence of the Lord.*1LtMs, Lt 12, 1864, par. 3*

I hear you have said, "I love Walter Grant." What business have you to love Walter Grant, when he belongs to another? Will you ruin and break an innocent wife's heart for the sake of gratifying your guilty love?*1LtMs, Lt 12, 1864, par. 4*

What family is safe if others pursue the heaven-daring course you have? They might just as properly enter into my family, insinuate themselves into my husband's affections and then tear him from me to satisfy their guilty love. Again I ask you, Are you so hardened that you have no fear of God, of His fierce anger, which will soon come upon the sinner unmixed with mercy? You are willing to sell your soul cheap, disgrace your brother, disgrace your children, to satisfy your lustful heart.*1LtMs, Lt 12, 1864, par. 5*

After you have gotten Walter Grant, what then? You have a man who fears not to break God's law, that fears not to break the heart of a kind wife who has borne him many children and laid them in the grave,—a wife who has given him the warmth of her affections in youth,—a wife he has lived with until they are on the decline of life! Think you after you get this Walter Grant for yourself entirely, after you steal him from the wife of his youth, he will ever remain constant and true to you, who have accomplished so much evil to satisfy your guilty love? The truth found Walter Grant a hard case. It has done everything for him. Now he has no fear of God, no fear of transgressing His law. Evil angels take charge of his mind and yours, and then how constant and true and even will your love run? You have sowed to yourself misery, misery. Evermore will a guilty conscience haunt you. Is it possible now for you to retrace your steps? Is it possible that a merciful God would pity you yet?*1LtMs, Lt 12, 1864, par. 6*

How dare you love Walter Grant, and add to your sin that of breaking his wife's heart? Oh, you have sold heaven very cheap. You have shown what is your choice. Your life has marked your choice, that of being outside the city with dogs, sorcerers, adulterers, whoremongers and those who love and make a lie.*1LtMs, Lt 12, 1864, par. 7*

Please read (*Proverbs 20, verse 6*) and onward. Read *Revelation chapter 7*.*1LtMs, Lt 12, 1864, par. 8*

Yours with deep suffering of mind.*1LtMs, Lt 12, 1864, par. 9*

**Lt 13, 1864**

Smith, Br-Sr. [Cyrenius]

Refiled as *Lt 21, 1860*.

**Lt 14, 1864**

Byington, Br.

Refiled as *Lt 28, 1859*.



**Lt 15, 1864**

Ingraham, Br.

Refiled as *Lt 32, 1861*.

**Lt 15a, 1864**

Ingraham, Br.

Refiled as *Lt 32a, 1861*.

**Lt 16, 1864**

Church at Roosevelt, N.Y.

Refiled as *Lt 16, 1861*.

## Lt 17, 1864

Kellogg, Brother and Sister J. P.

NP

1864

See variant *Lt 17a, 1864*. Portions of this letter are published in *5MR 385-386*.

Dear Bro. and Sister Kellogg:

I was shown some things in vision one year ago last June in regard to your family. At the same time [I] was shown that you were not then prepared to understand and receive it, that events would transpire which would then make it necessary to relate to you the things shown me. I feel that the time has come.<sup>1</sup>*LtMs, Lt 17, 1864, par. 1*

I was shown Brother Kellogg in a state of discouragement of mind, suffering anxiety and almost constant gloom. I was pointed back some time in the past, [and] shown that there had been some erroneous moves in religious things which had lessened Brother Kellogg's confidence in himself.<sup>1</sup>*LtMs, Lt 17, 1864, par. 2*

I was shown that God had prospered you, Brother Kellogg, that you have gained property; but there are dangers ever attending the one who is prospered, for Satan is ever ready to turn their prosperity to a bad account and make that which might be a blessing, soul destroying. After you commenced to keep grocery, you did not watch closely enough and did not realize the necessity of double grace and did not guard yourself on every hand lest you should give place to the devil.<sup>1</sup>*LtMs, Lt 17, 1864, par. 3*

You suffered your mind to become too much engrossed in business and your desire was too strong to make money fast, which had an influence on you to a greater or less degree to overreach. You were not as careful for your brethren's interest as you should have been. The business connected with your grocery and the company it necessarily brought was very injurious to the younger members of

your family. *1LtMs, Lt 17, 1864, par. 4*

Since that time your engaging in business was not wrong unless you suffer your business to lead you to neglect more important things. As you have engaged in business you have prospered from a worldly point of view and you have let the desire to accumulate make you selfish and cause you to neglect the interest of your poorer and unfortunate brethren. In this thing you have erred, which has injured your spirituality. *1LtMs, Lt 17, 1864, par. 5*

Bro. Kellogg, I saw that your increasing family demanded more of your time and attention. It is wrong for you to increase your family and bring upon your wife heavy burdens unless you can devote more time to the care and instruction of these children. It is a sin to bring up children undisciplined; when children are young is the time to devote to the formation of character. It is wrong to bury yourself up in your business and neglect a matter of such vital importance. A heavy weight of care—constant, unceasing care—has come upon Sister Kellogg, and no one has helped her share this burden. Business and an accumulation of property have been made of more account than the religious education and the formation of the character of the children. They are coming up undisciplined. Your influence, Brother Kellogg, should be united with that of your wife to train your children for God and heaven. *1LtMs, Lt 17, 1864, par. 6*

This duty rests upon you both. You have brought these children into the world, and now you should let nothing divert you from their cultivation. Teach them the lessons of obedience, of self-denial, self-control, of love for each other, to yield to each other, to respect each other, to be gentle and affectionate to each other. Restrain your children, let not their wrong habits or acts go uncorrected or unnoticed. Reason with them and teach them to do right. *1LtMs, Lt 17, 1864, par. 7*

Laura has been very remiss in her duty in the family. She has been very selfish because it did not just suit her mind to act a faithful part in taking burdens upon her to care for the children. She has shunned to do this important duty. It was to her a disagreeable task which she would not bring her mind to. Yet God does not excuse her. Next to her parents she should manifest a care, an interest, a

degree of solicitude which is only equalled by the parental anxiety of the parents and which belongs alone to them. With strength from God and strong resolution should she engage in the work of caring for her brothers and sisters. She has not exerted a good influence over them. Selfish considerations have swallowed up more important duties. She could unite her efforts with her parents, take the responsibility which rests upon her and engage her whole interest with that of her parents in strong efforts to make things happy in the family. She can do this by taking special care and burdens upon her in regard to the children which a Christian sister should. Laura manifests but little deep interest for the future well-being or rather for the eternal interest of her brothers and sisters. *1LtMs, Lt 17, 1864, par. 8*

I was shown that Laura's life had been spared when she was very near the grave in answer to the earnest, persevering prayers of her parents. God is proving and testing Laura whether she will devote her life to usefulness and glorify God in her body and spirit which are His or spend her time foolishly like the careless world, selfishly wrapped up in herself, caring for her own interest. Angels are watching you, Laura, to see what character you develop. You have been spared a little longer to see if you will bear fruit to God's glory. *1LtMs, Lt 17, 1864, par. 9*

You have been given very much to vanity and pride. You have a haughty spirit which needs to be subdued by heavenly grace. You have been bewitched, Laura, with a desire to gain, to make money. You have loved to dress and you have had too strong an influence over your mother. She has yielded to your wishes to your own hurt. *1LtMs, Lt 17, 1864, par. 10*

God has given Laura a lease of life and health as a trial to see if she will use the strength lent her for her own selfish purposes. *1LtMs, Lt 17, 1864, par. 11*

Laura has overlooked higher considerations. As the eldest daughter at home, it is a duty which God has enjoined on her to care for her brothers and sisters. For this was her life spared, that she might, if she would, exert a sisterly influence in the family, patiently, tenderly and lovingly instruct them, not send them from her if they come to

her, not turn from them, not pass them by unnoticed; but come right down from that self-important, high mindedness of the lover of the world and be interested in their wants. If they are impatient, teach them the wrong of indulging such a spirit; gently, lovingly get into their affections; let them know you are their true, Christian, sympathizing, loving sister. Patiently, perseveringly, instruct them to do right. *1LtMs, Lt 17, 1864, par. 12*

Your mind has been directed in a wrong channel. Laura, you have not been accommodating and caretaking. Your pride, Laura, must be overcome. You have drunk in the spirit of the world. Your father's example has not been, in this respect, worthy of imitation. His children have partaken of his spirit of getting gain, making money. This spirit has carried you all too far and every one of you will lose heaven unless there is a greater value placed upon things of more importance—the salvation of the soul and the approbation of God. Pride has filled your heart, Laura, more than true godliness. The appearance is studied, but things of vital importance neglected. *1LtMs, Lt 17, 1864, par. 13*

You have much to learn now, Laura, in regard to disciplining yourself, lessons which you must learn if you ever enter the kingdom of heaven. You must study to show yourself approved unto God. This will be a lesson of more importance than any lesson you have ever learned. *1LtMs, Lt 17, 1864, par. 14*

You have not learned to deny self, to work healthily, dress healthily, and eat healthily. Your appetite, your desires, and [your] pride control reason to the injury of health. You should exert an influence over the younger members of the family after you have practiced the important lesson yourself. *1LtMs, Lt 17, 1864, par. 15*

I saw that it was very hard, Laura, for you to deny self, deny the appetite, the taste. *1LtMs, Lt 17, 1864, par. 16*

Brother and Sister Kellogg, there is a work of reform to be carried on in your family. Your children need to be taught lessons of self-denial. They are feeble children. They have not much constitution to draw upon; therefore the greatest pains should be taken with their diet. They should eat the simplest food at regular intervals. Their appetites and taste should not be consulted to the injury of their

stomachs. This has been done too much and they have been made more nervous and have had less patience and self-control. Their stomachs should be consulted instead of their taste. Digestive organs should not be overtaxed, for they have but little force of constitution to draw upon. Nature should be left unburdened to carry on her work.*1LtMs, Lt 17, 1864, par. 17*

Laura consults the taste, the appetite, more than the stomach, the digestive organs. A simple, wholesome diet should be allowed the children and that only at regular intervals—not oftener than three times a day, and less would be better.*1LtMs, Lt 17, 1864, par. 18*

Your family need reform. Until this is done there will be a great lack. Their eating and habits of living affect their dispositions. Laura should not have a great amount of labor laid out so that the younger members of the family shall not be benefited with her influence. The children's wants, their sorrows and joys, she should not make of but little account. She should not consider things beneath her notice. The most important position she can fill in this world, is to come right down to the hourly wants of her brothers and sisters. That, Laura, which may seem to you of but little importance is regarded of God and noticed by angels and in no case should be neglected by you.*1LtMs, Lt 17, 1864, par. 19*

Can you divert the mind of your brothers and sisters by the right kind of instruction? You have, by so doing, done a noble work which will be noticed of heaven.*1LtMs, Lt 17, 1864, par. 20*

Laura, pride in you must die. You must study your appearance less and let your study be to show yourself approved unto God. Seek the ornament of a meek and quiet spirit, which is in the sight of God of great worth.*1LtMs, Lt 17, 1864, par. 21*

When you all take hold unitedly of this work of reform, then can the blessing of God rest upon your family—and not till then. Worldlymindedness has swallowed up true godliness.*1LtMs, Lt 17, 1864, par. 22*

Brother Kellogg can be free when he comes into the position God would have him. There is light and freedom and joy for him if all will take hold unitedly for the blessing of God.*1LtMs, Lt 17, 1864, par.*



It is not wrong for Brother Kellogg to engage in business but that business must not control him and destroy his spirituality. He must control his business and make it secondary. He must gain back his love to care for the interest of those who are poorer than himself. He must not seek to advantage himself to the disadvantage of his poorer brethren. *1LtMs, Lt 17, 1864, par. 24*

It would be an easy matter for God to put in His hand to scatter what has been accumulated. If Brother Kellogg's thoughts are too much taken up with benefiting himself and not having a care for his brethren, God will bring reverses. *1LtMs, Lt 17, 1864, par. 25*

The course your sons have taken has been a great grief. Smith is naturally dishonest and needs to be constantly guarded or he will prove dishonest and sell his soul for gain. Albert has not heeded the testimony given him. He has been too independent, too self-important, and has despised the counsels and advice of his father. He has not been under the influence of the Spirit of God and he has not manifested that respect for his father which the Word of God requires. He has not honored his father. His desire to accumulate has eaten out of his soul true godliness. Self and self-interest have come first and the truth and the kingdom of heaven next. Albert has cared but little for his father's interest and Brother Kellogg's increasing love for gain has made him feel Albert's lack of interest for him more sensibly. *1LtMs, Lt 17, 1864, par. 26*

Albert has scarcely any influence of the saving truth in his heart. Heaven and eternal things are made of less value, of less study, of less consideration than the accumulation of property. *1LtMs, Lt 17, 1864, par. 27*

Beware that your prosperity does not prove to you a snare. You may obtain gain, and to your eternal loss. What shall it profit a man if he gain the whole world and lose his own soul? There is a work for you all to do. God help you to do it. *1LtMs, Lt 17, 1864, par. 28*

In love. *1LtMs, Lt 17, 1864, par. 29*

**Lt 17a, 1864**

Kellogg, Brother and Sister J. P.

NP

1864

Variant of *Lt 17, 1864*. Previously unpublished.

Dear Bro. and Sister [J. P.] Kellogg:

I was shown some things in vision one year ago last June in regard to your family. At the same time was shown that you were not then prepared to understand and receive it. I was shown that events would transpire which would then make it necessary to relate to you the things presented before me. I feel that that time has come. I will delay no longer. *1LtMs, Lt 17a, 1864, par. 1*

I was shown Brother Kellogg in a state of discouragement of mind, suffering anxiety and almost continual gloom. I was then pointed back some time in the past and saw that there had been erroneous moves in the past in religious things which had lessened his confidence in himself. Next I saw that soon after commencing to keep store his mind was too much engrossed in business and at times there was too strong a desire to make money too fast, which would lead him not to be as careful for others' interest as he should be. There was a little overreaching which was not pleasing to God. *1LtMs, Lt 17a, 1864, par. 2*

I saw that the grocery shop, the business connected with it, and the company it necessarily brought, had an injurious influence upon the children. I saw that Brother Kellogg's increasing family demanded more of his time and attention, that it was wrong to increase his family and then allow himself at his age to be so engrossed with his business that he cannot train his children as he should. It is a wrong to allow such a weight of care to come upon his wife—to take the care of all her little ones, and he bear so little of the burden. *1LtMs, Lt 17a, 1864, par. 3*

He does not look upon matters in the right light. Business and

accumulation of property are made of more vital importance than the religious education of the children and the forming of their characters for heaven. They are coming up not disciplined as they should be. Brother Kellogg's interest should be united with that of his wife to train their children for God. This duty rests upon you two. God has enjoined this upon you and you sin against your offspring when you bring children into the world and let other considerations divert you from them so that you neglect to bring them up and discipline them. Teach them obedience, self-denial, and self-control, and train them for heaven. *1LtMs, Lt 17a, 1864, par. 4*

Laura has neglected her duty. She has not acted the part of a Christian sister to these children. She has not exerted an influence over them for good, and has not aided her mother in this part of the work as she should. *1LtMs, Lt 17a, 1864, par. 5*

Since Brother Kellogg has had so strong a disposition to accumulate, his spirituality has decreased and he has failed many times in manifesting so little interest for his poorer brethren. He has been selfishly blinded in many instances except to his own advantage. He has not, while he has had enough, manifested a noble, disinterested benevolence for those who were poor and unfortunate. His thoughts have been too much taken up to arrange matters to benefit himself and let others get along as they could. This has destroyed spirituality and godliness. *1LtMs, Lt 17a, 1864, par. 6*

The course your sons have pursued has been a grief. Albert has not heeded the testimony given him. He has been too independent, thought he knew better than his father, has despised the advice and counsels of his father and manifested a haughty, wicked spirit of disrespect. He has felt self-confident, self-sufficient, and his desire to gain, to accumulate, has led him to look out especially for his own interest. His course in this respect, having so little interest for his father, has been very selfish. Brother Kellogg's increasing desire to accumulate has made him feel this sensibly. Brother Kellogg, you and your children are inclined to selfishness unless you are under the special influence of the grace of God. *1LtMs, Lt 17a, 1864, par.*

7

Albert has had scarcely any influence of the saving power of the truth. He is lukewarm; religion and truth are made to be secondary; self and self interest come first. The things of greater value—heaven and eternal things—come afterwards. Such may attain that which they most desire, but God will send leanness into their souls. His precious light will be withheld from them. Laura must take the place a Christian sister should, be less selfish, less proud and haughty, and win the children to come to her in their troubles. By doing this she can be blessed of God and will receive His favor. *1LtMs, Lt 17a, 1864, par. 8*

## Lt 18, 1864

Folsom, Paul

NP

Circa 1864

Previously unpublished.

[Paul Folsom:]

You have professed to believe the truth but have not been sanctified through the truth. You have occupied a central position where if you had been just right you could have exerted a strong influence in favor of the truth. But your influence has been more to scatter than to build up. Had your life been sanctified by the truth you profess, your prayers and exhortations would have been humble instead of exalted and in a lofty strain. They would have savored more of the spirit of an humble suppliant dependent wholly upon the mercy of Christ. The power of religion would characterize your acts and shine out in your life. But you have not carried your religion and faith into your everyday life. You have not labored to preserve ever with you the sacred influence of the sanctifying truth. You have felt self-confident—that you could get along with only the aid of Paul Folsom. *1LtMs, Lt 18, 1864, par. 1*

In your business transactions the fruits of the Christian religion have in a greater or lesser degree been laid aside. It has been hurry, storm, and drive, dealing censure and faultfinding on every hand, wounding right and left. Then again it is joking, laughing, and a continual stream of nonsense, and a little religion mixed up with it all. Sacred and holy things are mixed up with common. You excuse these things to yourself and others because it is your way. God help you to get rid of your way and to get the mind of Christ and pattern after His way. Your way can never glorify God. *1LtMs, Lt 18, 1864, par. 2*

Unbelievers have worked with you and have heard you pray and also converse upon our faith. Although what you would say might appear reasonable, yet it had no abiding influence upon them

because your daily life, your business life, if not in direct opposition to the principles of the truth you talked, was far from being in accordance with the elevating, sanctifying truth which you advocated. Your life, your acts, showed to all that you had not learned of Him who has bidden us to come to Him when weary and heavy laden and learn of Him who is meek and lowly of heart that we should find rest to our souls. *1LtMs, Lt 18, 1864, par. 3*

Your influence over unbelievers or believers has not been saving. Self has been too prominent in everything. Some who have even been inclined to the truth have been farther from it after association with you or laboring for you awhile. You have had a scattering influence instead of a gathering influence. You oppose order in the church. You know not what you are doing. You have not understood yourself. You have thought your course was righteous but you have been self-deceived. The Lord in mercy has given you a correct view of yourself. Will you disdainfully cast it from you and choose to cling to your own righteousness which is in the sight of God but as filthy rags, or will you flee to the stronghold and obtain the righteousness of Christ? *1LtMs, Lt 18, 1864, par. 4*

## **Manuscripts**

**Ms 1, 1864**

The Review Office

Refiled as *Ms 5, 1861*.

**Ms 3, 1864**

“I was shown the state of things in Vermont”

Refiled as *Ms 1a, 1859*.



# 1865

## Letters

### Lt 1, 1865

Hall, Brother

Battle Creek, Michigan

May 9, 1865

Previously unpublished.

Dear Brother Hall:

I am much hurried but will take time to write you just a few lines. We received your last letter containing ten dollars. We have not yet applied it. We do not feel justly clear in regard to receiving means from you for the cause. We think you may need the means yourself. We would not restrain you from doing that which you think it is your duty to do. You may not exercise just the right judgment in the matter. You should not send means to this Office which you may really need for your comfort and that of your child. *1LtMs, Lt 1, 1865, par. 1*

Ever remember, Brother Hall, obedience is better than sacrifice, and to hearken than the fat of rams. Rest not until the principles of truth are deeply wrought in the soul and interwoven with all your transactions of life. Our blessed Saviour has invited us to come learn of Him who is meek and lowly of heart and we should find rest unto our souls. *1LtMs, Lt 1, 1865, par. 2*

Here is the school for Christians to learn in and Christ is their blessed heavenly Teacher. Above all things, live in obedience to the will of God. Seek humility and true godliness and you will have heavenly enjoyment as you pass along, and at last have everlasting life. *1LtMs, Lt 1, 1865, par. 3*

**Lt 2, 1865**

Chase, Maria

[Wisconsin]

June 12, 1865

This letter is published in entirety in *DG 120-122*.

Dear Niece Maria [Chase]:

I have a desire to write you a few lines. I have not lost my interest for you although I have become very much discouraged in regard to your case. As the prospect of your becoming a Christian has seemed to lessen, I have felt a painful anxiety in regard to your future course and prospects. *1LtMs, Lt 2, 1865, par. 1*

I do not know as I fully understand your present state of mind and I may not be as prepared to help you as though I did. I should know better how to address you if I knew that you sincerely desired to become a humble Christian. I have thought that perhaps you desired this but that on account of your late failure to carry out your purposes to become a Christian you have become discouraged and thought that the confidence of others in you was so much shaken that they could not have faith in efforts you might make in the future. But, Maria, if the Christian life has charms in it for you, and you see the sinfulness of sin and your lost condition out of Christ, I advise you to commence again in earnest. In meekness seek the Lord. You may be very distrustful of yourself, for you have reason to be; but God is true, and I advise you for your soul's sake to try again and earnestly seek to become a follower of Christ. This work no other can do for you. It is a solemn work between God and your own soul, which must bear the test of the Almighty. *1LtMs, Lt 2, 1865, par. 2*

Let me entreat of you to seek for those things which make for your peace. You have all your life been anxiously, worriedly seeking for earthly pleasure and worldly enjoyments to satisfy the longing mind, but a thorn has been found in every earthly, worldly pleasure. With you it has been disappointment upon disappointment, and life has

been a failure. You have not filled the purpose on earth which God designed you should. Your mind has been allowed to dwell upon frivolity, fashion, and show. Appearance has been the altar whereon you have sacrificed soberness of thought—high and elevated considerations and eternal interests which are as much higher and more valuable than earthly considerations as the heavens are higher than the earth. *1LtMs, Lt 2, 1865, par. 3*

Satan has strewed the broad and downward road with tempting flowers, but those who are allured to death in this road learn by experience that these pleasing flowers wither as soon as grasped. They yield no rich perfume, but a disagreeable, sickening odor. *1LtMs, Lt 2, 1865, par. 4*

Maria, do you intend to devote the little time that is allowed you to God, and secure your happiness here and salvation hereafter? I beg of you to take hold of the work in earnest. No longer worship your personal appearance, which cannot bring you into favor with God in the least. God prizes moral worth. Says Peter, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." *1 Peter 3:3, 4. 1LtMs, Lt 2, 1865, par. 5*

Seek for this meek and quiet spirit. Get rid of this spirit which controls to a great extent. Overcome this desire for change, and seek meekness, seek righteousness. I believe that God will yet be gracious unto you, if you turn to Him with your whole heart, and make it your first and primary business to learn of Christ. Learn how to serve Him. Study the Bible, beseeching God to enlighten your mind to understand its sacred teachings, which you have so long neglected and despised. Turn your attention to the words of life. "Search the scriptures." [*John 5:39.*] *1LtMs, Lt 2, 1865, par. 6*

Although all your lifelong your heart has been in rebellion against God and you have trampled upon His offered mercy, choosing the pleasing things of the world and the service of Satan rather than the service of Christ, yet Jesus in unbounded mercy still invites you to choose Him as your Saviour and become a child of God, an heir of

glory. You can choose life and salvation if you will, or you can choose to worship self and devote your precious hours of probation to making your person attractive to please the eye of the worldling and the sensualist, to receive flattery from lying lips, and at last reap that harvest which you have been sowing—corruption. The poor mortal body which has been your idol, your god, will be cut down like the grass and wither as the green herb. Oh, Maria, how heartsick has it made me to see your mind almost wholly taken up with your own person, your dress, your appearance. Your mind seemed to be on a constant stretch to improve your appearance. *1LtMs, Lt 2, 1865, par. 7*

The Word of God exhorts us to study to show ourselves approved unto God. How much has this important lesson been studied? The approval and the praise of those who are lovers of pleasure and the enemies of God have been coveted of you while you have had no elevated desires and determination of purpose to seek above everything else to show yourself approved unto God—Him who grants you life and every good thing which you have enjoyed. *1LtMs, Lt 2, 1865, par. 8*

I leave these hastily written lines with you, praying that they may do you good. Again I beseech you to make a business of seeking the Lord. Pray much. Weep and pray. Humble yourself before God, relying alone upon the merits of a crucified and risen Saviour, One who maketh intercessions for just such sin-polluted souls as yours. If others do not help you as you think they ought to, do not be discouraged. With you it is a case of life or death. Angels of God are watching with interest to see whether you will be overcome by Satan, or yourself be an overcomer and through the efficacy of the blood of Christ bruise Satan under your feet. Will you choose Christ as your portion forever? *1LtMs, Lt 2, 1865, par. 9*

Pray, Maria, earnestly, that God would reveal to you yourself, the sin and corruptions of your own heart. Let this desire be ever with you, for it is important for you to see yourself as a sinner in order for you to feel the necessity of pardon through the blood of Christ. Let your second prayer be, Lord, reveal to me Thyself, Thy mercy, and the value of Thy blood. Lay hold on everlasting life. You have proved the worthlessness of earthly things, and it has been

perfectly astonishing to me that you yet seemed to manifest so little interest in becoming a Christian. But I can understand it now. Your personal appearance is your idol and God cannot dwell in your heart or thoughts where self rules supreme. Your good appearance Satan means to use to your own destruction and, if he succeeds, it will prove to be the greatest curse that ever came upon you. *1LtMs, Lt 2, 1865, par. 10*

What is show and appearance merely? What is good looks alone without moral worth or true goodness of heart and nobleness of mind? It is a mere outside gloss which pleases a certain class of minds but which will perish in the day of God, leaving only sinful, corrupt deformity. Seek heaven, seek true humility, and God will then direct your path. *1LtMs, Lt 2, 1865, par. 11*

In love. *1LtMs, Lt 2, 1865, par. 12*

### **Lt 3, 1865**

White, J. E.; White, W. C.

Monroe, Wisconsin

June 13, 1865

Portions of this letter are published in *5MR 384*.

Dear Children, Edson and Willie:

I am some miles away from home, yet am I not forgetful of home and children. We obtained a good seat in the cars, after a little difficulty, and had a very pleasant ride to Chicago. There was a splendid breeze in the cars and we were not troubled with heat or dust. *1LtMs, Lt 3, 1865, par. 1*

We arrived at Chicago sometime after eleven o'clock. We did not think to obtain the number and street of Brother Place's residence. While waiting, hoping to see him in the depot, nearly all the hacks left. We then started on foot for the best hotel but it was full and could not lodge us. Midnight found us wandering about the streets of Chicago in search of a resting spot. After walking above a mile we found ourselves in a second class hotel in a little, close bedroom with one window which came about the center of our bed. We tried to improve what hours we had and obtained a little broken sleep. *1LtMs, Lt 3, 1865, par. 2*

In the morning we sat down to a most miserable breakfast. We tried to make the best of it. After breakfast we walked about four miles in Chicago. We took the cars at 9 o'clock for Jamesville. Had to wait there several hours for the cars to take us to Monroe. I had no appetite through the day and felt quite sick in the cars. At the depot in Monroe a large company of brethren and sisters were anxiously waiting our arrival, urging us to their different homes. We crowded through the company of twenty or thirty and were escorted across the fields and beautiful groves about three quarters of a mile to Brother Ingraham's house, where we met Brother Loughborough and found him still afflicted with boils, but in good spirits. *1LtMs, Lt 3, 1865, par. 3*

I do not remember of our engaging in a series of meetings more thoroughly exhausted than at this time. I had no appetite to eat and therefore could obtain but little strength. Sabbath, notwithstanding my feebleness, I spoke three times with freedom, but after the meetings closed I utterly refused to visit or talk with anyone. Evening after the Sabbath your father had nothing special resting upon his mind and urged me to improve the time, which I did with some freedom. *1LtMs, Lt 3, 1865, par. 4*

Sunday the tent was pitched, for the meetinghouse could not begin to hold the people. Your father spoke to large congregations under the tent. Then I was introduced to the stand. I took my position with much trembling, knowing my exhausted condition of body, but the Lord strengthened me. I never felt more freedom in speaking upon the law of God than upon this occasion. The Lord strengthened me. Several of the Crisis and Himes parties were present. Some were ministers who had abused me with their base falsehoods. God gave me a season of perfect victory. Elder Loughborough preached once in the tent with special freedom. Your father spoke to the people again at six o'clock p.m. giving his war discourse. He was free and the people were especially interested. This discourse closed our series of meetings. *1LtMs, Lt 3, 1865, par. 5*

We have had excellent meetings. We have had evidence that we never were more needed in any place than in Wisconsin at the present time. There is much work to be done here, which has been neglected altogether too long. *1LtMs, Lt 3, 1865, par. 6*

What I desire now is strength. Anxiety of mind and care have left me so reduced, so shorn of my strength, that I cannot endure much. I hunger and thirst, not for ease but for strength to do the will of my Father which is in heaven. For two nights past I have not been able to sleep until after midnight. My nervous system was so affected I have had to sit up in the night, one night about two hours. *1LtMs, Lt 3, 1865, par. 7*

We shall leave this place for Madison next Wednesday. We have here met with a lady who was at "Our Home" at Dansville when we were there. She introduced me to her husband. They attended our meetings. Your father gave a temperance discourse Sunday

morning. She sat with her husband in their carriage just outside the curtains of the tent. They are intelligent people and the first in the place. They invited us to visit them and today we comply with their request. She made the remark in regard to your father's discourse that it seemed to her she was listening to Dr. Jackson again. She spoke especially of my speaking at the convention, said she had never forgotten it; that it had been a great help to her since that time; that it had especially benefited her. *1LtMs, Lt 3, 1865, par. 8*

Dear Children, be true to your own convictions of duty. Learn to love the right. Seek to be humble, devoted Christians. Guard yourselves every moment. Watch and pray lest ye enter into temptation. My dear children, serve God. Seek to develop a good Christian character. Don't be restless, Edson; be steady, be faithful to God, and you will relieve us of a great burden. May the Lord bless you, dear boys, and may you learn in the school of Christ until you are perfected for immortality. Much love to you dear boys. *1LtMs, Lt 3, 1865, par. 9*

From your Mother. *1LtMs, Lt 3, 1865, par. 10*

You had better send us all the pictures prepared. Send us Edson's and Willie's with us, and if you have none prepare the best of those of second quality. Put them on cards—Loring's cards. If you fail for cards, get more from him. *1LtMs, Lt 3, 1865, par. 11*

Edson and Willie, there are flower plants in the hotbed, everlasting or arameth and Chinese pinks. Take them carefully and transplant in those beds in front of the piazza. Don't neglect to take good care of my flowers, rosebushes especially. Have Selah try on Edson's coat. If it fits him he can have a summer coat cut out of that black cashmere at the office, if it suits his taste. I have cut out Edson a coat of ladies' cloth. Selah's coat could be cut from that if the pattern fits, and let Sister Hewitt have it to make. If he chooses to wait three weeks we will be at home and attend to it ourselves. *1LtMs, Lt 3, 1865, par. 12*

Your Mother. *1LtMs, Lt 3, 1865, par. 13*



**Lt 4, 1865**

White, J. E.

Crane's Grove, Illinois

June 20, 1865

Portions of this letter are published in *4MR 173-177*; *6MR 298-299*.

[Note written at top of page:] Read this alone, Private:

My dear Son Edson:

We received letters from home with gladness, but were a little disappointed that none came from you or Willie. I should not have expected much from Willie, but you can write, Edson. *1LtMs, Lt 4, 1865, par. 1*

I think much of home and cannot but be quite anxious for you, Edson, especially. When all around me are locked in slumber I am kept awake with anxiety and I can only obtain relief in silent prayer to God. I understand your dangers and your temptations as few parents can, for He who understandeth the secrets of the heart has been pleased to show me your peculiar dangers and besetments. I do not think you understand your dangers. It is my anxiety and fears in regard to you which have prevented my sleeping nights and have brought upon me dyspepsia. Sadness of spirits and heaviness of heart, which are wearing me down and bringing debility upon me affect the digestive organs and cause inaction of the liver. *1LtMs, Lt 4, 1865, par. 2*

I am troubled in regard to you and do not feel at ease at any time. And when I see you disposed to take a course which is not in accordance with your profession, and which I know will prove an injury to yourself by placing you in the enemy's power, my feelings are intense and a weight of sadness settles upon me which it seems impossible for me to throw off. It binds me like fetters. *1LtMs, Lt 4, 1865, par. 3*

As I have seen in you, my poor boy, a disposition to disobedience, I

have also seen a yielding to temptation to prevaricate—to speak plainly, to deceive us. This commenced by an unwillingness to let us know the secrets of your heart. You would have plans formed which you would keep secret from your father and mother, fearing that you would meet opposition in some of your projects or fond plans, and when questioned you have evaded or thrown a different shade upon and around the matter under inspection. Too frequently this has been received by us and we have thus been deceived. You knew we did not know just how the matter stood; you wished us to be in darkness in regard to your doings. *1LtMs, Lt 4, 1865, par. 4*

This spirit of concealment has increased upon you until you are controlled by it in a great measure and your course has been marked by deception and falsehood and you have tried to hide the enormity of this thing from your own conscience. By frequently violating your conscience it has lost much of its tender susceptibility. Every instance when you fall into this deplorable habit binds the chains of the enemy upon you and makes you his captive and a more easy subject for his entire control. You may have become so darkened and hardened by these repeated efforts at concealment and deception that these facts plainly written by a mother's hand, painfully and with an aching heart, may seem like idle tales and may make no lasting impression upon you for good. *1LtMs, Lt 4, 1865, par. 5*

I could refer you to many instances of your equivocating, but perhaps this would be of no use. The only instance I will now mention is your deception practiced upon us in regard to obtaining a carriage after Adelia's marriage. You deceived us, to all intents and purposes. I cannot gloss this over, neither have I been able to for a moment since the occurrence. In my own mind I can call it nothing but falsehood, dark falsehood. Satan may have so deceived you that it may look to you like a light matter, that unnecessary words are used about it. But, Edson, such things are recorded in God's book as falsehoods, nothing less. I intended to talk with you again and present that matter in its true, unvarnished bearings before you, but did not. I saw so much of a disposition in you to violate your conscience and force yourself to think the matter all right that I said to myself, It is no use. My words fail to make the slightest impression. Satan has such control of his mind that he has glossed

over glaring lies and made them as though truth to him.*1LtMs, Lt 4, 1865, par. 6*

These traits in your character cause me such grief, such continued and constant sadness, that life to me is not very pleasant or desirable. The future—O how I dread it, day and night! You—now my oldest son, ripening into manhood—you who should be the soul of honor! Your parents, who live for you and are desirous of your present and future happiness, see you taking a course which leads them often to doubt what you say and to look upon you distrustingly because they know that you are often planning and entering into schemes and enterprises and concealing it from those who gave you birth, who have the right to know every cherished plan, that they may give the advice a boy of your critical age needs. This concealment has led to serious, dangerous, and soul-destroying evils, to which you, my poor, erring boy, have suffered Satan to blind your mind. This habit of deceiving us has grown upon you. Deception and lying join hands with disobedience.*1LtMs, Lt 4, 1865, par. 7*

You have a strong, set will. You make up your mind to do a thing and do not discipline your mind to yield, to be submissive, to give up your plans which are very pleasing to your own fancy. When opposed by your parents in something you had planned, you outwardly yielded, yet kept it all in your mind, did not give it up at once but kept studying upon it. Your many notions may seem valuable and right to your own inexperienced mind. The experienced minds of your parents may see the foolishness and perhaps hidden danger in these things. But you cherish your own notions and then Satan tempts you to carry out your strong desires unbeknown to your parents. Thus you have been led on to think you understand what is right and best. In our presence you may comply with our wishes, but in our absence you feel restraint gone and do those things that, if you would reflect you would know that we would not allow or consent to your doing. This is what has led you into nearly all the trouble you have ever known. You disobey us in our absence.*1LtMs, Lt 4, 1865, par. 8*

When we went to Monterey last summer, for instance, you went into the river four times and not only disobeyed us yourself but led Willie

to disobedience. A thorn has been planted in my heart from that time, when I became convinced that you could not be trusted. I am not easy any time, whether at home or abroad. You have followed your own will and projects so many times, concealing all from us, going directly contrary to all our counsel, advice, and prohibitions, that we cannot depend upon you, and this painful fact has been so evinced in your character that you are associated in my mind not with pleasant thoughts but with most painful fears and forebodings. Instead of being a comfort you are a source of painful anxiety. We are puzzled, and at times stupefied with amazement and anguish. We promise nothing in regard to you. Unless you can see these sad traits in your character and shall take hold of your case with zeal, obtaining your strength from God, your case is hopeless.*1LtMs, Lt 4, 1865, par. 9*

My reflections are very sad in connection with you, Edson. You who ought to be my noble, truthful boy, a staff to your father, who is worn with care and constant labor, a comfort to your mother who has nursed you in sickness and cared for you in health. What can cause greater sorrow to parents with high principles and a keen sense of the beauty and importance of truth than to become convinced of the fact that their children are not truthful, that they have learned to deceive? I have felt sometimes as though a blight had fallen over all our future prospects, as though my precious plants were already blighted. Thorns and briars have sprung up in my garden and choked the seed which I have tried to sow. You may say, "Dear me, Mother feels very keenly over trifles. I may not have been exactly truthful in little trifles." Trifles! Dear boy, there are no such things as trifles. Till truth itself is a trifle and valueless, no departure from it in any case can be called so.*1LtMs, Lt 4, 1865, par. 10*

Dear Edson, permit your own deep-feeling, tender-hearted Mother to appeal to you while her tears cannot be restrained. You have so long cherished little habits of concealment (especially from your dear father), so long retreated from openness and candor, that you have become habitually secretive, even when there is often no inducement to be so. This makes you unsatisfactory, unstable, and insincere in character. Your habit of excusing and justifying yourself is often contrary to your convictions of truth. Every act of this kind is

doing much toward forming your character hereafter. *1LtMs, Lt 4, 1865, par. 11*

Edson, in youth or early years we can trace the characteristics of riper years. The rank and noisome weeds of falsehood and deceit, which choke the precious plants of candor and truth, are sown in the springtime of youth. They flourish in a soil too friendly to their growth, even the human unrenewed heart which God's Word declares to be "deceitful above all things and desperately wicked." [*Jeremiah 17:9.*] After indulging in deception or concealing things from your parents, prevarication comes next; which is a mean, cowardly sort of lying. The path of truth is always safe, straight, and easy; that of deceit has so many windings and turnings that one deviation from uprightness and candor may lead to a thousand deceptions which were not anticipated at the first. A love for candor and truth is respected and loved by everyone not excepting those who place no estimate upon it for its own sake. Concealment, my dear boy, is the child of transgression. *1LtMs, Lt 4, 1865, par. 12*

I have many fears that your strong, set will will prove your ruin. Your favorite plans look so perfect to you you cannot see anything like failure in them, and when we oppose them then you still cherish them and secretly nourish them and carry them out if you possibly can, when you know well enough that it is contrary to our judgment and wishes. You have chosen your own judgment and followed the bent of your own mind which has led to greater evil. One evil has been unfaithfulness. The most positive and particular directions given to you are not remembered to the fulfilling of them. Your mind is almost constantly in such a frame as to make it easy to forget. Perhaps you neglect to do these things when you do remember, through a desire to do something which strikes your mind as more pleasing. These constant failures wear us, and compel us to come to the conclusion that instead of being our comfort, our dependence, you will be a source of grief and anxiety as long as you live. *1LtMs, Lt 4, 1865, par. 13*

Unfaithfulness is a characteristic of your life. Your mind seems all unsettled. You are not thorough in that which you undertake. I am satisfied that you see no necessity of disciplining your mind. You do not have any system. This you could have if you are inclined to, but

you let your mind ramble too much upon this and that scheme and different projects, and do not confine your mind upon the everyday duties which devolve upon you. He that is unfaithful in little is unfaithful in much. Unfaithfulness marks your life, and you deceive yourself in the matter and think that the failure is in others instead of yourself. *1LtMs, Lt 4, 1865, par. 14*

Now, Edson, I wish to speak of the evil of these things in another direction. We are not only distressed beyond measure at the seeming hopelessness of reform in you, but a gloom which I cannot express shrouds our minds in regard to your influence upon Willie. You lead him into habits of disobedience and concealment and prevarication. This influence, we have seen, has affected our noble-hearted, truthful Willie. You do things and enjoin upon him strict secrecy, and when questioned he evades it by saying, "I don't know," when he does know, and thus you lead him to lie in order to keep concealed your cherished, darling projects. This is the most heart-rending of all. You reason and talk and make things appear all smooth to him, when he cannot see through the matter. He adopts your view of it and he is in danger of losing his candor, his frankness. *1LtMs, Lt 4, 1865, par. 15*

O, Edson, it is the knowledge of these things that is wearing me out and bringing upon me discouragement which will compel me to cease laboring in the cause of God. Such anxiety for Edson and your younger brother is destroying [my] courage and making me too weak to labor in the gospel field. Can you see the weighty responsibility which rests upon you? Satan controls your mind and you yield your mind to his control. He knows that it is the surest dart he can aim at us to hinder our labors among God's people, to so influence your mind that we shall have sorrow and a weight of sadness on your account. Are you willing to bear this responsibility? If Willie's mind is injured and his fine sense of right blunted, you can reflect it is your own work. You have had a greater influence over him than any other one. *1LtMs, Lt 4, 1865, par. 16*

We have again felt very sorry that you had so little sense of the true value of character. You seemed as much pleased in the society of Marcus Ashley as with your own innocent brother Willie. You never prized him as he deserved to be prized. He is a treasure, beloved of

God, but I fear your influence will ruin him. My poor Willie! I see no way for us but to cease traveling and do what we can to save our own children. I have lost confidence in you and I think you would avail yourself of opportunities in our absence to gratify your propensity to go on the water. You know that we should not be pleased with this, but I fear this would not be sufficient to restrain you in your strong desire to go on the river. I think every day it would be nothing strange if my boys should go on the water contrary to our wishes, and one or both of them be drowned in their act of disobedience. Satan would then have gained his object and our cup of sorrow would be full. We should go down to the grave mourning that our boys were forever separated from us, that we should not meet them in the resurrection morning. *1LtMs, Lt 4, 1865, par. 17*

My dear Edson, you must render an account for the influence you exert. You have been blessed with good instruction and more is expected of you than of the generality of boys. I do not love to cause you pain, but I dare not withhold from you the light in which I view your case. Edson, I have seen in you a sort of vanity and pride which has hurt me. I felt sad every time I saw you wear that gold watch with that heavy chain. *1LtMs, Lt 4, 1865, par. 18*

**Lt 5, 1865**

White, J. E.; White, W. C.; Patten, Adelia; Anna

Rochester, New York

September 18, 1865

Portions of this letter are published in *5MR 384; 10MR 26-27*.

Dear Children [Adelia, Anna, Edson, and Willie]:

I have arisen early this morn to steal time to write a few lines to you. Your father is sleeping this morning. Uriah and Loughborough not yet up.<sup>1</sup>*LtMs, Lt 5, 1865, par. 1*

We are all as well as could be expected. Your father is doing well. He sleeps well nights, which is a great blessing. I have been thoroughly exhausted since my journey and have had but little care of your father. Brother Loughborough lay on a cot by his side two nights and he and your father both slept well. Last night Uriah lay upon the cot by his side. I know not, as yet, how they rested. I cannot sleep much, which prevents my getting rested.<sup>1</sup>*LtMs, Lt 5, 1865, par. 2*

I think of you all many times a day, and think of much I ought to have arranged which was neglected, and to have said which was left unsaid. It is raining, and I now think of things I ought to have—that little short balmoral skirt for one thing. Someone told me that they would put in the steel-rimmed buttons left from my dress but they cannot be found. If there is one dozen left I want them sent; if not, get enough to make one dozen. I need them up and down the front of my short dress. That is the way they all have them. The black buttons left from my dresses I also want for my short plaid dress. There is a little box of buttons I left in the front chamber; send them if you please. There is a remnant of brown broadcloth in my clothespress in the front chamber; please send it. Don't send the brown ladies' cloth for it is a pattern for Edson a coat next summer. I wish to make a sack to wear with my brown merino. Please get me the pattern from Mary Loughborough—garibaldi waist—and send the pattern of my sack cloak, and find the green



pieces like my green morning dress. It is in the trunk in the clothespress or on the shelf at the head of the stairs. I meant to have found time to sort all my patterns but did not. Please put in Sister Walker's hands the patterns for her children's dresses. Look at all the patterns very carefully—Adelia and Anna, I mean, for I suppose the boys could not tell a dress pattern from a pants pattern. *1LtMs, Lt 5, 1865, par. 3*

In regard to Edson's clothing, sponge seven yards or the whole of the smallest piece of that gray, and then let Edson take the cloth to the best tailors and get it cut whole frock, for that is the style now worn. I do not wish it to be cut half frock for I never fancied it. Find out how much a tailor would ask to cut and make up the coat and write me as soon as you receive this, then I will answer immediately. Anna can cut and make the pants and vest. I want him to have a whole suit alike. Get the tailor to cut a pattern, if he will, like the coat. If he charges more than twenty-five cents, Anna can cut one like the coat. Edson's vest pattern is in the upper hall drawer. In the second drawer in the hall is a summer coat cut out ready to make, but cut rather large for it was not designed for a lining and the seams were to be felled. After his coat has been cut by a tailor if anyone can be found to make the ladies' cloth coat, you could compare the coat cut or pattern cut by the tailor to the coat cut, and if you can make them agree, do so. I thought the ladies' cloth might want a little paring; otherwise it will do. In the garret on the floor near a box is some drab worsted cloth for a lining; looks like debeige. *1LtMs, Lt 5, 1865, par. 4*

If a man tailor makes these coats they must cost too much for making. If you can obtain a good woman tailor whom you can trust, engage her to make both coats, if she does not ask too much. Can't you get Sister Hewit to make one or both, by Annie helping her? I leave you to do as you think best. Martha spoke of a tailoress somewhere who would probably make the coats. If you cannot very well get but one coat made, get the grey by all means. Let Anna make the vest and bind coat, vest, and top of pants or waistbands of pants with that nice alpaca braid. Let the summer coat go. It will not pay to have it made. *1LtMs, Lt 5, 1865, par. 5*

Buy Willie, down street, enough black and red plaid at two dollars

per yard for Willie's two shirts. Make these shirts liberal, plain on the back, pleated front, like his calico shirts, and put buttons on them like his calico shirts. Then make him two shirts of that thin bleached cloth to wear underneath. Make the flannel just as pretty as you can, with a little collar about the neck bound with black silk or braid. This will save making two or three waists. Anna might make one waist out of that cloak I mentioned to Annie, or out of that coat of Willie's. Save the lining of the cape to that cloak for I shall make another like that and shall use that lining. *1LtMs, Lt 5, 1865, par. 6*

At Cobb and Pettie's they have a piece of black and white plaid, quite thick, for \$1.00 per yard. If you cannot find anything prettier in the shape of black and white plaid, get the plaid mentioned. If you have to pay \$1.50 for plaid you would think would be much better, get it. I want him to have pants and waist and loose sack just alike. Bind the waist and sack with black alpaca. I have patterns in the bureau drawer in the front room; the waist pattern is in the upper drawer in the hall. There are two sack patterns; cut from the one you think best. *1LtMs, Lt 5, 1865, par. 7*

If you think the suit of clothes made out of that remnant of Grandma's dress and waist out of that old cloak of Willie's looks nice enough, you need not be at the expense of purchasing the plaid. Do as you all may think best. I do not think it will pay now to make up anything as thin as that ladies' cloth for he might outgrow them and they be too small next summer, but I leave this merely as suggestions. Do as your judgment dictates. He has a good warm everyday suit. He needs now a nice suit for summer. His green suit is all the summer clothes he wants considering how late in the season it is getting to be. Look at the cloth at Cobb's and see what you think of it. It is single width pants cloth. Then look at Skinner's and see what they have. The cloth at Cobb's may not be so suitable for a boy as something prettier or some plaid. *1LtMs, Lt 5, 1865, par. 8*

You need not make any summer pants for Edson except that ladies' cloth. The lining for the ladies' cloth pants and the grey is behind the trunk in the boys' clothespress. I designed then the grey will be all he needs for pants. That piece in the under drawer in the bedroom need not be made up. The pattern of his pants is rolled up

with that piece. It is not certain that we shall send for the boys but we can soon tell when we get to Dansville. *1LtMs, Lt 5, 1865, par. 9*

Your father is not as well this morning. Yesterday we all were taken by Brother Orton in his hack to Brother Andrews' house. His child, the babe, is very low with dysentery, yet I think it will get well. Little Mary is also quite unwell. After making a little visit there we went to Brother Orton's and took dinner. He then attended a funeral which kept him till near night. James became very tired. It set in raining, but Brother Orton brought us to Bradley's in his hack and we did not get wet one bit. The storm continued all night and it still storms so that we cannot go to Dansville today as we designed. We none of us rested extra well last night. They have done all that they could do to make us comfortable and happy. They are very attentive to all our wants. Probably your father was too much wearied with walking, riding, and visiting yesterday. *1LtMs, Lt 5, 1865, par. 10*

Mary went on to Dansville with the doctor and I am glad she did, for when she was through here last she disgusted them all with her talk and acts and they would not have been much pleased with her visit. *1LtMs, Lt 5, 1865, par. 11*

Sister Loughborough sends things to John this week. Send what I have mentioned with the things she sends. Put in those two strips of white flannel and those two halves of flannel blankets for fomentation cloths. Brother Loughborough says, Tell Mary not to send anything until she hears from him at Dansville. We may want things sent then that we do not now think of. But get these things I have mentioned all together and ready to send at a moment's warning. *1LtMs, Lt 5, 1865, par. 12*

Much love to you all, Adelia, Anna, and Edson and Willie. *1LtMs, Lt 5, 1865, par. 13*

**Lt 5a, 1865**

White, J. E.

NP

September 18, 1865

Previously unpublished.

Dear Edson:

I have time to write but a few lines. I shall lay down no rules for you to follow. You know what course to pursue in order to please us, your parents, and to meet the approbation of God. Be faithful I entreat of you. Do not cause Adelia anxiety on your account. She dreads the responsibility of your case. Take it off from her upon yourself, feel that a responsibility rests upon you, that you are accountable to God for your acts, your doings. Have the fear of God continually before you, then you will not go astray. *1LtMs, Lt 5a, 1865, par. 1*

Give up your schemes, your projects and enterprises. Face duty, stern duty and faithfully perform that which rests upon you. Friday commence in the morning to prepare for the Sabbath and one hour before sundown, have everything done and you be prepared for reading. *1LtMs, Lt 5a, 1865, par. 2*

Edson, I believe you [want] to do right. Go to God. He is your strength. He will sustain you every hour. *1LtMs, Lt 5a, 1865, par. 3*

Oh, Edson, rest not until you have obtained an experience in the things of God. Help Adelia all you can. It injures her to lift and to put pails of water in the reservoir and filter. Take these things upon yourself. On no account do you go out evenings down street. I do not write this to Adelia, but to you. Spend your evenings at home. *1LtMs, Lt 5a, 1865, par. 4*

I will write you from Dansville. Be tender of your brother Willie's feelings, encourage fine feelings. *1LtMs, Lt 5a, 1865, par. 5*

From your mother. *1LtMs, Lt 5a, 1865, par. 6*

**Lt 6, 1865**

White, J. E.; White, W. C.; Patten, Adelia

Dansville, New York, "Our Home"

September 22, 1865

Portions of this letter are published in *5MR 385*.

Dear Children Adelia, Edson and Willie:

I write in a hurry this evening in order to mail before the Sabbath. Your father is no worse. He progresses rather slowly. At present we have a room in the cure. *1LtMs, Lt 6, 1865, par. 1*

I would like to have you send to us the health journal in which Graham gives his apology for being sick. It is a few numbers stitched together, sent from Adams Center, from which we selected largely. Please send one half dozen of our pictures, both on one card, and one dozen each separate; also two of James, large, and two of mine, the best you can find. Please send a couple dozen *How to Live*, bound. *1LtMs, Lt 6, 1865, par. 2*

Please send that castor beaver for James and self cloaks, also send five yards of the best cashmere with a stripe in it found in the clothespress adjoining my chamber. Send large spool of coarse twist. Send a couple more sheets. Send ladies' cloth sack dress. Tell Annie to please face it up four or five inches with cambric as near the color of dress as possible. *1LtMs, Lt 6, 1865, par. 3*

Send all the things mentioned in the last letter. Send James' thick white knit drawers. Send me that sack pattern that my ladies' cloth sack was cut from. John Loughborough wants another cotton sheet. *1LtMs, Lt 6, 1865, par. 4*

This should be sent by express to Elder James White, Our Home, Dansville, unless Loughborough in his letter orders otherwise. *1LtMs, Lt 6, 1865, par. 5*

In great haste. *1LtMs, Lt 6, 1865, par. 6*

[P.S.] Adelia, the notes James received from Abraham are in the package which he committed to Adelia: one from Berry, one from Carpenter, one from Cornell. Compare them with the credits given Abraham on our books and the matter is all straight.*1LtMs, Lt 6, 1865, par. 7*

**Lt 6a, 1865**

Children

Dansville, New York

September 1865

Portions of this letter are published in *3MR 175*.

Dear children,

We very much regret being separated from you so far, but thus it is, and may God fit you and us for to bear the affliction like Christians which has come upon us. To us there is no place like home. Yet if it is in the order of God for us to be thus separated, let us be cheerful, be reconciled. You can help us bear the inconveniences we may here meet by a right course of action on your part. *1LtMs, Lt 6a, 1865, par. 1*

Dear Edson, shape your course for heaven. Live for God. Let all you do be done faithfully. Every day live right for that day, that angels in heaven may record faithfulness on your part. *1LtMs, Lt 6a, 1865, par. 2*

Be careful to cultivate true politeness, which is true courteousness. Kindness and love for others will win for you quite a satisfaction and consciousness of right doing. You will also gain respect from others. *1LtMs, Lt 6a, 1865, par. 3*

Edson, my boy, seek in the strength of God to overcome your passion for reading story books. The time you spend in reading, devote to study. Make your time tell somewhere. *1LtMs, Lt 6a, 1865, par. 4*

Edson, strive to set an example, worthy of imitation. Never visit such a place as where that air gun is kept in order to extort money from rowdies, curiosity lovers. Ever live as though you realized that the eye of God was upon you. *1LtMs, Lt 6a, 1865, par. 5*

Love Willie. Be very kind to him, love to please him and do not



leave too many burdens upon his young shoulders. Don't expect much of him. Set him a good noble example.*1LtMs, Lt 6a, 1865, par. 6*

Willie, love Edson. You two brothers should love one another deeply, fervently and should be ever studying to make one another happy.*1LtMs, Lt 6a, 1865, par. 7*

May God bless you is our daily prayer.*1LtMs, Lt 6a, 1865, par. 8*

Your mother.*1LtMs, Lt 6a, 1865, par. 9*

**Lt 7, 1865**

White, J. E.

Dansville, New York, "Our Home"

October 19, 1865

Portions of this letter are published in *4MR 95; 5MR 385*.

Dear Son Edson:

It is now half past six o'clock. It is a dismal, dark, rainy morning. Can scarcely see to trace the lines while I write.*1LtMs, Lt 7, 1865, par. 1*

Your father has passed a very restless night. He suffers considerably. Everything he eats hurts him but mush, yet he is patient and tries to bear up with good courage. He was troubled considerably last night with numbness. I rubbed his shoulders and arms, which gave him some relief. We find comfort in prayer and are often blessed.*1LtMs, Lt 7, 1865, par. 2*

We received your letter and were pleased with it. At the same time we received one from Adelia giving us the particulars of your misfortune. This caused us sadness and grief and much anxiety.*1LtMs, Lt 7, 1865, par. 3*

You know, Edson, I talked with you in regard to guns and firearms, and cautioned you to restrain yourself on these points lest you should obtain a passion to possess such things, which are dangerous. Do you remember this? But perhaps it had so little weight with you that you never thought of it again. When I have tried to counsel you kindly and reason with you, you have sat and made no response, as though you were a piece of machinery I was talking to instead of a reasoning being. This has grieved me, that my eldest son could not at all appreciate a mother's anxious solicitude for her boy enough to frankly open his mind to her and confidently let her know his heart secrets. I wish you to read again the long letter written you from Illinois. Had that letter had the influence on you it should have had, your present misfortune would not have

been.*1LtMs, Lt 7, 1865, par. 4*

Edson, I cannot tell you how badly I have felt to have individuals tell me that I did not know you nor know what you were doing much of the time. I have reason to know that there was at least reason for them to make this statement. Now we have been laboring directly with you in regard to keeping things from us and not giving us your confidence, yet at the same time you continued to keep your secrets, to have your notions and plans and fancies, and to hide them from your father and mother, who have a right to know what you are doing. I have said enough on this point.*1LtMs, Lt 7, 1865, par. 5*

You may feel to blame the brethren and sisters because they surmise things in regard to you that are not correct. But, Edson, your own course, my poor boy, has led them to suspicion you, and they may have done so in instances when you were not guilty. But when they see you going directly against that which they know to be our express wishes, see you secretly making trades, borrowing firearms, and concealing it carefully from us, can you, my dear boy, wonder that they lack confidence in you as an obedient, faithful, truthful boy? They may imagine you would go to any lengths in deception. You write me in regard to your keeping your promise to me in regard to eating. I see nothing to censure in the instances you have mentioned to me. You say to me, "You do not know your son." Perhaps we do not, but, Edson, late revelations have shown us that we did not know you. We did not know to what lengths the enemy was leading you.*1LtMs, Lt 7, 1865, par. 6*

We want to know our son, to know that we can rely upon his fidelity to us and that he will be true to what he knows to be right principles. You can, by your noble frankness in your future course, blot out this now dark blot upon your Christian character, and you can take a course to establish our confidence in you. Your father and myself have the tenderest, kindest feelings towards you. We sympathize with you in your present suffering, and if your hand proves to be crippled that you can no longer play on the melodeon we shall try to comfort and not blame you. You are a boy who can feel, and you must have felt punished for your disregard of our wishes and for your disobedience to us.*1LtMs, Lt 7, 1865, par. 7*

I have faithfully warned you of your influence over Willie. You have been teaching him terrible lessons of deception. May God forgive you! I entreat of you to closely examine yourself—your past course—and write me frankly what you think of it, if your right hand is not the afflicted one. If you cannot write, let Adelia write for you. This is no time, my dear boy, to deceive yourself or to deceive us. We are in deep affliction on account of your father. God is bringing us very low, making us very humble, and it becomes us, your parents, to carefully consider the events of our past life and see the wrongs, the mistakes we have made and confess them before God and others that they may now be healed and finally be blotted out. *1LtMs, Lt 7, 1865, par. 8*

It becomes you, Edson, to humble yourself before God. Confess your errors, your mistakes, to God, to us, and to those who have manifested an interest for you that you may be healed, forgiven of God for your past offenses, and by your thorough repentance and reform establish the confidence of your parents in you that those whom God loves can love you and confide in you. As a family let us draw nigh to God that He may draw nigh to us. Oh, Edson, look at your example! Reflect and inquire of what profit will it be for you in the end to choose your own way, to follow the course you have done. You will reap what you have sowed. *1LtMs, Lt 7, 1865, par. 9*

In answer to our earnest prayers your heavenly Father has raised you up several times when you seemed to be almost in the icy arms of death. How anxiously should you labor to make your lease of life which God has granted you of service to others and to glorify God by your Christian course. Henry, my first-born, was removed from us to save him. Oh, Edson, will you suffer your mind to be controlled by the enemy until, to save us from being brought to shame by an ungrateful, disobedient boy, you will be cut down just as you enter your manhood, and we be compelled to lay you away to molder to dust? God forbid it, is our prayer. May our children live and by their obedience and right doing honor us and be a comfort to us. You know just what course to pursue to do right and adorn your profession. O, seek to be thorough in all your Christian duties. *1LtMs, Lt 7, 1865, par. 10*

Edson, we think Marcus has had an injurious influence upon you.

We have told you to shun his company. And now it is your father and mother's special request that you keep no company with Marcus Ashley. I have told Edson that his own sister and mother have said he was reckless and kept dissolute company. Shut out the tempter every way you can. "One sinner doeth much harm." [*Ecclesiastes 9:18.*] It has been told me that you were seen riding with the Walters girl. I do not charge this upon you as a grievous sin, but you are well aware that we would not approve of your showing partiality or attention to any young miss at your age. When you are old enough to begin to manifest preference for any particular one we are the ones to be consulted and to choose for you. I wish you to be careful of your acts, not make yourself foolish and a subject of ridicule. You are but a boy yet. Will you please to remember it, and rely upon your parents' advice and instruction?*1LtMs, Lt 7, 1865, par. 11*

Now, dear Son, I have written this hurriedly for I have but little time. It takes most all my time to wait upon your father. But be assured no one can have half the interest for you that we have, no one can have that tender solicitude and affection that we have. Your father and myself bow before God three times a day and pray earnestly that God will have a care for you and will love you, and that His angels will guard you.*1LtMs, Lt 7, 1865, par. 12*

We are hoping and praying to get well that we may return to you—not to plunge into business as we have done and leave you poor boys to take care of yourselves, but we are going to spend more time with you, seeking to make you and Willie happy. We will have more recreation and less work. Only be a good boy, seek to get into an acceptable state before God, and we will love you and confide in you and will not censure your little mistakes but will advise and counsel you for your good.*1LtMs, Lt 7, 1865, par. 13*

From your affectionate mother.*1LtMs, Lt 7, 1865, par. 14*

**Lt 8, 1865**

White, J. S.

Rochester, New York

November 21, 1865

Portions of this letter are published in *5MR 385*.

Dear Husband:

We are all well today and we feel better than when we left Dansville. I hope you are better and that the blessing of the Lord is resting upon you. I had a good, free time praying for you at the family altar this morning and a free time while presenting your case to God this noon alone in my chamber. The promises of God are sure, they cannot fail. He says it shall be done, and you will obtain deliverance speedily through our Lord and Saviour Jesus Christ. Hope you are of good courage. *1LtMs, Lt 8, 1865, par. 1*

I was fortunate enough to find Marrett (?) Lampson with her machine here so I employed her to sew for me this week. Therefore you need have no anxiety that I shall work too hard. *1LtMs, Lt 8, 1865, par. 2*

The children are well and happy. My breakfast this morning was plenty of well cooked mush, one gem, and two raw apples. This noon, baked potatoes with a little milk gravy and one gem, one spoonful of turnip, and one small apple. *1LtMs, Lt 8, 1865, par. 3*

My dear Husband, I will not forget you in your affliction but will pray for you and hope and believe. I expect to get a letter from you today. I am anxious to hear often. Have not yet been out and have no news to write. Uriah is expected here this week so I shall see him. I must give this to Bradley. *1LtMs, Lt 8, 1865, par. 4*

In haste and much love to you all, *1LtMs, Lt 8, 1865, par. 5*

Your Ellen

**Lt 9, 1865**

White, J. S.

Rochester, New York

November 22, 1865

Portions of this letter are published in *5MR 387*; *10MR 27*.

Dear Husband:

We are all as well as usual. The children are well and happy. Our Willie and Willie Lampson play together very pleasantly. Willie Lampson is not a bad boy. There has not been one word of disagreement between the two boys. They play together in the house with little blocks with letters for hours. The boys have been out rolling snowballs. *1LtMs, Lt 9, 1865, par. 1*

Edson has been in the city but once, and then with me. He appears well. Last night was a cold night. I dreaded sleeping alone in a cold room but my nice warm nightdress was finished and I put it on and it was real comfortable. This morning I put on my waist and drawers and find them just what I want. My sewing is going off bravely without my taxing myself at all. *1LtMs, Lt 9, 1865, par. 2*

I am expecting a letter from you today. Hardly know what to write till I hear from you, but as I promised to write you every day, will do so. *1LtMs, Lt 9, 1865, par. 3*

I have not neglected our seasons of prayer and have felt the blessing of God while praying for you. I hope to hear that you are improving. Let us trust in God, for He is our Helper, our Rock, and Fortress. I do believe that the time of our deliverance has about come. *1LtMs, Lt 9, 1865, par. 4*

The first night after we came here I dreamed of being at Dansville and of the power of God resting upon me in such abundance that I was nearly lost to everything around me, and I was exalting God and our Saviour as the great Physician and the Deliverer of His afflicted, suffering children. The Spirit of inspiration was upon me. I

could not forbear, and in a most exalted, elevated strain I was magnifying the power of Jesus and His saving grace, His exalted, spotless character, His blameless life. *1LtMs, Lt 9, 1865, par. 5*

Dr. Jackson was near me, afraid that his patients would hear me, and wished to lay his hand upon me and hinder me, but he was awed and dared not move; he seemed held by the power of God. I awoke very happy. *1LtMs, Lt 9, 1865, par. 6*

Dear James, I feel a deep interest for you every moment, and my heart is uplifted to God in your behalf. I shall be glad to return home in a few days and again stand at my post and do what I can for your comfort. I think it is right that I came here. *1LtMs, Lt 9, 1865, par. 7*

Today is one of my poor days. When I get better I would like to get my teeth fixed. I dared not before this, and shall not venture to till next Monday, fearing the rush of blood to the brain. Had I better stay a day or two longer and come home next Wednesday for the purpose of having my teeth fixed, if I am not in a condition of health to do it before? Please speak your wishes freely and I will do just as you wish. I should prefer to come home, for I want to see you very much. May the Lord bless you abundantly, is my prayer. I hope dear Adelia will be of good courage. I will relieve her soon. I fully appreciate her self-denial and privations for us, and I pray that God will bless her with His free Spirit. She must not get desponding or homesick, but be cheerful and happy and free in the Lord. *1LtMs, Lt 9, 1865, par. 8*

Here comes Bradley. I must close. Brother Loughborough must have a special care for James and he shall have my warmest thanks. *1LtMs, Lt 9, 1865, par. 9*

In much love from, Your Ellen *1LtMs, Lt 9, 1865, par. 10*



**Lt 10, 1865**

White, J. S.

Rochester, New York

November 24, 1865

Portions of this letter are published in *5MR 387*; *10MR 28*.

Dear Husband:

Bradley has just brought me two letters from you. Oh, how glad I was to hear from you, and that you were no worse. I began to be anxious. We sent Edson away to Rochester in the rain three times for letters but he returned without a line. But these two remove my anxiety. *1LtMs, Lt 10, 1865, par. 1*

Yesterday I thought I would not write without receiving a letter from you, and so did not write. But will try to write every day, and I must hear from you every day or I shall not be satisfied. *1LtMs, Lt 10, 1865, par. 2*

Yesterday and today I had a rush of blood to the head. My head has not felt well for some time. It is about the same now. The children remain well and are enjoying themselves finely, no quarreling or the least differing with one another although they amuse themselves for hours together. It has been so stormy I have not been out of the yard but once since I came. I have not been to Brother Orton's or Andrews' as yet. They have been very kind and attentive to us at Bradley's and do all they can to make me contented and happy. I live here about as I do at Dansville. Mornings I eat mush, gems, and uncooked apples. At dinner baked potatoes, raw apples, and gems. *1LtMs, Lt 10, 1865, par. 3*

The boys do not cause me trouble. Edson plays on the Melodeon most of the time. Does not urge to go here or there, but is quite contented. Today I go to Brother Andrews'. *1LtMs, Lt 10, 1865, par. 4*

Yester morning I had a free time praying for you, also at noon. It did

seem to me that God was commissioning His angels to be round about you and minister unto you and bring you out from your present state of affliction to the enjoyment of health. All here pray earnestly for you, and notwithstanding Dr. Jackson's "long time" I believe you will astonish the whole fraternity by a speedy recovery to health. Many times in the day you are in my mind and I say aloud, God lives and reigns, and I believe we shall live to praise Him. *1LtMs, Lt 10, 1865, par. 5*

Although I do believe that God is working for you, yet when I think of you tears will flow. I cannot restrain them. I think the fountain of my tears is loosed. *1LtMs, Lt 10, 1865, par. 6*

We will present your case to God, dear James, every time we pray, and will press our petitions to the throne. At times I have had a blessed assurance that God heard me pray through His dear Son and that His blessing rested on you there at Dansville. I feel the sweet presence of God at times when I pray, and feel such an evidence that God has set His love upon you, and although you are afflicted Jesus is with you, strengthening and supporting you by His all-powerful arm. He that stretched out His hand to save a sinking Peter upon the troubled water will save His servant who has labored for souls and devoted his energies to His cause. Yes, James, the eye of the compassionate Saviour is upon you. He is touched with the feelings of your infirmities. He loves you. He pities you as we cannot. He will make you to triumph in His own dear name. Be of good courage, my poor suffering husband, wait patiently a little longer and you shall see the salvation of God. We know in whom we have believed. We have not run as uncertainly. All will come out just right in the end. *1LtMs, Lt 10, 1865, par. 7*

God will give us strength and we shall yet be a happy family, rejoicing in God our Deliverer. *1LtMs, Lt 10, 1865, par. 8*

I have sent to Parma for socks. I have found a large pair of buffalo overshoes Number twelve for three dollars. Shall I get them? I have also got on track of a warming pan, if it has not been used up. Have written to know. I will look for hood as you propose and for a blanket for Adelia. I must close and go to Brother Andrews'. Wish I could see him. *1LtMs, Lt 10, 1865, par. 9*

In much love to you, my dear husband, and to Adelia and  
Loughborough. *1LtMs, Lt 10, 1865, par. 10*

**Lt 11, 1865**

Cornell, Angeline

NP

1865

Previously unpublished.

Dear Sister Angeline Cornell:

I cannot feel clear without saying a few words to you. I have had an interest in your case for the reason of its being presented before me several times in vision. I read over the testimony frequently for you and Sister Mary and inquire in my own mind, Are they living up to the testimony? I believe Mary is doing the best she can. I have made inquiries of several in regard to what you were doing, if you were helping your husband in meetings, and was sorry to learn that you did not manifest much interest and take much part in meetings. *1LtMs, Lt 11, 1865, par. 1*

Please read the parable of the talents, in *Matthew 25*. Those who had improved the talents given them, and doubled them, received the commendation from their Lord: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [*Verse 21.*] He that did not improve upon the one talent given him, but hid his talent in the earth, came complaining—as an excuse for his slothfulness,—“I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.” [*Verses 24, 25.*] He carried the idea that God was such a severe and unjust master that he was afraid to make any use of the talent. Again, he would not himself be benefited with the improvement, for God would gather the improvements Himself. Therefore he did nothing with his talent. *1LtMs, Lt 11, 1865, par. 2*

“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather

where I have not strawed; thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. ... And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." [Verses 26-30.] *1LtMs, Lt 11, 1865, par. 3*

You have had light graciously imparted to you of God in regard to your duty. If you choose to hide your talent you are without excuse, for your duty has been made known. You know your duty but are too slothful to perform it. "Thou oughtest therefore to have put my money to the exchangers." [Verse 27.] The light given you, you are to exchange with others, impart to others, benefit them by your experience. If you are the means of gaining a soul from the ranks of Satan you have gained other talents to your Lord. That soul you have been the instrument of saving, in his or her turn can improve the talent given, and the work moves onward. *1LtMs, Lt 11, 1865, par. 4*

Oh, how many, who have done little or nothing for the salvation of souls or to benefit others, will be disappointed to find they have no reward laid up in heaven. They were too slothful here to invest much in the truth and in the salvation of others. They sought their ease, their pleasure; shunned burdens and crosses and responsibilities. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." *Matthew 16:27*. "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." *Romans 2:6, 7. 1LtMs, Lt 11, 1865, par. 5*

"I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." *Revelation 2:23*. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." *Revelation 22:12. 1LtMs, Lt 11, 1865, par. 6*

You can invest little or much, as you please, in this great work. Remember the words spoken to him who hid his talent. "For unto every one that hath shall be given, and he shall have abundance;

but from him that hath not shall be taken away even that which he hath.” [*Matthew 25:29.*] *1LtMs, Lt 11, 1865, par. 7*

I thank God my whole interest is in this work. The truths to me so precious form a part of my existence. They are interwoven with my very being. I have taken stock in the next world, and mean by patient continuance in well doing to seek for immortality, that I may be rewarded with eternal life. I will not choose my ease, my own way, or my own desires, but will labor with all the energies I can command. If I fail, I mean to fall in the battle. Let me be found not a slothful servant, but let me die at my post; or if Christ comes, let His hands lay off my armor and place upon my head a crown of life that fadeth not away. *1LtMs, Lt 11, 1865, par. 8*

You have no cares of children and have less excuse for your indolence than most ministers’ wives. I speak plainly, hoping to arouse you. I have your present, your future, and eternal good in view. May God remove every deceptive influence of Satan from you and cause you to feel what He requires of you in regard to your talent. *1LtMs, Lt 11, 1865, par. 9*

In love for your soul, *1LtMs, Lt 11, 1865, par. 10*

Your friend. *1LtMs, Lt 11, 1865, par. 11*

## Lt 12, 1865

NA

Janesville, Wisconsin

June 15, 1865

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In your letter to me some weeks since, you inquire if we have any evidence in the Word of God for public prayer. You also inquire if I have ever seen in vision anything on that point.*1LtMs, Lt 12, 1865, par. 1*

I answer, I have been shown definitely upon the point of vocal, public prayer. It was shown me that as Moses entered the Tabernacle he prayed vocally to God, and the people heard him in the door of their tents. God answered Moses in an audible voice. *Exodus 33:11.1LtMs, Lt 12, 1865, par. 2*

After the temple was erected Solomon prayed vocally, kneeling upon a brazen scaffold in the presence and hearing of the people of Israel. The words of Solomon are given in the Bible. After the prayer ended, the Lord sent fire from heaven and consumed the burnt offering. *2 Chronicles 6*. "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer." [*2 Chronicles 7:12.*]*1LtMs, Lt 12, 1865, par. 3*

Daniel prayed vocally in his chamber with his windows open toward heaven. The people could bring no evidence that his prayer was offered to the God of heaven only as they heard the words which he used.*1LtMs, Lt 12, 1865, par. 4*

Christ gave His disciples instruction in regard to prayer. He saw the Pharisees' course of praying in the synagogue and market places, recounting their good deeds and the alms that they had done. This had some influence upon His disciples. He would warn His followers against the hypocritical prayers of these Pharisees, who

recounted a whole list of their good works exalting themselves. Jesus gave His disciples instruction to enter into their closet and pray to their Father in heaven. He gave them the substance of the prayer that they should use, exalting God and continually impressing upon man not some great and good deeds which they had done but their own dependence and weakness, and exalting God as their all, the beginning and the end. *1LtMs, Lt 12, 1865, par. 5*

Nothing in this instruction given by Christ to His disciples forbids public prayer, but rebukes the hypocritical, self-exalting prayers of the Pharisees. They have their reward, says Christ. They thus pray to obtain the praise of men. This they have, and that is all their prayers amount to, for God heareth them not. *1LtMs, Lt 12, 1865, par. 6*

Then Christ exhorts His disciples to cultivate what the Pharisees entirely neglected, that is, secret prayer. He exalts this Christian privilege of duty telling His disciples that their Father which should hear their humble prayers in secret would reward them openly; that if at the very moment when praying in secret they felt that no special change or immediate answer, yet while about their business transactions, while brought into peculiar trying positions, at the very time when he needs special help from God, he will receive an answer to the prayer offered to God in secret from the humble heart. *1LtMs, Lt 12, 1865, par. 7*



## Manuscripts

### Ms 1, 1865

Rebellion Within the Ranks

NP

1865

Formerly Undated Ms 108. Portions of this manuscript are published in *5MR 297*; *CTr 115*.

I was shown December 25 some things in regard to the recent rebellion in Iowa. I saw that B. F. Snook was humble when he first embraced the truth; then he was teachable and had he remained humble, the truth would have accomplished its purifying work and he would have been sanctified thereby. Had he remained humble and devoted to God, he would have been converted from Campbellistic views. But he has been preparing for his present apostasy by his erroneous views in regard to the Spirit of God. His former views were, many of them, erroneous and in the way of his having correct views of all the points of present truth. He was not steadfast in the truth. He could not unite his former experience with the third angel's message, for Campbellism can not be united with the work of the third angel. Campbellism prepares the way for a head religion, for a form of godliness, and blinds the eyes to the necessity of the Spirit of God upon the heart and life in order to obtain a correct religious experience, and in their life to exemplify the life of Christ. *1LtMs, Ms 1, 1865, par. 1*

B. F. Snook loved debate, and this was a snare to him. His success in debating lifted him up, and he thought himself a great acquisition to the cause of truth. He became restless, and means looked larger to him than the cause of God. He began to work in his own behalf for a home, and when his brethren and sisters contributed liberally to raise him from his poverty and provide him a home, they did not seek counsel of God. They thought that they were doing their duty. But I saw that ministers who have embraced the truth should not be injured with praise or flattery or an abundance of means. If they

have always been in poverty, it may be just the position God would have them remain in order to save them. *1LtMs, Ms 1, 1865, par. 2*

A sympathetic people took Bro. Snook in their arms from want and poverty, and lifted him at the same time from a state of humility. They injured him and placed obstacles in his way of attaining everlasting life. He would have been in a much more favorable condition in his poverty to obtain an experience in the truth than after his donation of a valuable home. He bore a blunted conscience. He lacked principle, frankness, and strict integrity. He was not always just and truthful. He had not earned a reputation in this cause by self-denial, by sacrifice of ease, by going forth weeping, sowing precious seed, and returning again with rejoicing, bringing his sheaves with him. He had not been proved and tried. He had not given sufficient evidence of being settled, rooted and grounded, and built up in the truth, that his brethren could safely repose confidence in him as one of older experience. The more he received help, the less efficient were his labors. The spirit of humility was not with him. *1LtMs, Ms 1, 1865, par. 3*

The Lord left B. F. Snook to go on in his own wisdom. He felt no especial support from God, and often went in his own strength and labored in his own spirit. He had but little power of endurance, and small obstacles were sufficient to deter him from previous engagements. He possessed a childish spirit. Home had greater attractions for him than the souls of his fellow men. His labors for quite a length of time have been a living curse to the cause of God. His brethren paid a heavy price for him, and he has returned their liberality by biting and devouring the flock, corrupting the faith and destroying all that he can. Those who have taken him in their arms and carried him as a father would a son, he has been the most embittered against, and with a Satanic, wicked, misrepresenting spirit has tried to injure the most. *1LtMs, Ms 1, 1865, par. 4*

I saw that God had especially sent us to Iowa to give the true-hearted and humble an opportunity to see the spirit of rebellion. God's Spirit attended our labors, and all who wished to see had an opportunity to see the influence of error, and the spirit of darkness. All are at liberty to choose and take their position with the rebellious or take their stand with those who are on the side of God and the

truth, who have labored earnestly, faithfully, and unselfishly in this great cause, who have endured trial, reproach, and fought with courage the battles of the Lord.*1LtMs, Ms 1, 1865, par. 5*

Settled rebellion is incurable. It first originated in heaven with the angel next highest in order to Jesus Christ. This exalted angel had sympathizers who joined him in his rebellion. He, Satan, the great rebel, was turned out of heaven, and all his rebel sympathizers shared his fate. Since then it has been his special work to excite to rebellion all he can gain control over.*1LtMs, Ms 1, 1865, par. 6*

Said the angel, "Rebellion will occur up to the time of the closing up of the work of the third angel's message. Marvel not, neither be discouraged. He who conquered the leader in rebellion stands at the head of this great work. Although Satan may exult and seem for a time to triumph, the first great Conqueror has His eyes upon him, and he can go no farther than He permits. He is permitted to have power for a time to reveal the true-hearted, to prove the faithful, to develop the spurious and separate them from the pure in heart. Rebels will be purged out from among the loyal and true in due time, for the truth has gathered of every kind."*1LtMs, Ms 1, 1865, par. 7*

I was then shown the travels of the children of Israel. Rebellion was common among ancient Israel. Moses was gone from them only forty days, but the time was long enough for there to be enacted one of the greatest apostasies from God, who had shown to them such special favors and whose voice they had recently heard from Mount Sinai, as in awful grandeur He spoke the ten commandments in the hearing of the people, which led them to exceedingly fear and tremble and plead with Moses that the great Jehovah should not speak to them any more, but that he should receive the words and speak to them. They wrought out a calf and turned from God to the lowest idolatry, that of worshipping the work of their own hands.*1LtMs, Ms 1, 1865, par. 8*

Upon another occasion Dathan and Abiram became exalted and made themselves believe that Moses was seeking to advantage himself in leading them from Egypt, taking too much upon himself, declaring that all the people were holy, that God had chosen them

as His people, and Moses was no more reliable for the special work of conducting the children of Israel than themselves, that he had no more special work than they themselves had. Two hundred and fifty princes, men of renown, joined this rebellion. *1LtMs, Ms 1, 1865, par. 9*

God destroyed the leaders in this rebellion, and those who joined them. The people were so blinded, so deceived by the pious pretensions of these persons, that the earth had scarcely closed over those whom God had destroyed by a signal miracle of His power, that the people came to Moses and with loud complaints charged him, saying, Ye have killed the people of God. What blind presumption and Satanic fanaticism possess those who depart from God and turn from the mighty evidences He has given them of His power. *1LtMs, Ms 1, 1865, par. 10*

## Ms 2, 1865

### Testimony Regarding the Work in Maine

NP

1865

Previously unpublished.

December 25, 1865, I was shown some things in regard to the work of the Lord in the state of Maine. I saw that a good work had been commenced and yet more labor is necessary before the work is completed. Quite a number have been converted to the theory of the truth and see a beauty in the connecting chain of truth, all uniting in a perfect whole. They have decided in favor of the truth from the weight of evidence, yet they are exposed to the deceptions and snares of Satan through his agents, ministers who despise the precious truth, who trample upon the law of God themselves and teach others to do so. They cannot be safe unless sanctified by the truth which they profess. *1LtMs, Ms 2, 1865, par. 1*

Those who have been instrumental in presenting the truth to them should not withdraw their labors until they are gathered into the fold and shall receive sufficient instruction for them to understandingly obtain the evidence for themselves that the truth is to them salvation. *1LtMs, Ms 2, 1865, par. 2*

I saw that God would do a still greater work in Maine, if all who unite in the work are consecrated to God and trust not to their own strength but to the Strength of Israel. *1LtMs, Ms 2, 1865, par. 3*

I saw that Brethren Andrews and Cornell need periods of rest. Brother Cornell is in danger of going into battle in his own strength, and he will find that strength [is] but weakness in the conflict. Brother Cornell has been successful in combats with opposers to our faith while he made God his trust. But he has often felt elated over his victories and has taken glory to himself in these conflicts; self has been magnified in his eyes. I saw that he did not engage in his two last combats with the right spirit. He did not feel his weakness and in humility and simplicity, relying on the strength of

God, engage in these battles. He felt a sufficiency of himself; his past victories had lifted him up, as though they were obtained through his aptness in using the powerful arguments which the Word of God has furnished on the side of truth. I was shown that whenever it was necessary for the advancement of the cause of truth and the glory of God, an opponent should be met and the truth be arrayed against error. *1LtMs, Ms 2, 1865, par. 4*

With the advocate of truth there should be deep humility, humble searching of heart, confessions of sins and earnest prayer with some fasting, that God might be pleased to grant glorious victory to the cause of truth, to the overthrow of error and the discomfiture of the enemies of truth. Those who battle for truth should feel that they do not merely meet the man who is trying to overthrow the truth, but that they meet a mass of evil angels who are deeply interested that darkness, error, and doubt shall cover up the truth. As error is more in accordance with the carnal heart than truth, it is taken for granted that error is clear, because men at ease love error and darkness and do not love to come to the light lest their deeds should be reproved. If those who stand in vindication of the truth trust in the weight of argument and meet opponents of truth with a feeble reliance upon God, nothing will be gained, but there will be a decided loss. Those who might have had convictions of truth settle their minds to rest that error, after all, is truth, because in their darkened state they cannot see where the truth had the advantage. *1LtMs, Ms 2, 1865, par. 5*

I saw, Brother Cornell, your two last discussions were worse than if they had never occurred. You did not engage in them with a spirit of self abasement and strong reliance upon God. You were puffed up by the enemy and had a spirit of self-sufficiency and confidence. *1LtMs, Ms 2, 1865, par. 6*

## Ms 3, 1865

### Testimony Regarding James White

NP

1865

Previously unpublished.

I was shown in vision December 25 the case of my husband. I saw that God had accepted his humiliation and the afflicting of his soul before Him, and that He had accepted his confessions of his lack of consecration to God and his repentance for the errors and mistakes in his past course, which have caused him such sorrow and despondency of mind during his protracted illness. Said the angel, "Pardon is written." *1LtMs, Ms 3, 1865, par. 1*

I was shown that his greatest wrong in the past has been an unforgiving spirit toward his brethren who have injured his influence in the cause of God, greatly increased his care and labor to counteract their influence, and have brought upon him extreme sufferings of mind by their wrong course. He has not in every case been as pitiful and compassionate to the erring as our heavenly Father has been toward His erring, sinning, repenting children. *1LtMs, Ms 3, 1865, par. 2*

Those who have by their wrong course caused him the greatest labor and sufferings of mind he could, and did, forgive when they heartily came up to the point and frankly acknowledged their wrongs and asked for forgiveness, and he could fellowship them as brethren. Although the wrong was healed in the sight of God, yet in his own mind he sometimes probed that wound by dwelling upon and referring to the past. By thus doing, he suffered the wound to fester and make him unhappy and dissatisfied, and a murmuring spirit came in against his brethren. The question would arise in his mind why the Lord suffered his brethren to take the course they had and cause him so many unnecessary trials when his burdens were so many. In this way he lived over his past experience, and in his mind revived his past trials, which should have passed into oblivion and he not embitter his life with such saddening, unprofitable

remembrance. *1LtMs, Ms 3, 1865, par. 3*

He has not always realized the pity and love that should be exercised towards those who have been so unfortunate as to fall under the temptations of Satan. Such ones were the real sufferers and the losers, instead of himself, as long as he should remain steadfast at his post doing the will and work of his heavenly Father. When these souls begin to see their errors they have a hard battle to resist the temptations of the devil and work their way from the darkness to the light by humble confessions. They have Satan to contend with, their own proud spirit to overcome. Such need help from those who are in the light, that they may be brought from their beclouded, blinded, discouraging condition where they can begin to hope and obtain strength to bruise Satan under their feet. *1LtMs, Ms 3, 1865, par. 4*

I saw that in the past it has had an unhappy influence upon the mind of my husband to dwell upon the unhappy trials of the past. These unpleasant recollections unfitted him for the peace of God to dwell in his heart, which peace would lead him in everything to give thanks to God. *1LtMs, Ms 3, 1865, par. 5*

I saw that the Lord had suffered the mind of my husband to be desponding because of his errors and mistakes. He had permitted him to despair nearly of the forgiveness of God, not because his sins were of such magnitude that God had given him up to darkness of mind, but to give him an experience that he might know how painful it was to be in a state of uncertainty and doubt, and how agonizing to be in uncertainty in regard to the forgiveness of God and being accepted of Him. Said the angel, "God will have His afflicted servant more clearly understand, 'For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' [Matthew 6:14, 15.]" *1LtMs, Ms 3, 1865, par. 6*

I saw that if God should be as exacting and should deal with us as we often deal with one another, we might all be thrown into a state of hopeless despair. I was shown that God permitted this affliction to teach my husband and myself much that we should not otherwise have learned in as short a time. The Lord permitted us to go to



Dansville for our experience could not be thorough without it. *1LtMs, Ms 3, 1865, par. 7*

## Ms 4, 1865

Testimony for the Church at Convis, Michigan

NP

1865

Previously unpublished.

In the last vision given me, the church of Convis was presented before me. I was shown that they were not prospering spiritually, as God would have them. The love of the world has crowded out the love of the truth and true godliness until there is a spiritual death. I was pointed back and shown that there had been a time when there was more love, harmony, and drawing in even cords than at the present time. I was shown that Satan has for some time been insinuating himself among the little few in Convis through various temptations. He is determined to overthrow the faith of all, and without strict watchfulness some will be overcome. *1LtMs, Ms 4, 1865, par. 1*

Brother [Stephen] Smith has great need of strict watchfulness and prayer. As he has tried to overcome his unnatural and depraved appetite he has failed, then lost confidence in himself. He has sometimes been excitable and again bound about with an insensibility which has been almost impossible to shake off. As he has endeavored to overcome his use of tobacco, he has been assailed with powerful temptations that he could not survive the removal of this false prop, that nature would never rally. He has braved the matter for a while, then given up the struggle and fallen back to his old habit. *1LtMs, Ms 4, 1865, par. 2*

In this matter of leaving hurtful indulgence, which wars against the soul, he has not felt the necessity of going to the stronghold for strength. He has not added faith to his works. He has not felt that God is, and that He is a rewarder of all those who diligently seek Him. He has made his efforts too much in his own strength. He must believe that he can and will do all things through Christ strengthening him; believe that he will not die but live to declare the works of the Lord. *1LtMs, Ms 4, 1865, par. 3*

He has never taken hold of the reform, believing that God required it of him. He has felt that God would bear with him in the use of tobacco but his brethren would not. *1LtMs, Ms 4, 1865, par. 4*

In regard to health reform, Brother Smith has never realized its importance, its necessity. He has not felt its beneficial results because he has not moved in faith. The health reform is a part of present truth, closely connected with the third angel's message. Those who are benefited by this reform must receive it in faith and act upon it in faith, as they have other important points of present truth. *1LtMs, Ms 4, 1865, par. 5*

Force of habit is very strong upon Brother Smith. It seems like taking life to change from his old, accustomed habits to new, although the change might be highly necessary and important for his health. While making the change inconveniences and some suffering must necessarily be borne; but after the change is made, benefits resulting from the change will be fully realized. Thus it was in regard to present truth. It was hard for him to receive it, to change from old, established habits, doctrines, and customs. But the change once made, the sanctifying influence of the truth enjoyed, and it would be as hard to change him from truth to his former views as it was to convert him to the truth. *1LtMs, Ms 4, 1865, par. 6*

As Brother Smith shall endeavor to cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, he must do all in faith. He will have a hard struggle until abused nature rallies and comes to his aid and acts her part to supply the place of the false prop which has been removed, which has usurped the place of nature. Brother Smith has tried to overcome the use of tobacco gradually, but this cannot be done. The vile and poisonous weed must be let alone entirely. Total abstinence is the only safe course to be pursued. The vile weed should not be tampered with. Let nature have a chance to recover her abused powers and gather up her forces which have been debilitated by the introduction into the system of a foreign substance which has had a paralyzing influence upon all the forces of nature. Especially has it benumbed the sensibilities of mind. Infirmities of the body have affected the mind. *1LtMs, Ms 4, 1865, par. 7*

The brethren and sisters should exercise a kind forbearance to Brother Smith, and should realize the infirmities he labors under. The insensibility, a benumbing of the powers of the mind, comes upon him like an armed man. Nature has been crippled in her efforts, and while she is recovering her powers he should not overtax his strength but should give nature time to build up. *1LtMs, Ms 4, 1865, par. 8*

Brother Smith and Sister Smith need to arouse, to love the truth more earnestly. "Love not the world, neither the things that are in the world." [1 *John 2:15.*] They should have change; get out to meetings where there are new gifts. In this way they will obtain new and increasing light. Brother Smith has too much independence of mind, is afraid of being burdensome, a trouble. This is in his way [to keep him] from enjoying the privileges of meetings away from home as he might. He is a lover of hospitality himself and enjoys the visits of his friends in the truth, and he should freely receive without embarrassment the attentions of his brethren, for the kind acts and attentions among brethren tend to unite their hearts in closer, stronger bonds of love and union. Disinterested benevolence should mark the course of every believer in present truth. Those who are recipients of the grace of God, of His bounties, of His liberal mercies, should feel it a privilege to be courteous, to use hospitality without grudging. *1LtMs, Ms 4, 1865, par. 9*

Brother Smith must look to God for strength, believe in Him, trust in Him, and expect help from God in his efforts to overcome; cast all his care upon Him, for He careth for him. God is inviting His son Stephen to make Him his trust, to choose the path of righteousness that He may be the Guide of his youth. Christ is saying to him, "My son, give Me thy heart that I may wash it from pollution, cleanse it from the stains of sin, and prepare it for pure, sacred, and elevated pleasures in My heavenly kingdom." *1LtMs, Ms 4, 1865, par. 10*

Things will arise to make your son wish to defer the day when he shall identify himself with God's chosen, truth-believing people. He has not the promise of tomorrow. "While it is called Today; ... if ye will hear His voice, harden not your hearts." *Hebrews 3:13-15.* I saw that angels of God were seeking to attract, to draw your son to the truth. He was turning partly away saying, "Not yet. I cannot yet yield

to the restraint of life religion imposes. Many profess to be Christians who do no better than I.” Again I heard the solemn invitation, “My son, give Me thy heart. Seek for purer, holier joys than earth can give. Seek for honor that comes from above which is durable, glory which is never-fading, life which will continue when the world with its glory and honor shall pass away.” *1LtMs, Ms 4, 1865, par. 11*

Christ invites Stephen [Smith] to come. Will he yield? Will he be saved in God’s own way and in His own time? or will he continue to find some pleasure in the things which perish, which yield no real pure joy, no abiding good, no lasting happiness? Will he flit away the precious moments of probation and at last find he has made an eternal mistake? May God help him to seek for those things which make for his peace. *1LtMs, Ms 4, 1865, par. 12*

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I was shown that several in the Convis church have been growing less spiritual but more and more worldly-minded, loving the things of this world, losing a love for the heavenly but increasing their love for earthly treasure. There has not been that advance in health reform that God requires them to make. Satan does not mean to cease his efforts or to be less vigilant. He is at war with the government of heaven, and will annoy if he cannot destroy the subjects of Christ’s kingdom. God calls upon the church to arouse and be sanctified by the truth which they profess. *1LtMs, Ms 4, 1865, par. 13*

Brother Thomas Lane has been growing spiritually dead. Self and self-interest have eclipsed his duty to God and blinded his eyes to God’s requirements. Selfishness, penuriousness, will surely eat out true godliness. The love of the world and Christ cannot live in the same heart. Sister Thomas Lane has sought to live for God and maintain a close walk with God. She has sought to hold up her husband. In this she has done well. But she cannot save him. He must save his own soul by his own righteousness. He must be sanctified through the truth by obeying all its claims. He must abstain from fleshly lusts which war against the soul. He must practice temperance in all things if he would win the crown of

immortality. *1LtMs, Ms 4, 1865, par. 14*

Brother and Sister Sellars, God calls upon you for greater devotedness to His cause. Be not conformed to this world, but be transformed by the renewing of the mind. The love of the things of this world is a hindrance to your growth in grace. The church as a whole have much to do to get out of their lukewarm condition and come into an acceptable state before God. *1LtMs, Ms 4, 1865, par. 15*

Had the church in Convis considered their eternal interest paramount to their earthly interest, they would ere this have erected a house for God. This would have said plainly to unbelievers, We believe what we profess. The kingdom of heaven and His righteousness first. We want you to hear and believe to the saving of the soul. Said the angel to you in Convis, "Your faith must be made perfect by works before you can grow in grace and flourish in the Lord." Satan is not opposed to your believing the truth while at the same time your works are not in accordance with it. It causes him no terror for you to say "I believe" while your works do not justify your faith and you remain spiritually dead. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." *Matthew 5:16. 1LtMs, Ms 4, 1865, par. 16*

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." *1 Timothy 6:17-19. 1LtMs, Ms 4, 1865, par. 17*

There are souls to be saved in and about Convis, but if the truth is presented to them efforts must be made by those who believe. The standard of truth should be elevated. All who believe should manifest a zeal and devotion to the cause of truth which they profess to love. How easily can God bless all that they put their hand unto. But if they withhold from God, and rob Him, His curse will be upon themselves, their families, their fields, their cattle. God

can scatter that which is so highly valued by them, and instead of plenty send a scarcity. *1LtMs, Ms 4, 1865, par. 18*

The people of Convis have felt too much that what they return to God of that which He requires, which He has lent them, is lost. Just so much, they consider, is taken from them of their own, when it is not theirs. God has given them strength and wisdom to obtain that which they possess, and when He calls for His own it is for them to cheerfully obey. Selfishness and closeness and covetousness must die in Convis, or those who do not overcome these evils will die to the truth. They cannot serve God and Mammon. *1LtMs, Ms 4, 1865, par. 19*

**Ms 5, 1865**

Importance of Consecration

Refiled as *Ms 3, 1869*.



**Ms 6, 1865**

Vision of Sister Orton's Affliction

Refiled as *Ms 10, 1866*.

**1866**

**Letters**

**Lt 1, 1866**

McPherson, Br.

Refiled as *Lt 1a, 1867*.

**Lt 2, 1866**

White, J. E.

Olcott, New York

September 12, 1866

Portions of this letter are published in *6MR 299*.

My Dear Son Edson:

Here we are all safe at Brother Lindsey's. We had some trouble on the sleeping car. The dispatch sent by Brother Aldrich did not affect anything, because of someone's carelessness. Either the operator at Battle Creek or at Detroit was negligent. We went on board the sleeping car by crowding and pushing and jamming our way through a crowd of people who could get no berths. We found two empty seats and occupied them, but they were taken and every berth was taken. I was sent to the forward car for a berth, but our names were not registered anywhere. I went back to the rear car and awaited the movement of events. It was all hustle and bustle. *1LtMs, Lt 2, 1866, par. 1*

James had endured the journey thus far well, but it was close and stifling in the sleeping car, and it was a long time past nine o'clock before things were in any degree settled. Your father seemed languid. I begged the man who had charge of the sleeping car to find us berths. He was kind. He did for us all he could. Said there were no berths. I told him one double berth I must have, for it was a case of absolute necessity. He finally prevailed upon a gentleman to give up his lower berth to your father. After lying a short time in his berth and resting, he wished to go to the saloon. I helped or steadied him along. He seemed more languid, and while helping him back I saw his face grow very white and he was pitching forward to the floor. I raised and held him and called aloud for help. The manager in the sleeping car kindly, tenderly, and firmly supported your father to his berth. I succeeded in opening a window in his berth and a strong wind blew upon us all night. Willie and I could obtain no berths. We were both thoroughly tired. I made James as comfortable as possible. Poor Willie had to stand up until

10 o'clock, then he sat upon a satchel until 12 o'clock. After that I found an empty seat for him which he occupied. I placed a shawl about him, and partially lay down by the side of your father and relieved my feelings by weeping. Slept a little. He had one short nap. At four o'clock we were aroused to dress. We got along well with him. *1LtMs, Lt 2, 1866, par. 2*

We arrived at Lockport about 6 o'clock a.m. In the depot I prepared Father his breakfast, which he seemed to relish. I then inquired in regard to a conveyance to Olcott. The stage did not leave until 3 o'clock in the afternoon. We obtained an easy hack by paying six dollars. We came the ten miles very comfortably and found the most splendid peaches and an abundance of them. Father enjoys them much. Brother Lindsey went to Lockport to get cans (?), bedstead, and lounge. We waited for his return until past 9 o'clock, then I made up a short bedstead as well as I could for Father. It was poor accommodations for him. *1LtMs, Lt 2, 1866, par. 3*

Brother Lindsey came late, about one o'clock. Your father called me. Said he had not slept, neither could he, upon that bedstead. I got up and put on my dress and tugged in the new bedstead and was going to make an effort to put it up. Brother Lindsey heard me and got up and together we put up the bedstead and made it up and changed him to it. After this move he slept. Of course he cannot find the conveniences here that he would have at home, but we are glad he is here and hope he will greatly improve. We are about to ride out. I hope that this journey will do us both good. I expect that it will. Father said yesterday he felt stronger, especially in the afternoon. *1LtMs, Lt 2, 1866, par. 4*

Now about things at home: I don't know what to say; will wait and think. I have decided not to visit Father [Harmon] till after the conference, for then I could stay as long as I pleased and could go around by New York on my return home. If I go now I cannot take care of all the fruit I would like to. They have plenty of fruit now and I can do up all the peaches, pears, and elderberries I want. *1LtMs, Lt 2, 1866, par. 5*

Edson, write me all about things at home. How did you succeed at Monterey? I send this to Battle Creek to be forwarded to you. *1LtMs,*

*Lt 2, 1866, par. 6*

Your poor father is nothing but a child.*1LtMs, Lt 2, 1866, par. 7*

There are many things I wish to write about but everything is gone out of my mind. I think the team should be left with Richard Godsmark, put out to pasture. Find out if he will take them and keep them eight weeks, and what his charges will be.*1LtMs, Lt 2, 1866, par. 8*

Tell Anna [that] Willie's linen jacket was not put in the trunk. Quite a mistake. He needs it. After Sabbath will write you again, but don't fail to write me immediately.*1LtMs, Lt 2, 1866, par. 9*

Remember and go to our old place and find your rake and short ladder. Pick up all your tools and place them in a safe place. Put up boards to the entrance of the furnace cellar. Cover up the tallow and take care of everything you can.*1LtMs, Lt 2, 1866, par. 10*

In love.*1LtMs, Lt 2, 1866, par. 11*

**Lt 3, 1866**

White, J. E.

Olcott, New York

September 21, 1866

This letter is published in entirety in *20MR 204*.

Dear Son Edson:

Where you are I know not. I have directed one letter to you at Battle Creek, but have received no answer. Will you please to write and direct to Palermo, New York. We want to hear of your success at Monterey. Are you at Albion? Did you get any peaches? Did you take care of everything in and about the house? I shall not write much till I hear from you. *1LtMs, Lt 3, 1866, par. 1*

Your father is appearing some better. We have killed one wild black squirrel per day. He enjoys it much. We have all the fruit we could desire. I take him somewhere every day, rain or shine. Yesterday I muffled him up in shawls and buffalo and took him to Olcott village, three miles, while the rain was pouring down and running off his hat in a stream. We went to Justus Lampson's. Took dinner, accompanied by Sister Lindsey and Mary. We went in one chaise, they in another. The front and sides are all open and the rain was directly in our faces. Your father did not get tired; enjoyed the visit, and we returned again in the rain in the afternoon. Today we take dinner at Harmon's. Shall have him ride to Olcott, although it is cloudy and stormy. It has rained every day since we have been here, yet your father has been out, I believe, somewhere every day. *1LtMs, Lt 3, 1866, par. 2*

I have written this in positive haste, for Brother Lindsey must take it to Lockport. I have sent for Jenny Rogers and her husband to come and live in our house in our absence and take care of the premises and he work at his trade. I don't know what they will think of the arrangement. *1LtMs, Lt 3, 1866, par. 3*

What did you do with the team? I do not think Brother Aldrich

should have our team to use teaming merely for keeping. I wish Richard [Godsmark] to take the team and pasture if he will. It would greatly accommodate me to have him do so. *1LtMs, Lt 3, 1866, par. 4*

Write immediately. Willie enjoys himself well because he can be outdoors. He has been a great help to me in paring peaches and pears. I have been putting up fruit, quite a quantity. *1LtMs, Lt 3, 1866, par. 5*

I will close. Much love to Annie and yourself, my dear boy. *1LtMs, Lt 3, 1866, par. 6*

Your Mother. *1LtMs, Lt 3, 1866, par. 7*

**Lt 4, 1866**

White, J. E.

Olcott, New York

September 22, 1866

Portions of this letter are published in *11MR 28*.

Dear Son Edson:

We received your letter but it was very short. You gave us no particulars concerning how you left matters at home. I wish to learn what you did with the horses and what arrangements you made in regard to the corn. *1LtMs, Lt 4, 1866, par. 1*

I am sorry you were disappointed about going to Monterey. Be patient and things will come out all right. My soul is tried to the quick about these strange moves of your father. God only knows how he will come out and how long I must be on the rack. We are now among kind and sympathizing friends. Your father certainly appears better; but I know not what to expect next. *1LtMs, Lt 4, 1866, par. 2*

You shall have all the means necessary for your tuition. But Edson, I hope you will not spend one penny needlessly. I was sorry to read on your list of expenditures fish and dandelion coffee. Neither of these is necessary for students to have, and should not be indulged in by any of you who have so limited means. If you have any drink, pure, cold water is sufficient to satisfy thirst. I hope you will remember your failings, Edson, and not let money, which is so important an item, slip through your hands without due and deliberate consideration. Live as plainly as we have taught and do not on any account become loose in regard to the principles of health reform. I need not tell you, Edson, that I have a thousand fears in regard to you. You are entering a new and untried field and are surrounded with numerous temptations. But Edson, if you are fortified with religious principles you will be shielded in a great degree from Satan's temptations. A firm hold of God will fortify you against the society of those whose influence is dangerous, and who pollute all they come in contact with. *1LtMs, Lt 4, 1866, par. 3*



My son, I love you with earnest, fervent love such as can dwell only in the heart of a mother. I have been passing through deep waters. Several times I have been nearly overwhelmed but, Edson, should you take a wrong course and imitate the course of the dissolute around you, or should you form wrong habits, turn your heart from God and bar your breast against the influence of the Spirit of God, my cup of misery would overflow. My life already is bitter, but should you prove untrue it would be wormwood and gall to me. If I learn you are seeking to follow Christ and obey His teachings I shall have rest and trust concerning you. Satan is sending his darts thick and fast, and if he can destroy my usefulness entirely by using agents to lead you into dangerous paths, it would quench the little hope I have and make of none effect all my previous labors for you, my dear boy. *1LtMs, Lt 4, 1866, par. 4*

You must not lay to heart the course of your father. He is not himself. Satan holds him in his iron grasp and is determined to drive us all to desperation. You have not been treated as a father should treat a son. Remember what was shown me in Rochester, that Satan has smitten the father that he might destroy the children. Thwart the purposes of Satan. *1LtMs, Lt 4, 1866, par. 5*

Let me know that you are seeking to walk in wisdom's ways and I will be comforted in my great living sorrow. Be of good courage; a brighter day will dawn. It cannot be as hard for you as for me. But if you are faithful, true to honor and follow the light you have had I will stand by you. I will sympathize with and pray for you and love you with a mother's tenderest affection. *1LtMs, Lt 4, 1866, par. 6*

You are now my main dependence. You stand manfully by my side, breast the storm with me,—your poor, stricken and afflicted mother. Be true to noble, elevated principles. Do not be persuaded to do one mean act to be registered in the books in heaven. May God impress your heart and may you have no rest until you lay all your burdens and cares upon the Burden-bearer. Seek first the favor of God. Seek the kingdom of heaven and its righteousness and all things shall be added. If I see you fortified with religious principles, I mean to give you every advantage in my power. But first I must know that you will not abuse the privileges granted and that your acquirements will not be used or turned to scatter from Christ. "He

that gathereth not with me scattereth.” *Luke 11:23*. Use the influence you have for good to others. Let your principles appear plain as you have been taught and you will be respected and honored, notwithstanding some may appear to scorn and despise your conscientious scruples. Be in a position where at all times you can say “No” to any pleasant companionable tempter. Never let Satan decoy you into his trap. Don’t spend your evenings in the society of others. Be in your room at an early hour and may God bless you. May angels guard. *1LtMs, Lt 4, 1866, par. 7*

I close, for it is getting too dark to write. Much love to you, my dear boy. Love to Anna and Lucretia. *1LtMs, Lt 4, 1866, par. 8*

From your Mother. *1LtMs, Lt 4, 1866, par. 9*

P.S. I have put up thirty cans of fruit—four of plums; two of pears, whole; two of pears, cut up; twenty-one cans of peaches. Besides this I have a good stock of elderberries. Willie has been a great help to me. He is good and true, the best boy I ever knew. *1LtMs, Lt 4, 1866, par. 10*

**Lt 4a, 1866**

White, W. C.

Kensington, Connecticut

October 1866

Previously unpublished.

Dear Willie:

What shall I say to you, my faithful, good boy? I need not tell you that I love you. Do your duty to your father faithfully and you shall not lose your reward. God's eye is upon you, my dear boy, and He knows every privation that you endure to wait upon your sick father. Stand faithfully at your post and you will never regret it. Angels of God will mark your faithful devotion and will strengthen you to fulfill your part, and then will He ever fulfill His. Honor thy father and mother is the first commandment with promise. Do all you do cheerfully. I believe you will. Love God with all your heart, my dear Willie, and your reward will come at last. *1LtMs, Lt 4a, 1866, par. 1*

Your cousins work hard and go very poorly clad. I feel sorry for them, but they love to work. But they do work far beyond their strength. They speak of you and wish they could see you. I should love to have you meet them, for they are good boys and mean to do right. *1LtMs, Lt 4a, 1866, par. 2*

Dear Willie, don't neglect to pray to God for strength to do your duty with cheerfulness. Possess a happy spirit. Be faithful to your father in mother's absence. I will return as soon as I can and be free; that is, as soon as I feel that God would have me. *1LtMs, Lt 4a, 1866, par. 3*

My whole heart is in the work of God. Your father's afflicted condition is a great drawback to my happiness. Were it not for this, I should feel that I had no trials. Do not, my dear boy, get any bad habits. Ever speak cheerfully. Never fret or complain. *1LtMs, Lt 4a, 1866, par. 4*

May God bless my dear, true, loving boy. *1LtMs, Lt 4a, 1866, par. 5*

From your affectionate mother. *1LtMs, Lt 4a, 1866, par. 6*

**Lt 5, 1866**

White, J. E.

Hubbardsville, New York

October 7, 1866

This letter is published in entirety in *2Bio 155*.

Dear Son Edson:

I am preparing to go to Connecticut. Your father is still very feeble. Willie will remain with him. I think I never was more perplexed in my life to know what is my duty. Your Grandfather Harmon is very low and cannot live long. He feels that he cannot be denied seeing his Ellen once more. He talks of it by day and by night, and here is your father so sick. If I leave him, I fear I shall not see him again. He is too sick to accompany me. Your father feels that it is my duty to go to my father's dying call. I am worn with anxiety and want of sleep.*1LtMs, Lt 5, 1866, par. 1*

Today, while praying over the matter, duty seemed to demand I should go to your grandfather. I have prepared you comfortable clothing for winter, which I send to you by Elder Loughborough. I hope they will give you as much pleasure in wearing them as I have taken pleasure in making them for you. I have sat up late and arisen early, before anyone was astir, to work upon them. Prayers that you may be clothed with Christ's righteousness are stitched into these garments.*1LtMs, Lt 5, 1866, par. 2*

**Lt 6, 1866**

White, J. E.

Battle Creek, Michigan

December 8, 1866

Portions of this letter are published in *2Bio 156*.

Dear Son Edson:

Your father seems much improved. He is gaining victories in regard to his eating. We could not ask him to do better than he has been doing. He seems more like himself—interests himself in matters transpiring around him and is more social. I am greatly encouraged in his case. I have been out riding with him almost every day the past week. Have visited Richard [Godsmark], Brother Graves twice, Sister Sawyers, and Eliza Bovee. I shall stand by your father in his efforts to overcome. I know that he has a hard struggle and needs the help of God. *1LtMs, Lt 6, 1866, par. 1*

Dear Edson, your visit to Battle Creek left rather a disagreeable impression upon my mind. I was glad to see you, as I ever am, but your lack of thoroughness was so evident it left a weight of sadness upon me. I cannot see that you have improved in that matter. I noticed it particularly; but it is so unpleasant to point out your faults, knowing that your father has been so sensitive in regard to them. But still I feel that as a mother it is my duty kindly to set before you these failings, for I fear they are becoming habitual to you, or chronic faults of long standing. *1LtMs, Lt 6, 1866, par. 2*

You seem to be scattered in your acts. You handle tools, but there is scarcely an instance where you think you have time to put them in their place. As a result you waste hours looking for articles which it is impossible to find. Much money is expended upon tools and items which, when once in your possession, are no longer of sufficient value to you for you to afford time to take care of them. You seem to be always in a hurry when we desire to have things done. *1LtMs, Lt 6, 1866, par. 3*

I can explain all this to myself [even] if I do not convince you of it. Let me name one thing. In the first place, you do not have system in what you do. You do not consider the night before what is to be done the next day, or if you leave your considerations until morning, what is to be done in the day before you. You commence to do things just as they present themselves, and often when the day closes there are many things left undone which should have been done. *1LtMs, Lt 6, 1866, par. 4*

In the second place, you do not feel the responsibility resting upon you as a son at your age. You do not realize that your time is ours, and that every moment is due us just as much as though we had employed you by the month or by the day. You seemed on your last visit to show a wonderful lack of interest, which grieved me and left this disagreeable impression on my mind. Your mind was not exercised as to how you could do and what you could do while at home, to tell to the best advantage, that we might feel your absence as little as possible; but you seemed to be all awake to look out for that which would amuse, divert, and please yourself. There did not seem to be any study with you how to economize your time and labor so that we should not have to be paying out means all the time. I have taken up between two and three hundred dollars since our return home. Your dentist bill and items of clothing cost something over fifty dollars, besides means which was handed to you to pay your expenses at Albion. *1LtMs, Lt 6, 1866, par. 5*

Considering these things, Edson, and taking into account that your labors are worth, or should be worth, to us two dollars a day, and we deprive ourselves of your labor and are to great expense on your account, I think you should consider and show that you have some interest in home and the home affairs. You left, and here stand grapes untouched, and many things I shall have to pay for having done, which it was your duty to do, and you left undone to please and gratify yourself by going to town or to the institution. You may think that your time was pretty well filled but, Edson, you would use up an hour here and an hour there, and these short days a few hours lost takes about the whole day. Now these grapes I expect will be chilled and spoiled for bearing next year. *1LtMs, Lt 6, 1866, par. 6*

The cow is here to be attended to, horses to tend, the horses to be harnessed and unharnessed once a day, and Sanford laboring early and late to do these things. You left the horses in bad condition, with at least a load of manure in their stables. We paid Sanford for three or four hours' work in shoveling out manure in order that the horses' hind feet might not stand one foot higher than their forefeet. You used the new horse blanket to ride horseback, took no care of it but threw it down and Sanford picked it up from under the horses' feet. *1LtMs, Lt 6, 1866, par. 7*

You should have tried to see all that needed to be done to relieve me. Here is the carriage all out of order. While you were here and there where it was not necessary for you to be, you could have been getting leathers to fix the carriage curtains with. You could have done this as well as anyone. Now I shall have to do it. The seat needs fixing, the standard of the carriage is all out of order. If you had attended to these things you would have lightened my burdens, but it was evident your interest was not here. Your mind was scattered somewhere where we had no benefit of it. *1LtMs, Lt 6, 1866, par. 8*

You drop things just where it seems handy. I found Sanford's screwdriver on the ground in the front yard. You probably meant to have taken care of it but never did. The mouse traps Jenny found by the gate on the ground. There was thirty cents carelessly left as of no account. No doubt you intended to bring them in the house some time, but after once out of your hands that is the last thoughts you have of them. *1LtMs, Lt 6, 1866, par. 9*

Lack of thoroughness has been one of your greatest faults. I fear that you will not appreciate your time now in Albion, but will think you can acquire an education easily, or any time you wish, and will not apply yourself closely and make the most of your time while there. Let me tell you, Edson, that in all probability you never will be as favorably situated to acquire knowledge at any future period as now. In the summer we must not, cannot, depend on hire. You must be our dependence. In the winter you can improve your mind. You will not be of sufficient experience or qualified to engage in any business whatever without sinking much until you learn to save the littles, to take care of little things, and educate yourself in



thoroughness in all you do. Without this experience your education will not be worth a straw to you. When will you bring your life into harmony with what you well know? *1LtMs, Lt 6, 1866, par. 10*

I do not write thus because it is a pleasure for me to do so but because I know it to be my duty as your mother. We want you to be a useful young man. If you are so you must reform in many things. Deny yourself of amusements and seek how you can be useful. *1LtMs, Lt 6, 1866, par. 11*

Edson, you need to become a conscientious Christian, then you can or will work from a religious standpoint. But while you are seeking your pleasure or taking a course such as worldlings take, your future life will not give me much encouragement. I do not flatter myself much on your account. God has given you much light. He holds you accountable for the light which you now have and which has already shone upon your pathway. While you refuse to become a Christian, a soldier of Jesus Christ, you are no less than a rebel, and can be nothing else but a rebel to God's government, for you are in rebellion to His government. God help you to consider seriously the unsafe and dangerous position you occupy, without God or hope in the world. Should sickness come upon you, should your reason be clouded and you go down into the grave without hope, life with you will have been an entire mistake. *1LtMs, Lt 6, 1866, par. 12*

This life at the best and longest is none too good or too long to be spent in seeking to obtain the higher, eternal life, and yet one will chase phantoms all his life, and others will follow his example, and in the end find they have spent their life for naught. They have sown to the flesh and reap what—honors, fame, and wealth? It may be, as far as this world is concerned; but in the end, when they have no more to do with anything that is done under the sun, what have they gained? Corruption. They cannot say with Job, "Though after my skin worms destroy this body, yet in my flesh shall I see God." *Job 19:26*. He could look forward to the time when he would be resurrected and made immortal and stand before the Judge of both quick and dead. *1LtMs, Lt 6, 1866, par. 13*

Edson, I dare not let you rest in carnal security. Think of your

eternal interest. You make many mistakes and errors here, manifest a great lack of thoroughness, and I fear will at last make a final, irreparable mistake and find you have lost everything—lost heaven, lost eternal life. And your final destiny will be with the wicked, as though you had not been. *1LtMs, Lt 6, 1866, par. 14*

Can you afford to blunder along with your mistakes where eternal consequences are involved? Can you afford to sell heaven so cheaply because you will not be earnest, energetic, and thorough enough to secure your soul's salvation? Will you refuse to become an heir of glory, a joint heir with Jesus Christ to the immortal inheritance, because it requires effort, self-denial, and sacrifice of your wishes and desires thus to become a lawful heir? Is heaven of no consequence to you? *1LtMs, Lt 6, 1866, par. 15*

You will be judged according to the deeds done in the body. Not only will you be required to render an account for the wrongs you have done but for the good you ought to have done and did not do. *1LtMs, Lt 6, 1866, par. 16*

I will not weary you. Think seriously of these things. I wish to hear from you. Write as often as you can. If you have vacation and your interest can be at home, come home. If not, you can just as well save the expense. If you come home, we shall expect it is to see us and to be interested in your home. *1LtMs, Lt 6, 1866, par. 17*

In much love, from your Mother, who feels the most intense interest for you. *1LtMs, Lt 6, 1866, par. 18*

**Lt 7, 1866**

White, J. E.

Battle Creek, Michigan

December 13, 1866

Portions of this letter are published in *5MR 387-388*.

Dear Edson:

Our old white cow is dead. Brother Sawyer drove her down. It killed her calf. She lived one week. One hundred dollars clean gone.*1LtMs, Lt 7, 1866, par. 1*

Edson, I hope you will not eat much sweet. Your skin is in a bad condition. You must tell Anna to get fruit instead of molasses. I know she is a great lover of sweet, but I don't want she should encourage you in eating it. Don't stint yourself on fruit. Apples at one dollar a bushel are not high, and are more beneficial to health. You must manage to bathe as often as twice a week. Don't neglect this.*1LtMs, Lt 7, 1866, par. 2*

I have purchased me a carpet for nine shillings per yard. Have now a good carpet on my kitchen. We want the lantern and the cover to our steamer. When you come again bring these. Did you take away some pieces of rag carpeting? We looked for them to put around the stove but could not find them. Our expenses are tremendous. Have had to get stovepipe and put the stove out in the room farther. It cost us seventeen dollars for little fixings and pipe. It is money, money to be expended in everything. But this is the least of my troubles.*1LtMs, Lt 7, 1866, par. 3*

Your father is improving. Write to me when you receive this. In much love to you all three.*1LtMs, Lt 7, 1866, par. 4*

**Lt 8, 1866**

Rebellion in the Ranks

Refiled as *Ms 1, 1865*.

**Lt 9, 1866**

White, J. E.

NP

January 1866

Previously unpublished.

Dear Son Edson:

I cannot feel relieved in your case. I feel that you have not surrendered your will, your feelings. You are not where the blessing of the Lord can come to your heart. You do not feel right toward your father. And just as long as these feelings are cherished by you, unhappiness, dissatisfaction, and unrest must be the result. I know, Edson, that the only right course for you is to abide by your father's judgment and show to him that you are not afraid to trust him. Now things are not right. There may be outwardly an appearance of harmony but, after all, the genuine work is not in the heart and there is no real harmony existing. There are crossway feelings and cross purposes. *1LtMs, Lt 9, 1866, par. 1*

I again press home to you the necessity of closely reading the testimony sent to you, and of learning from the past not to take the same course in the future. Edson, your only safe course is to surrender your heart, your will, to God. Let nothing stand in your way. Tell Satan to get behind you. Tell your father you are not afraid to trust him, that you will take his counsel as a father and friend. *1LtMs, Lt 9, 1866, par. 2*

It comes to your father that you are dissatisfied with him, that you feel you have not been dealt with justly. Now, Edson, all this is hurting you more than it hurts him. You are in danger of killing your own reputation and separating yourself from us. You may assent to do this or that, but if it is not an assenting of the heart, if you still are of the same mind, it will appear. You cannot hide your true feelings. Satan's powerful temptations are upon you. You do not see things aright. I know in regard to the past; I know, for your course has been shown me in the light of eternity that you have made terrible

mistakes, and where your dangers lie is written out and presented before you. Do you heed the light given? Your will is strong; your ideas perverted. *1LtMs, Lt 9, 1866, par. 3*

My dear son, your father has been passing through intense suffering of mind. If you would come to him frankly and tell him freely what you will do, the position you will take, and that you will throw your entire interest into the Office and respect his judgment, you may relieve the state of things. There is much at stake. You, my son, are not a close financier, and when I found that you were having the handling of means in buying and settling bills, I felt that this was not your position. Dollars slip away from you here and there, and you are careless in keeping accounts, and losses must occur. *1LtMs, Lt 9, 1866, par. 4*

My dear boy, God can only bless the right. God will lead your feet in the path of peace if you will let Him. You must battle against selfishness. Your straitened circumstances will not be an excuse in a single instance for you to be self-caring and to disregard the cases of others with whom you are connected. God will prosper faithfulness in any one. God will bless the wholehearted, unselfish workers. *1LtMs, Lt 9, 1866, par. 5*

Edson, my dear boy, we met together tonight to make some business arrangements preparatory for leaving. Father designs to go to Michigan. I shall accompany him if he goes. *1LtMs, Lt 9, 1866, par. 6*

Do what you can to free your own soul. Be frank, be humble enough to acknowledge where your mistakes have been, and do all you can to come into harmony with your father. Drop your separate interest; take your music only with the other work in the Office and do seek to work unselfishly, in the fear of God, from right motives. God help you, dear Edson, to make here an entire new start. You have backslidden from God. Now return with all your heart, and do not let Satan manufacture plans and new enterprises for you to engage in. He would have your mind divided on so many other interests that you would fail to give the strength of your mind to the office. I believe Father will accept any concession you may make. But let us all, as a family, humble ourselves before God and start

anew at the commencement of this New Year to work in  
harmony.<sup>1</sup>*LtMs, Lt 9, 1866, par. 7*

**Lt 10, 1866**

Gargett, Sister

NP

1866

Previously unpublished.

Sister Gargett:

You have professed to believe the truth but your heart has not been sanctified through the truth. Your heart has been proud. You have been in friendship with the world and at enmity with God. You have not complied with the conditions in the Word of God. "Wherefore come out from among them, and be ye separate; ... and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:17, 18.] Pride is an abomination in the sight of God. The friendship of the world is enmity with God. *1LtMs, Lt 10, 1866, par. 1*

I was shown the case of Mr. Hurlbert. He has occupied the place in your affections which was due your husband. Your husband has been unsuspecting, having unlimited confidence in you. His confidence has been misplaced. Mr. Hurlbert has been his greatest enemy. He has come between you and your husband. You have confided to him your troubles. You have received his sympathy, which has led you farther and farther from your husband. Your intimacy with Mr. Hurlbert, the attention he has given you, have been such as are only warranted to be received from your husband. Satan has worked through this man to break up the family relation. Could he have accomplished this entirely he would have exulted. The happiness of both would have been at an end. God is acquainted with his purposes. Angels have recorded your conversations. You have loved this man Hurlbert, while he has been an agent of Satan to poison the happiness of you both. Your sin, Sister Gargett, has been more grievous in the sight of God than that of your husband. Satan would have separated you. This was his purpose. Yet you were not prepared to sever entirely the link which has united you. Your intimacy with Mr. Hurlbert and the



attention you have received from him have been an injury to you, an injury to your husband, and a reproach to the cause of God. You, Sister Gargett, do not see yourself as Heaven sees you. When you realize the great work that you must resolutely lay hold of in order to be sanctified through the truth, you will return unto the Lord with hearty repentance and confessions and be converted that He may heal you. *1LtMs, Lt 10, 1866, par. 2*

God would have you both, Brother and Sister Gargett, confess your sins, make thorough work for repentance. Have faith, Sister Gargett, in your husband. Give to him that confidence you have withdrawn. For Christ's sake, forgive as freely as Christ has forgiven you. You have not realized that your husband needs to forgive you. God would have you renew your covenant to Him and to one another. Confess, forsake, and bury the past and commence anew. *1LtMs, Lt 10, 1866, par. 3*

We are now doing up work for the judgment. It is the work that is resting upon us to set our house in order. Separate from the world. Be not conformed to it. Your life must be in conformity to your profession. Sister Gargett, you have not yet been sanctified through the truth you profess. You need a thorough conversion to the truth. You were shown me as conformed to the world instead of being transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. *1LtMs, Lt 10, 1866, par. 4*

The work of overcoming may look to you severe; the afflictions which you must cheerfully submit to suffer for Christ's sake may seem trying; but Christ is your Example. You can both say, we will give all for Christ. Let this be your motto: I can do all things which are required of me through Christ who strengtheneth me. Nothing will be required which is beyond your strength and capacity. *1LtMs, Lt 10, 1866, par. 5*

**Lt 11, 1866**

White, J. E.

NP

1866

Previously unpublished.

Dear Edson:

I will write only a few lines. I feel bowed down under a weight of sadness which seems near crushing me. But still my only consolation is in clinging to the Lord. He will not leave me if I do not leave Him. *1LtMs, Lt 11, 1866, par. 1*

Edson, my dear boy, I am anxious on your account. I pray for you fervently and believe that God's Spirit will operate upon your heart, and if you will listen to its teachings you will give to God your undivided affections and serve Him because you love His service. I cannot endure the thought that you are out of Christ, that you are not a thorough Christian, exemplifying in your life the character of Christ. Should you be now snatched away and lie down in the grave, I could not feel that you were prepared. *1LtMs, Lt 11, 1866, par. 2*

Edson, you must not be indifferent to eternal things. Your salvation is of more consequence to you than any earthly attainments. I don't want you merely to have a name of being a Christian, like some I might mention in Battle Creek, but I desire you to be a sincere follower of the meek and lowly Jesus. Christ died for you, and after He has so dearly purchased redemption for you by His own blood, how ungrateful and cruel in you not to accept the salvation thus freely given. *1LtMs, Lt 11, 1866, par. 3*

Oh, how anxiously have I looked forward to the time when you would be an ornament to the cause of Christ. How long, Edson, before you will give yourself unreservedly to God? Write me the exercises of your mind. Speak freely, for I am more interested in this important subject than in anything pertaining to your temporal

interest or attainments. Write me at Hubbardsville.*1LtMs, Lt 11, 1866, par. 4*

If you have anything to say to your father, where you have not been as tender of him as you should, do your duty and let nothing remain unsaid that ought to be said, that you will be distressed about after it is too late.*1LtMs, Lt 11, 1866, par. 5*

Write me fully. I received your letter with account of your expenses. You are surrounded with temptations but, Edson, be true to correct principles. Take a noble, elevated course and remember that you must not be influenced by others, but occupy a position to influence others to take a straightforward, manly course, and not in any way or manner pursue a course which will reflect discredit on the cause of truth. Let all your course of conduct be to elevate others. Stand free from every wrong influence. Stand for the right and remember that you are a Christian.*1LtMs, Lt 11, 1866, par. 6*

I hope all things are attended to right in Battle Creek, that we shall not have what little we possess there going to destruction. If you can write me any particulars about matters there, do so by all means, for I am troubled and perplexed about matters. Do write to your father. Has he written to you? I want that perfect union should exist between you. I cannot endure to have it otherwise. Poor Father; I do not think he can live.*1LtMs, Lt 11, 1866, par. 7*

I may return to Battle Creek before long. I don't know what to do. I am perplexed and troubled; but I find comfort in trusting in God.*1LtMs, Lt 11, 1866, par. 8*

Stephen has gone to look at a farm in Ashfield, and we expect him back today.*1LtMs, Lt 11, 1866, par. 9*

In much love, your Mother.*1LtMs, Lt 11, 1866, par. 10*

## Lt 12, 1866

Andrews, J. N.

Battle Creek, Michigan

1866

Previously unpublished.

[J. N. Andrews]:

When we visited New York we were in a position to call forth pity and sympathy. You did not look upon the matter of his [James White's] affliction in the right light, neither did George or Elder Loughborough. He was not in a condition to help himself out of the low condition into which he had fallen. Then had you all viewed the matter as God would have been pleased to have you, you would have looked upon him with greater pity and more tender compassion, and you would have labored by earnest prayer to lift him out of his state like a man who was helpless, incapable of helping himself, for he was powerless. This work could have been done. He lay powerless in the hands of the church for a time to reveal the true purposes of hearts. Conclusions were made and positions taken that God was displeased with; a train of evils followed. *1LtMs, Lt 12, 1866, par. 1*

You have had much perplexity of mind in regard to this case and have been jealous of yourself, whether the Lord led in many of your feelings, or whether you were influenced by others. You were to some extent, and yet you had a great influence on others to help them to decide that they were correct in their feelings when their feelings were wrong. As the result of the unhappy perplexities caused by the affliction of my husband, men were permitted to move in their own wisdom and judgment that all may be brought to humility and led to understand that their moves should be in God, that they may ever learn to deal with the tenderest compassion with one who shall fall among them under the weight of the burdens he has staggered under for years, and borne for the cause of God and for the advancement of the truth. Whatever should be the condition of such, they are entitled to long, patient compassion and care. God

would not let His prospering hand rest upon the works and control the judgment of those who had thus erred in their feelings and course of action. *1LtMs, Lt 12, 1866, par. 2*

You, Brother Andrews, were influenced by others. And you in your turn influenced others. Your feelings and views and fears were natural, but at the same time were incorrect. "Let him that thinketh he standeth take heed lest he fall." [*1 Corinthians 10:12.*] This should ever be in the mind and should ever affect our course of action towards the unfortunate and suffering. We should consider that we know not how soon we may be brought into circumstances worse than theirs, and although standing apparently sure, we may fall helpless. *1LtMs, Lt 12, 1866, par. 3*

**Lt 13, 1866**

Concerning "Our Home"

Refiled as *Ms 5, 1866*.

**Lt 14, 1866**

Peabody, William

Refiled as *Lt 27, 1859*.

**Lt 15, 1866**

Kellogg, Br-Sr. [J.P.]

Refiled as *Lt 17a, 1864*.



**Lt 16, 1866**

White, J. E.

Kensington, Connecticut

October 14, 1866

Portions of this letter are published in *6MR 300; 10MR 28-29*.

Dear Son Edson:

I received your letter, which I should not excuse for its brevity were it not written under the peculiar circumstances which you mention. I was anxious in regard to the check. I suppose ere this you have received my present of winter underclothing. It was a great satisfaction to think that you will be well clad this cold winter weather. I am anxious to learn all about how you are situated, what progress you make, and how your time is occupied out of school. You know I must feel a deep interest in all these little things. *1LtMs, Lt 16, 1866, par. 1*

Last Sabbath I spoke twice to the church in this place, two hours in the forenoon and two in the afternoon. They are not much advanced on the health reform. They seem to be aroused some, and may make the needful change which health and happiness require. *1LtMs, Lt 16, 1866, par. 2*

Father grows feebler every day. He is very white and his face is pinched. I do not think he will live over a month. He is liable to die any day or any night. We have sent for your aunts Mary and Lizzie to come immediately if they would see Father alive. *1LtMs, Lt 16, 1866, par. 3*

Stephen [Belden] is doing well. He has five smart, intelligent children. I never saw a more industrious, thorough-going boy than Frankie. He is a great worker. So is his brother Charlie. Stephen has a melodeon. Ellen plays upon it quite well. *1LtMs, Lt 16, 1866, par. 4*

Ashfield. I received a letter from you night before last. Yesterday I

came to this place; shall spend the Sabbath here. Ashfield is between eighty and one hundred miles from Berlin, Connecticut. Next Sabbath I expect to spend in Abington, Connecticut, the Sabbath after in New York City, the next at Hubbardsville.*1LtMs, Lt 16, 1866, par. 5*

Yesterday after I left the cars I rode twelve miles in the stage. The scenery was beautiful. The trees with their varied hues, the beautiful evergreens interspersed among them, the green grass, the high and lofty mountains, the high bluffs of rocks—all are interesting to the eye. These things I could enjoy, but I am alone. The strong, manly arm I have ever leaned upon is not now my support. Tears are my meat night and day. My spirit is constantly bowed down by grief. I cannot consent that your father shall go down into the grave. Oh, that God would pity and heal him! Edson, my dear boy, give yourself to God. Wherein you have erred, frankly acknowledge it by confession and humility. Draw nigh to God and do unite with me in pleading with God for his recovery. If we chasten our souls before God and truly repent of all our wrongs, will He not be entreated, for the sake of His dear Son, to heal your father and cause him to think and act rationally?*1LtMs, Lt 16, 1866, par. 6*

I received a line from Brother Abbey, which you wrote to him requesting a letter returned. I don't know what to do about said letter. In all probability you have written to Brother Lindsey to have the letter returned to you. I will say when you write anything you do not wish Father to see, put it in an envelope with my name upon the letter, then enclose in an envelope to Ira Abbey. By that means I can get anything you wish without his knowledge.*1LtMs, Lt 16, 1866, par. 7*

Edson, you know my wishes concerning you. Be true, be faithful to the teaching you have received, true to your own conscience. Be free to write all your mind to me, for I will seek wisdom and advise you the best I can. God bless you, Edson. Give your heart to God. Without His blessing you cannot be happy.*1LtMs, Lt 16, 1866, par. 8*

Write me often, direct to Connecticut, as you have done. Your aunts

Elizabeth and Mary will be in Connecticut, either this week or next.  
In love to you, Annie, and Lucretia. *1LtMs, Lt 16, 1866, par. 9*

Your affectionate mother. *1LtMs, Lt 16, 1866, par. 10*

## **Manuscripts**

**Ms 1, 1866**

Our Late Experience

1866

Copied from *RH 02/20/1866* and *02/27/1866*.

**Ms 2, 1866**

S. H. King and Family

Refiled as *Lt 23, 1862*.

**Ms 3, 1866**

Re Snook and Brinkerhoff Defection

Extract from *Ms 1, 1865*.

**Ms 4, 1866**

Re James White as Leader

Refiled as *Lt 27, 1859*.

## Ms 5, 1866

Vision Regarding “Our Home”—Dansville, New York

Battle Creek, Michigan

1866

This manuscript is published in entirety in *1T 615-620*.

[First part missing] ... It was necessary for us to see and more fully understand that it was impossible for His people who obey the truth and keep His commandments to live up to their convictions of duty and unite with the leaders at “Our Home.” So far as serving God is concerned, our faith and their principles cannot unite any better than oil and water. It is only those of the firmest principles and of the greatest independence of mind, who think and act for themselves, having the fear of God before them and trusting in Him, who can remain safely any length of time in Dansville. Those who are not thus qualified should not be recommended to that institution, for their minds will become bewildered by their smooth words, and poisoned by their sophistry, which originates with Satan. *1LtMs, Ms 5, 1866, par. 1*

Their influence and teachings in regard to the service of God and a religious life stand in direct opposition to the teachings of our Saviour and His disciples. By precept and example they lower the standard of piety and say that Christians need not sorrow for their sins, and need not separate from the world in order to be followers of Christ, but can mingle with the world and participate in its pleasures. These leaders would not encourage their adherents to imitate the life of Christ in prayerfulness and sobriety and dependence upon God. *1LtMs, Ms 5, 1866, par. 2*

Persons of conscientious minds and firm trust in God cannot receive one half the benefit at “Our Home” that those can who have confidence in the religious principles of the leaders in that institution. Such have to stand braced against much of their teachings as far as religious principles are concerned, sifting everything they hear, lest they should be deceived and Satan obtain advantages over them. *1LtMs, Ms 5, 1866, par. 3*



I saw that as far as disease and its treatment is concerned, "Our Home" is the best institution in the United States. Yet the leaders there are but men, and their judgment is not always correct. Dr. Jackson would have his patients believe his judgment perfect, even as the judgment of God. Yet he often fails. He exalts himself as God before his patients and fails to exalt the Lord as their only dependence. Those who have no trust or confidence in God, who can see no beauty in holiness or in the cross-bearing life of the Christian, with the common religionist of the day, can receive the most benefit at "Our Home" of any health institution in the United States. The great secret of their success is the control they have over the minds of their patients. *1LtMs, Ms 5, 1866, par. 4*

I saw that my husband and myself could not receive the benefit at "Our Home" that many of different experience and of different faith could receive. Said the angel, "God has not designed that the mind of His servant whom He has chosen for a special purpose, to do a special work, should be controlled by any living man, for that is His prerogative alone." *1LtMs, Ms 5, 1866, par. 5*

I saw that angels of God kept us while we were at Dansville. They were round about us, sustaining us every hour. But the time came when we could not benefit or be benefitted, and then the cloud of light which had rested with us at Dansville moved away, and we could find rest only in leaving Dansville and going among the brethren in Rochester where the cloud of light rested. *1LtMs, Ms 5, 1866, par. 6*

I saw that God would have us go to Dansville for several reasons. Our position while there, the earnest prayers offered, the manifest trust we had in God, the cheerfulness, courage, hope and faith He inspired us with amid our afflictions, had its influence and was a testimony to all that the Christian has a Source of strength and happiness that the lovers of pleasure are strangers to. God gave us a place in the hearts of all of influence at "Our Home"; and in the future, as the patients now there should be scattered to their different homes, our labors will bring us again to their notice, and when we are assailed, some at least will be our defenders. *1LtMs, Ms 5, 1866, par. 7*

Again, in going to Dansville, the Lord would have us benefitted by an experience which we would not obtain while at Battle Creek, surrounded with sympathizing brethren and sisters. We must be separated from them, lest we should lean upon them instead of leaning upon and trusting in the Lord alone. Separated almost entirely from God's people, we were shaken from every earthly help and led to look to God alone. In thus doing we obtained an experience we could not have had if we were not at Dansville. When my husband's courage and hope began to waver, then we could not benefit anyone at Dansville, and we could not be benefitted by a further experience in that place. God would not have my husband remain there shorn of his strength, but it was His will that in his state of weakness he should go among his brethren who could help him bear his affliction. *1LtMs, Ms 5, 1866, par. 8*

In our affliction, while separated from God's people, we had an opportunity to reflect and to carefully review our past life, to see the mistakes and wrongs, and to humble ourselves before God and to seek His face by confession, humility, and frequent earnest prayer. While engaged in active labor, bearing the burdens of others, pressed with many cares, it was impossible for us to find time to reflect and carefully review the past and learn the lessons God saw it was necessary we should learn. *1LtMs, Ms 5, 1866, par. 9*

I was then shown that God could not glorify His name by answering the supplications of His people and raising my husband to health in answer to their prayers while we were at Dansville. It would be like uniting His power with the powers of darkness. Had God been pleased to manifest His power in restoring my husband, the physicians at "Our Home" would have taken the glory which should be given to God. *1LtMs, Ms 5, 1866, par. 10*

Said the angel, "God will be glorified in the restoration of His servant to health. God has heard the prayers of His servants. His arms are beneath His afflicted servant. God has the case, and he must, although afflicted, dismiss his fears, his anxiety, his doubts and unbelief, and calmly trust in the great, yet merciful God who pities, loves, and cares for him. He will have conflicts with the enemy, but should ever be comforted with the remembrance that a stronger than his enemy has charge of him, and he need not fear.

By faith rely on the evidences God has been pleased to give, and he will gloriously triumph in God.”*1LtMs, Ms 5, 1866, par. 11*

I saw that God was giving us an experience which would be of the highest value to us in the future in connection with His work. We are living in a solemn time, amid the closing scenes of this earth’s history, and God’s people are not awake. They must arouse and make greater progress in reforming their habits of living, in eating, in dressing, in laboring and resting. In all these they should glorify God and be prepared to battle our great foe and to enjoy the precious victories God has in reserve for those who are exercising temperance in all things while striving for an incorruptible crown.*1LtMs, Ms 5, 1866, par. 12*

I saw that God was fitting up my husband to engage in the solemn, sacred work of reform which He designs shall progress among His people. It is important that instructions should be given by ministers in regard to living temperately. They should show the relation that eating, working, resting, and dressing sustain to health.*1LtMs, Ms 5, 1866, par. 13*

All who really believe the truth for these last days have something to do in this matter. This reform concerns them and God requires them to arouse and interest themselves in this matter. He will not be pleased with their course if they regard this question with indifference.*1LtMs, Ms 5, 1866, par. 14*

The abuse of the stomach and gratification of appetite is the fruitful source of most church trials. Those who eat and work intemperately and irrationally talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much and of rich, unhealthful food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, destroying rational, calm, healthy thinking and acting. And this is the fruitful source of church trials. Therefore in order for the people of God to be in an acceptable state with Him, where they can glorify God in their bodies and spirits which are His, they must with interest and zeal deny themselves, deny the gratification of their appetites, and exercise temperance in all

things. Then may they comprehend the truth in its beauty and clearness, and carry it out in their lives, and by their judicious, wise, straightforward course, give the enemies of our faith no occasion to reproach the cause of truth. *1LtMs, Ms 5, 1866, par. 15*

God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible conditions of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work, and is as necessary for a healthy religious experience and for advancement in the Christian life and progress in holiness, as the hand or foot is necessary to the human body. The great work God requires of His people is to cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from engaging in this work, and leave this work which God requires them to do for the Lord to do for them, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger. *1LtMs, Ms 5, 1866, par. 16*

I was shown that if God's people, without making efforts on their part, wait for the refreshing to come upon them and remove their wrongs and correct their errors, and depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only upon those who have prepared themselves for it by doing the work which God bids them—cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. *1LtMs, Ms 5, 1866, par. 17*

In some respects I was shown that my husband's case is similar to that of those waiting for the refreshing. If he should wait for the power of God to come upon his body and to feel that he was made whole before he made efforts or acted in accordance with his faith, saying, "When the Lord heals me I will believe and do this or that," he might continue to wait and would realize no change, for the fulfillment of God's promise is only realized by those who believe and work in accordance with their faith. I saw that he must believe God's word, that His promises are for him to claim, and they will

never, no, never, fail. He should walk out by faith, relying upon the evidences that God has been pleased to give, and act towards the point of being a well man as much as possible. Said the angel, "God will sustain him. His faith must be made perfect by works, for faith alone is dead. It must be sustained by works. A living faith is always manifested by works." *1LtMs, Ms 5, 1866, par. 18*

I saw that my husband would be inclined to shrink from making efforts in accordance with his faith. Fear and anxiety in regard to his own case has made him timid. He looks at appearances, at disagreeable feelings of the body. Said the angel, "Feeling is not faith. Faith is simply to take God at His word." I saw that in the name and strength of God my husband must resist disease, and by the power of his will rise above his poor feelings. He must assert his liberty in the name and strength of Israel's God. He must cease thinking of and talking about himself as much as possible. He should be cheerful and happy. *1LtMs, Ms 5, 1866, par. 19*

## Ms 6, 1866

Surmisings at Battle Creek (Based on a Vision Given in 1865)

NP

1866

This manuscript is published in entirety in *1T 526-528*.

Some have felt at liberty, through envious feelings, to speak out lightly of Battle Creek. Some look suspiciously on all that is going on there, and seem to exult if they can get hold of anything to take advantage of what comes from Battle Creek. But God is displeased with such a spirit, such a course of action. From what source do churches abroad obtain their light and knowledge concerning the truth? It has been from the means which God has ordained, which centers at Battle Creek. Who have the burdens of the cause? It is those who are zealously laboring at Battle Creek. And while churches that are scattered abroad are relieved from the burdens and heavy trials which necessarily come upon those who stand in the forefront of the battle, and while they are excused from the perplexities and wearing thought attendant upon those who engage in making important decisions in connection with the work to be accomplished for the remnant people of God, they should feel thankful and praise God that they are thus favored, and should be the last to be envious, jealous, faultfinding, occupying a position, "Report, and we will report it." *1LtMs, Ms 6, 1866, par. 1*

The church at Battle Creek has borne the burdens of the conferences which have been, upon many, or nearly all, a severe tax. Many, in consequence of the extra labors borne, have brought upon themselves debility which has lasted for many months. They have borne the burden cheerfully, but have felt saddened and disheartened by the heartless indifference of some, and the cruel jealousy of others, after they have returned to the several churches from whence they came. Speeches are thoughtlessly made by some, designedly by others, concerning the burdenbearers there, and concerning those who stand at the head of the work. God has marked all these speeches, all these jealousies, all these envious feelings, and a faithful record is kept of it all. *1LtMs, Ms 6, 1866, par.*

Men and women thank God for the truth and then turn around and question and find fault with the very means Heaven has ordained to make them what they are, or what they ought to be. How much more pleasing to God for them to act the part of Aaron and Hur and hold up the hands of those who are bearing the great and heavy burdens of this work in connection with the cause of God. Murmurers and complainers should remain at home where they will be out of the way of temptation, where they cannot find food for their jealousies, evil surmisings, and faultfinding, for the presence of such is only a burden to the meetings—clouds without water. *1LtMs, Ms 6, 1866, par. 3*

All who feel at liberty to censure and find fault with those whom God has chosen to act an important part in this last great work had better be converted and obtain the mind of Christ. Let them remember those of the children of Israel who were ready to find fault with Moses, whom God had ordained to lead His people to Canaan, and to murmur against even God Himself. They should remember that all these murmurers fell in the wilderness. It is so easy to rebel, so easy to give battle before considering matters rationally, calmly, and settling whether there is anything to war against. The children of Israel are our ensamples upon whom the ends of the world are come. *1LtMs, Ms 6, 1866, par. 4*

Brethren and sisters who have removed from Rome to this church are too excitable, too ready to decide, too ready to give battle when there is nothing to war against. They need to encourage a calm, reflective mind, reason from cause to effect, and not be in haste to make decisions. They must learn much in order to be a benefit to the church in Wright. *1LtMs, Ms 6, 1866, par. 5*

In regard to Battle Creek, it is easier with many to question and find fault than to tell what should be done. This responsibility some would even venture to take, but they would soon find themselves deficient in experience, for they would run the work into the ground. If these talkers, faultfinders, would themselves become burdenbearers and pray for the laborers they would be blessed themselves and bless others with their godly example, with their

holy influence and example. It is easier for many to talk than to pray, and they lack spirituality and holiness, and their influence is an injury to the cause of God. *1LtMs, Ms 6, 1866, par. 6*

Instead of all feeling that the work at Battle Creek is their work, that they have an interest in its prosperity, they stand aside more as spectators to question and find fault. Those who do this are the very ones who lack experience in this work, and who have suffered but little for the truth's sake. *1LtMs, Ms 6, 1866, par. 7*



## Ms 7, 1866

### Testimony Concerning Brother and Sister Wicks

NP

1866

See *1T 528-531, 534*. Previously unpublished.

Sister Wicks has habits which are steadily undermining her constitution and which will eventually leave her a wreck. She can now do something towards placing herself in a better condition of health. She cannot glorify God in her body and her spirit, which are God's, while she is indulging the use of poisonous stimulants. She flatters herself that these are strengthening her, that she cannot live without them, but it is a mistake. They are taking from the strength of the nerves and using up her future resources of strength. She may have everlasting life if she will deny herself, take up the cross and follow Christ. She has a work to do which no one can do for her—cleanse herself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*1LtMs, Ms 7, 1866, par. 1*

Tea and snuff and coffee and swine's flesh are not the nourishing substances God would have us introduce into the system. None of these can build up the system, but they tear down. Sister Wicks, while you use these hurtful things you are benumbing the fine, sensitive nerves of the brain, making it utterly impossible to discern sacred things, to value the atonement, and to see the necessity of purity and holiness of life in order to meet the measurement of God. It is for you to decide whether you will have life or death. [A portion is missing here.]*1LtMs, Ms 7, 1866, par. 2*

Brother Wicks made a sad mistake of shifting the responsibility of his stewardship upon his wife, and she made a sad mistake in urging him to do so. The Searcher of hearts, to whom the intents and purposes of every heart stand faithfully revealed, was acquainted with the motives and purposes, and this transfer of property was not from motives which would stand the test of the judgment. Sister Wicks' peculiar traits of character are penurious, selfish, acquisitive. In order for her to be benefited by the mediation

of Christ and inherit eternal life, she must be an overcomer and imitate the character of her divine Lord, doing good to others, living for the benefit of others, loving others as Christ has loved us. The precious gift of love, possessed so largely by our Saviour, she is a stranger to. His life was characterized by noble, disinterested benevolence. His whole life was not marred by one selfish act. "He that saith he abideth in him ought himself also so to walk, even as he walked." *1 John 2:6*. "Herein is our love made perfect, that we may have boldness in the day of judgment: Because as he is, so are we in this world." *1 John 4:17*. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *2 Peter 1:4. 1LtMs, Ms 7, 1866, par. 3*

The work of overcoming Sister Wicks knows but very little about, and when Brother Wicks transferred his stewardship to his wife, he took a similar course to the man to whom was committed the one talent [and] who hid it in the earth. When God called him to account [he] excused himself with saying, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." *Matthew 25:24, 25*. What the man with the talent was afraid of was that all the improvement of his talent would be required of God. This led him to pronounce God a hard man. And in order to keep from God that improvement which God required of him, he hid his talent lest God should be benefited with it. *1LtMs, Ms 7, 1866, par. 4*

Both Brother and Sister Wicks are at fault, and will be no better able to stand the test of the judgment than the man could with the one hidden talent. Brother Wicks' shifting the responsibility upon his wife does not ease or lessen his accountability one whit. When he made the transfer, he pleased the enemy and his wife and himself. Satan generated the matter and exulted because both were ensnared. This property transferred to Sister Wicks was a stumbling block to her and she has made no advancement in the Christian graces since. She had a great work to do before to overcome intemperate, hurtful habits which were warring against the soul, beclouding her intellect, and benumbing her sensibilities to that degree that it was impossible for her to discern sacred things, and blunting her

perceptive faculties, making it impossible for her rightly to estimate or value the atonement or the worth of the soul and everlasting life. *1LtMs, Ms 7, 1866, par. 5*

God calls upon these two to overcome while they have an Advocate with the Father, to make thorough work for eternity, to have their sins go beforehand to judgment, that when the times of refreshing shall come from the presence of the Lord their sins may be blotted out. Unless they are both thoroughly converted and are partakers of the divine nature, having escaped the corruption of the world through lust, they will never possess the heavenly treasure, never dwell with the self-sacrificing, self-denying Son of God, but will through their earnest efforts to save their lives here lose their lives eternally. *1LtMs, Ms 7, 1866, par. 6*

“For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.” *Matthew 16:25-27. 1LtMs, Ms 7, 1866, par. 7*

Brother Wicks possesses a different spirit from his wife, but unless he shall act upon the light God has given and see the snare of Satan, he will be drawn under the cloud of unbelief and yield the conflict. He has loved to listen to the truth but he has been too much of a forgetful hearer, not a doer of the work. He should be a doer of the work. His wife’s spirit cannot harmonize at all with the spirit of truth and holiness. He has thought to save himself trials by yielding to his wife. From what I saw, darkness has so long enveloped her, and the Spirit of God has had so little to do with her, that she will fail to make the efforts that are absolutely necessary for her to break through the snare of Satan. If so, Satan will use her as his agent to ruin her husband and be a stumbling block to others. *1LtMs, Ms 7, 1866, par. 8*

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I saw that a great work is to be done for Sabbathkeepers and they must do this work for themselves. One cannot do the work of

another. Each must do his and her own work. Many will fail to come up to the standard, and sell eternal life for their present enjoyment and for the sake of gain. *1LtMs, Ms 7, 1866, par. 9*

I was shown that the subject of usury should engage the attention of Sabbathkeepers. Wealthy men have no right to take usury from their poor brethren, but from unbelievers they may exact usury. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him. ... Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." *Leviticus 25:35-37. 1LtMs, Ms 7, 1866, par. 10*

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." *Deuteronomy 23:19, 20. 1LtMs, Ms 7, 1866, par. 11*

God has been displeased with Sabbathkeepers for their avaricious spirit. Their desire to get gain is so strong upon them, that they have taken advantage of their poor, unfortunate brethren in their distress and have added to their already abundant means when their poorer brethren have been distressed and necessitated for the same means. "Am I my brother's keeper?" (*Genesis 5:7*) is the language of their heart. *1LtMs, Ms 7, 1866, par. 12*

A few years since some of the poorer brethren were in danger of losing their souls through wrong impressions. Everywhere Satan was tempting the poorer brethren in regard to the wealthy. The poorer were looking to be favored, and expecting to be favored, when it was their duty to rely upon their own energies, and had they been favored it would have been the worst thing that could be done for them. All through the ranks of Sabbathkeepers, among the poorer class, Satan opened the door of temptation before some that he might overthrow them. Some have lacked judgment and wisdom in their poverty, have taken their own course, have not been willing to ask advice or to follow advice, and have had to suffer through the fruits of their miserable calculation; and yet these same ones would

feel that they should be advantaged by their brethren who had property. *1LtMs, Ms 7, 1866, par. 13*

These things needed to be corrected. This first-mentioned class did not realize the responsibilities resting upon the wealthy or the perplexity and cares they were compelled to have because of their means. All that they could realize was that these men had means when they wished to handle it, while they were cramped for the same. But the wealthy have, as a general thing, regarded all the poor in the same light, when there is a class of poor who are doing the best in their power to glorify God, to do good, to live for the truth, and such were of solid worth. Their judgment was good, their spirit precious in the sight of God, and the amount of good that they accomplished in their unpretending way was tenfold greater than that accomplished by the wealthy, although they might give large sums on some occasions. Yet they fail to see and realize the necessity of doing good, of being rich in good works, ready to distribute, willing to communicate. *1LtMs, Ms 7, 1866, par. 14*

## Ms 8, 1866

Proper Observance of the Sabbath

Rochester, New York

December 25, 1866

This manuscript is published in entirety in *1T 531-533*.

(Portion of Vision Given December 25, 1865, at Rochester, New York)

In regard to the observance of the Sabbath, there has been too much slackness. There has not been promptness to fulfill the duties within the six working days which God has given to man, and carefulness not to infringe upon one hour of the holy, sacred time God has reserved for Himself. I saw that there was no business of man's that should be considered of sufficient importance to transgress the fourth precept of Jehovah. There are cases that Christ has given us where we may labor even upon the Sabbath in saving the life of man or of animals. But, if for our own advantage from a pecuniary point of view we violate the letter of the fourth commandment, we are Sabbathbreakers and become guilty of transgressing the whole of the commandments, for if we offend in one point we are guilty of all. *1LtMs, Ms 8, 1866, par. 1*

If, in order to save, we break over the express commands of Jehovah, where is the stopping place? Where set the bounds? Transgress in a small matter, and look upon it as a matter of no particular sin on our part, and the conscience becomes hardened, the sensibilities blunted, and we can go still further until labor to quite an extent may be performed and we still flatter ourselves that we are Sabbathkeepers, when, according to Christ's standard, we are breaking every one of God's holy precepts. There is a fault with many Sabbathkeepers in this respect, but God is very particular, and all who think that they are saving a little time or advantaging themselves by infringing a little on the Lord's time, will meet with loss sooner or later. God cannot bless them as it would be His pleasure to do, for His name is dishonored by them, His precepts lightly esteemed, and instead of obtaining gain, God's curse will

visit them and they will lose ten or twenty fold more than they gain. "Will a man rob God? Yet ye have robbed me, ... even this whole nation." [*Malachi 3:8, 9.*]*1LtMs, Ms 8, 1866, par. 2*

God has given to man six days in which he may work for himself, and has reserved to Himself only one day in which He is to be honored. He is to be glorified, His authority respected. And yet man will steal a little of the time God has reserved for Himself and thus rob God. God reserved the seventh day as a period of rest for man, for the good of man, as well as for His own glory. He saw that the wants of man required a day of rest from toil and care, that his health and life would be endangered without a period of rest and relaxation from the care and taxation upon him through labor and anxiety upon the six days.*1LtMs, Ms 8, 1866, par. 3*

The Sabbath was made for man, for the benefit of man, and to knowingly transgress the holy commandment forbidding labor upon the seventh day is a crime in the sight of Heaven which was of such magnitude under the Mosaic law as to require the death of the offender. But this was not all. The offender that was not deemed worthy to live was to suffer, for God would not take a transgressor of His law to heaven. He must suffer the second death, which was full and final penalty of the transgressor.*1LtMs, Ms 8, 1866, par. 4*

**Ms 9, 1866**

Test. For Mill Grove Church

Duplicate of *Ms 3, 1861*.



## Ms 10, 1866

Vision of Sister Orton's Affliction

Battle Creek, Michigan

April 9, 1866

Previously unpublished.

I saw that trials and conflicts were before the people of that praying circle such as they had never dreamed of. *1LtMs, Ms 10, 1866, par. 1*

I was shown that those who were especially interested in praying for my husband would receive as much benefit as himself. *1LtMs, Ms 10, 1866, par. 2*

That God accepted their efforts in drawing nigh to Him; that according to His promise He was drawing nigh unto them. *1LtMs, Ms 10, 1866, par. 3*

I saw that they must keep the armor on, not lay it off for a moment, for they would need every piece of the armor, for their faith would be tried in every way, in the most trying, severe, and testing manner. *1LtMs, Ms 10, 1866, par. 4*

I saw the angels of God hovering near, and [they] seemed to be ministering unto those whose earnest supplications were ascending to heaven. I heard a voice say, "Can ye drink of the cup, can ye be baptized with the baptism?" [*Mark 10:38.*] Several responded, "We can, Lord. Let us be partakers of Christ with His sufferings." *1LtMs, Ms 10, 1866, par. 5*

I saw a dense cloud passing over a portion of the company who were drawing nigh to God, and they were hid from my sight. Although I could not see them yet, I heard agonizing prayers mingled with groans and bitter weeping. The cloud partially removed and I saw the face of Sister Orton expressing agony and despair beyond description. Her hands were uplifted and she was saying, "Anything but this I could have borne. Thou hast broken my

hold from Thee. I cannot see Thee! I turn to the right hand, Thou art not there, and to the left, but I cannot find Thee. Thou comfortest me not. Thy dealings I cannot comprehend.”*1LtMs, Ms 10, 1866, par. 6*

Angels looked pityingly upon her and repeated these words, “What He doest thou knowest not now but shalt know hereafter. God has chosen His people in the furnace of affliction. God is thy tower of strength. He invited thee in thy distress and helplessness to lean upon His arm. The smoking flax will He not quench or break the bruised reed.”*1LtMs, Ms 10, 1866, par. 7*

There seemed to be a severe struggle going on with Sister Orton, then a peaceful expression sat upon her countenance and she said, “Not as I will, but as Thou wilt, O, God! Though Thou slay me yet will I trust in Thee. Thou art too wise to err, and too good to do us wrong.”*1LtMs, Ms 10, 1866, par. 8*

From what I saw, I thought Sister Orton might be brought very near death and endure perhaps severe bodily and mental suffering, and be brought quite to despair. I had no intimation of the death of Brother Orton. But I have not a doubt of his acceptance with God.*1LtMs, Ms 10, 1866, par. 9*

Let the hope of the resurrection restrain in a measure thy grief. Murmur not, murmur not, murmur not! You have duties yet resting upon you for the living.*1LtMs, Ms 10, 1866, par. 10*

[P.S.] You can retain this for I have kept a copy.*1LtMs, Ms 10, 1866, par. 11*

# 1867

## Letters

**Lt 1, 1867**

White, J. E.

Wright, Michigan

January 7, 1867

Previously unpublished.

Dear Son Edson:

I am sorry to hear of your affliction but, Edson, I think now you had better decide not to wear any more paper collars. I believe it is these that has poisoned your neck. *1LtMs, Lt 1, 1867, par. 1*

Please write me how you prosper in your school and how much longer it will take you to get through. *1LtMs, Lt 1, 1867, par. 2*

I have received two letters from you. Was glad to hear from you, but they were not long enough. Write me more definitely in regard to yourself. Have you received my letters? I sent you two. *1LtMs, Lt 1, 1867, par. 3*

What is your mind and purpose in regard to serving God? This is of first importance to me. Don't neglect to heed the Voice that invites you. While it is called today, if ye hear His voice harden not your heart. Satan will imperceptibly steal your affections and interest from eternal things, and you flatter yourself that you will yet be a Christian; but, Edson, ere that time comes Satan will present some inducement, weave about you his snare, and you will be further from being a Christian than ever. While it is called "today," if ye hear His voice, if you have the least softened feelings, the least impression of the Spirit of God, harden not your heart lest your heart be hardened by the deceitfulness of sin. *1LtMs, Lt 1, 1867, par. 4*

Edson, this is my greatest ambition concerning you—that you should be a Christian. When you have turned to God with all your heart, then will you be prepared for any place that God shall mark out for you to fill. *1LtMs, Lt 1, 1867, par. 5*

Your father is much like himself. In mind he is nearly well. He prays for you so earnestly every time he prays. He manifests the tenderest feelings in regard to you. He takes hold in meetings very much as he used to. Sabbath he talked one hour, and yesterday forenoon two hours, to a crowded house. I am much encouraged in regard to him. *1LtMs, Lt 1, 1867, par. 6*

Edson, you will find, or Jenny [Fraser] will find for you, your linen collars in that box covered with paper in the open chamber. Wear them, Edson, altogether. *1LtMs, Lt 1, 1867, par. 7*

My health is not the best. I have a rush of blood to my head almost all the time. Sanford will tell you all the particulars. Love to Jenny. Tell me the particulars about New Year's. Whom did you have at our house? Tell me all about it. *1LtMs, Lt 1, 1867, par. 8*

In much love from your Mother. *1LtMs, Lt 1, 1867, par. 9*

**Lt 1a, 1867**

McPherson, Brother

Wright, Michigan

January 2, 1867

Previously unpublished.

Dear Brother McPherson:

I have a few words to write to you which I will delay no longer to write. In the city of Rochester one year ago many things were shown me concerning the people of God in connection with the work for these last days. *1LtMs, Lt 1a, 1867, par. 1*

As I have been talking in meeting several times, I have come to certain points where it has required some effort on my part to restrain from speaking the names of several before the congregation—your name among others. *1LtMs, Lt 1a, 1867, par. 2*

I hope by writing to so free my soul that I shall not be compelled to make so direct an application of my remarks. Last evening I had hoped to find only believers present, where I could feel at liberty to speak directly to the church. I fear such an opportunity may not present itself, and I will endeavor to free my soul by writing. *1LtMs, Lt 1a, 1867, par. 3*

In Rochester, New York, I saw that many professed Sabbathkeepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some one of their evil habits. If they continue, they will, like them, fall and never enter the heavenly Canaan. *1LtMs, Lt 1a, 1867, par. 4*

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.] *1LtMs, Lt 1a, 1867, par. 5*

Many, I saw, would fall this side of the kingdom. I saw that God was

testing and proving His people and many would not endure the test of character, the measurement of God. *1LtMs, Lt 1a, 1867, par. 6*

I saw that you would have close work to overcome your peculiar traits of character and be without spot or wrinkle or any such thing, unrebukable before God and man. *1LtMs, Lt 1a, 1867, par. 7*

I saw, brother, you will not be any special benefit to the church, but rather a hindrance, a burden, without a thorough reformation on your part. *1LtMs, Lt 1a, 1867, par. 8*

Your political views are at fault and are not in harmony with God's Word or in union with the body of Sabbathkeepers. They do not accord with the principles of our faith. Light has been given sufficient to correct all who wished to be corrected. And all who still retain their erroneous principles not in accordance with the spirit of truth are living in violation to God's Word and the spirit of freedom and holiness. Your principles and positions, from what was shown me, are a snare to you and will eventually bring you into a position where you will be separated from Sabbathkeeping Christians unless you are converted. We are to see troublous times and to be brought into conflicts severe, such as you have not dreamed of. God wants His people to be one to meet the conflict in perfect union, for this is necessary for their strength and salvation. *1LtMs, Lt 1a, 1867, par. 9*

Brother McPherson, you need to be converted, and unless you are, you will fail of heaven. You possess an overbearing spirit, and a disposition to accumulate and this is so strong upon you that you overreach. If you can advantage yourself you will do so even at others' disadvantage, not excepting your brethren in Christ. You will take advantage of them if you can. You have done this and will continue to do it, unless you are thoroughly converted. Your overbearing spirit has been felt in the church. Where you dare to do it, you will place your iron heel and gratify your cruel spirit to grind down and crush who? who? idolaters? infidels? sinners?—No, but those whom God loves; those whom angels minister unto. You grieve and oppress one of these little ones. *1LtMs, Lt 1a, 1867, par.*

10

**Lt 2, 1867**

White, J. E.

Wright, Michigan

January 29, 1867

Previously unpublished.

Dear Son Edson:

I received your few lines written in the schoolroom, and was glad to hear from you. I see that censure does not deservedly rest so severely on you when you had no better example from those older in years and experience than yourself. It is not so very strange that you should do as you have done. Yet I should have felt so pleased, so gratified, to see in my boy a principle governing his actions in the line of eating which would not swerve even before the example of those of experience.*1LtMs, Lt 2, 1867, par. 1*

I have labored zealously in this place. Have spoken no less than fifteen times to large, attentive congregations of people. Your father seems much improved in mind, also in body. The two first articles of his in the Review I wrote, he dictated. He now writes himself. He manifests especial interest for you; prays for you every night and morning. In regard to his eating, he eats nothing between meals and his meals are now very simple.*1LtMs, Lt 2, 1867, par. 2*

I should love to see you and talk with you. We have made it our home at Brother Root's. They have kept us and our team for about six weeks. Next week we go to Greenville. Shall remain there perhaps the same length of time. We want to stop home expenses and I be relieved from care so that I can write. I have sent in to the printer matter for a 36-page tract. Shall get out a 64-page one while at Greenville.*1LtMs, Lt 2, 1867, par. 3*

Willie at first felt rather lonesome, but is getting more accustomed to going about and does not feel quite so bad.*1LtMs, Lt 2, 1867, par. 4*

Edson, write just how you get along as to means. Willie wants me to

ask you when you will be through school?*1LtMs, Lt 2, 1867, par. 5*

I shall expect, Edson, that your interest will be devoted to us next summer. We cannot hire help. We must have your help and you must put your heart and interest into the work and improve the place that it may not run down but increase in value. Sanford has bought the Baldwin place.*1LtMs, Lt 2, 1867, par. 6*

While I am laboring for the salvation of others I can but remember you and pray for you. I have written you letters dictated by the Spirit of God, and I beg of you do not disregard my efforts and do not turn aside your own convictions of right and duty. Pray God to show you yourself and then that you may know what you must be in order to be saved. Turn to the Lord with all your heart.*1LtMs, Lt 2, 1867, par. 7*

In much love to Lucretia and Anna and yourself.*1LtMs, Lt 2, 1867, par. 8*

Your mother.*1LtMs, Lt 2, 1867, par. 9*



**Lt 3, 1867**

Higley, Brother

Wright, Michigan

January 29, 1867

Previously unpublished.

Dear Brother Higley:

When Brother Loughborough came to this place he inquired of me if I had been shown anything in regard to Lapeer. I told him that I had, and related to him what had been shown me. He wished me to write the matter out and I will do so. *1LtMs, Lt 3, 1867, par. 1*

I was shown that the cause in Lapeer was in a very discouraging condition. *1LtMs, Lt 3, 1867, par. 2*

I was shown that you, Brother Higley, have been at fault, although you were ignorant of it. You have not the most pleasing, happy, winning temperament to gain the affection and confidence of God's people. You have been too severe. You have marked out a course which you thought the church should pursue, and if they have not come up to your measurement you have censured them, borne down upon them. This they cannot bear and will not submit to. You, I saw, had marked out your own course, taken it for granted that you were all right, when your management was questionable. You have stood back too much upon your dignity, have not come right down to your brethren. Come, let us reason together. Your brethren have not been permitted to have that voice in matters wherein they were particularly concerned and wherein they should have a voice. *1LtMs, Lt 3, 1867, par. 3*

You, my dear brother, have moved presumptuously in taking upon yourself so heavy burdens, embarrassing yourself and the brethren. *1LtMs, Lt 3, 1867, par. 4*

In the vision given previously in regard to you, I saw a lack in regard to your business matters, wherein you failed, and that the cause of

God was in danger of being reproached thereby. In the last vision given, I was shown that you make calculations, laying you under obligations which you fail to meet, and this causes you to be looked upon suspiciously and your faith is brought into disrepute. Dear brother, here is where the warning applies, which was given some years since. I saw that you had brought perplexity and cares upon yourself, and have made sacrifices which were uncalled for, to accomplish an object you had in view, when, had you taken the course the elder of every church should take and which every brother in Christ should pursue with such an enterprise before him, you would have had others to share your burdens and these burdens need not necessarily have been half as heavy. *1LtMs, Lt 3, 1867, par. 5*

Such an enterprise as has been entered into in Lapeer was laid out and carried through too largely for the condition of the people. Brother Higley should have consulted with ministers and men of experience before making the calculations he has done. Here has been his failure. His zeal has carried him beyond wisdom and beyond what the real wants of the people required. The brethren have felt exceedingly tried as they have seen their judgment set aside, and a burden forced upon them which they did not heartily engage in, because they could not see the way to meet such heavy expenses. The house of worship is none too good to worship God in, were the brethren able to carry through such heavy burdens unembarrassed. *1LtMs, Lt 3, 1867, par. 6*

The brethren have not felt right toward Brother Higley. They have felt annoyed, and as though they were abused. Brother Higley had no such design. He considered he had a zeal for the Lord in doing as he has done in building the meetinghouse, but his calculations were not wise. His brethren have felt and talked too strongly, and the union which should exist with brethren has been lacking. The enemies of our faith see this lack of love, of union, and strengthen themselves against the truth. Brother Higley has designed to do the will of God and has not been aware that some of self was mixed with his efforts. *1LtMs, Lt 3, 1867, par. 7*

Deep humility is required on the part of all. A worldly spirit has taken possession of the people of God. Seek for true humility before God,

love as brethren, be pitiful, be courteous. *1LtMs, Lt 3, 1867, par. 8*

Satan has been determined to put out the light of truth in Lapeer. God wants His people there to rally around the standard and disentangle themselves from the spirit of the world and act like men waiting for our Lord. All hard speeches should cease and brother should strive to get near to brother. Selfish interests and opinions should die, and all manifest zeal in repenting of errors, wrong, lukewarmness, and indifference, and seek for true holiness and godliness. Brother Higley should get close to his brethren and his brethren close to him, and like true yoke-fellows seek Christ's glory. *1LtMs, Lt 3, 1867, par. 9*

**Lt 4, 1867**

White, J. E.

Greenville, Michigan

February 13, 1867

Previously unpublished.

Dear Son Edson:

I have received your second letter today. I answered your first. I would say in regard to your second letter: If you can go through your course at Albion without requiring any more means of us, do so. But you have had already plenty to carry you through, had you economized that which you had. Your squandering means must now come to an end. *1LtMs, Lt 4, 1867, par. 1*

I trusted in your faithful promises and consented to furnish means for you to get a start in education at Albion, but you have acted in many things without my advice. You joined the Good Templars without asking my advice or the advice of any one at Battle Creek. You must have known I should not have sanctioned this, for it is one step in separating yourself from our faith. You knew, or ought to know, that Sabbathkeepers keep separate from all these bodies and parties. All these secret societies are the work of Satan. They tend not to godliness. *1LtMs, Lt 4, 1867, par. 2*

I have more anxiety that you should become an humble Christian than to attain to an exalted position in this world. I am anxious for you to develop a character worthy of the better life. It is but a small matter to qualify yourself to live in this little short life. It is the life to come, the endless life, which should engage your highest ambition. And can it be that this little short, suffering life is of so much moment with you that it eclipses all the value of the immortal life promised on condition of faithful obedience? Will you, Edson, give yourself to God without reserve? Will you seek to develop a good Christian character? Separate from the Good Templars, for it will only be a source of temptation to you just as long as you are there among them. Let your name be inscribed in the Lamb's Book of Life

as one of His faithful, devoted soldiers, and it is all I ask. For this I pray daily. Will you, Edson, will you turn to your Redeemer with full purpose of heart?*1LtMs, Lt 4, 1867, par. 3*

Again I say, I give my consent for you to pursue your studies. Can you do it without requiring more means? Means is not the greatest reason I request you to do this, but for your own good. You have shown that you do not value means and do not realize its worth. Now you must begin to do so, and learn a lesson you are yet a stranger to, to economize, to learn that a penny saved is as good as a penny earned. Save the littles; be particular in the littles.*1LtMs, Lt 4, 1867, par. 4*

May God help you to see and feel your critical condition out of Christ, is my earnest prayer. Come to Him, Edson, that you may have peace and rest.*1LtMs, Lt 4, 1867, par. 5*

Your Mother.*1LtMs, Lt 4, 1867, par. 6*

**Lt 5, 1867**

Belden, Stephen and Sarah

Davenport, Iowa

September 24, 1867

Portions of this letter are published in *11MR 106*.

Dear Stephen and Sarah [Belden]:

In the cars on our way to Pilot Grove Convocation meeting.*1LtMs, Lt 5, 1867, par. 1*

Our Convocation meeting at Wisconsin has just closed. It was the best series of meetings we ever attended. Meetings commenced Wednesday morning, and closed Sunday evening. There were six ministers present. James was free and clear all through the meeting. He labored as earnestly and as acceptably as at any period of his life. Johnstown is a beautiful place. The large tent was erected and around it twelve small tents were erected by families from their several churches, who were taking care of themselves. There were four hundred people present, all Sabbathkeepers, during the entire four days' meetings.*1LtMs, Lt 5, 1867, par. 2*

My health failed me two months since. I have labored earnestly without rest since last December. I attended two Grove meetings, speaking to an interested audience of people. In the last of these meetings the wind blew in the pine and oak trees, making it very difficult for the speaker. My turn came upon the afternoon of first day when the wind was blowing so strong it was almost impossible to make the voice heard by all the people assembled. I spoke one hour and a half, clear and loud; every word was heard distinctly. Outsiders said there could not be found one man in a thousand that could be heard as distinctly as I was heard. I think the effort was too much. That week I began to fail. (It is the turn of life with me.) I was attacked with palpitation and fainting. Could not stand five minutes upon my feet.*1LtMs, Lt 5, 1867, par. 3*

James attended one appointment without me and came back much

wearied and said the people were so thoroughly disappointed it was the last time he would go without me. People came from every direction to hear the woman talk, and our Sabbathkeeping people said if I had known how much they were disappointed I would have come if I had been brought upon a bed.*1LtMs, Lt 5, 1867, par. 4*

The appointment in Greenville I was enabled to attend and to labor as usual, although very feeble. This proved too much. I fainted Monday; could not sit or stand but a few moments at a time. James declared he would not go again without me. The people in Green Bush were so disappointed. He gave out appointments for Orange, thirty miles from our home, and for Green Bush, forty miles from Orange, because of their previous disappointment.*1LtMs, Lt 5, 1867, par. 5*

As I lay upon the lounge, my face as colorless as the pillow beneath my head, I called to mind former days and former faith and decided to try the experiment to go twelve miles and risk the consequences. (The cars joggle.) I could but die. A great work was to be done; but a short time in which to do it. God would help me if I did all He required on my part. Thursday about five o'clock we started, designing to go twelve miles that night, tarry over night, and go twenty miles the next day. I was placed in the carriage upon my knees and thus rode ten miles. I could not sleep much that night, but decided to trust in God and go on the next day to meet the Orange appointment. I rode most of the way in a fainting condition, but the journey made me no worse.*1LtMs, Lt 5, 1867, par. 6*

I spoke to the people three times with great freedom. Sunday we had lawyers, judges, doctors, and ministers to hear. Good was accomplished at this meeting and I was glad I had ventured. Monday we rode on to Green Bush, forty miles, accompanied by Brother Amadon. Held one meeting in a grove. Spoke to about eighty people assembled. Among them were a judge, spiritual mediums, doctors, ministers, and lawyers. It was the best meeting I think I ever attended under such circumstances. I was perfectly free, though feeble in health. The most wicked opposers were cut to the heart and wept like children.*1LtMs, Lt 5, 1867, par. 7*

Thursday we rode twenty miles to Ithaca and had interesting

meetings in that place. From two to three hundred came to hear and seemed to hear as for their lives. After our meetings closed, we rode twenty miles back to Green Bush. I was sick all night, yet was able to make the journey next day by riding on a bed in the bottom of the wagon. We filled appointments in Wright, Monterey, Battle Creek, and the convocation meeting to Johnstown Center. I spoke to the people three times with freedom, although I was suffering with inflamed throat and lungs. Sunday I was decidedly sick, vomiting all the forenoon. My lungs were congested. Fomented them. Evening after the Sabbath, through neglect no wet head cap was put on my head, and the congestion was removed to my brain. *1LtMs, Lt 5, 1867, par. 8*

The people expected me to speak Sunday afternoon. Twelve hundred were assembled to hear. What could I do? I had not sat up an hour all day, lost all my breakfast, could only eat a cracker or two for dinner. I could not see straight, my head was whirling, the sound of the voice seemed to play upon my brain and come out of my ears. The promise had been given the people that I should speak, and I meant to try if I broke down in the attempt. I made my way to the tent, tremblingly took my seat in the stand and said to the ministers, If you will sustain me with your prayers I will move forward, relying upon God to sustain me. I stood up before that large crowd with trembling but, thank God, I was blessed. My headache disappeared and I spoke to the crowd one hour with freedom. I could not have done this of myself. Not one scornful look, not a jeer or sneer was seen in the congregation. All was attention and interest. *1LtMs, Lt 5, 1867, par. 9*

James has spoken to all these with clearness and power. God has blessed the word spoken. Our testimony is received by all believers and we have, through the help of God, seen much good accomplished at these four days [of] meetings. We are now on our way to attend the meeting at Pilot Grove. We expect larger crowds than in Wisconsin. My health has steadily improved since my effort Sunday afternoon. Last night we rode on cars until two o'clock at night, then what little time remained [we] tarried at [a] hotel. Found good lodgings, paying one dollar each for fare. Seven in all in our company. Brother and Sister Maynard, wealthy farmers, accompanied us to wait on me and James in our feeble



condition. *1LtMs, Lt 5, 1867, par. 10*

**Lt 6, 1867**

Lay, Brother and Sister

Greenville, Michigan

May 6, 1867

Portions of this letter are published in *5MR 388-389*.

Dear Brother and Sister Lay:

For several days my mind has been exercised to write you, but I have been so utterly prostrated by exercise of body and mind that I could not bring myself to the task of writing. *1LtMs, Lt 6, 1867, par. 1*

As I was relating things which I had seen in regard to different ones at Battle Creek, your case came so vividly before me that I could not at that time, neither have I been able since, to force it from my mind. *1LtMs, Lt 6, 1867, par. 2*

In the vision given me at Rochester, I was shown that God in His providence has been especially leading Brother Lay to obtain an experience that would be beneficial to himself and to the cause of God. I was shown that Sister Lay has suffered much with disease and infirmity both of body and mind. Yet if she would pursue a right course she would greatly improve her condition of health physically and mentally, that she need not be in the depressed state that she has been in for some time. Her imagination was diseased and she thought herself in a worse condition of health than she was in, in reality. *1LtMs, Lt 6, 1867, par. 3*

Habit is very strong upon Sister Lay. She has believed herself in a very critical condition when she was simply mistaken. The mind and imagination was diseased. The power of the will would have carried her above very many ailments which were slight, at which the mind became alarmed, and yielded to symptoms. She need not have been in the inactive state that she was in the length of time she thus remained had she, regardless of symptoms and her fears, said with courage, I will be of use in the world. I will be free from disease. But she yielded to weariness. When she exercised a little, a dread was

continually before her mind that she would be worse, that it was impossible for her to do this or that, when at the same time the doing of the very thing she thought she could not do but at the risk of life would have been of great advantage to her, and would have improved her health instead of injuring it. *1LtMs, Lt 6, 1867, par. 4*

All through your life, Sister Lay, you have had, to a greater or less degree, a diseased imagination. God designed your affliction for your good, that it should remove from you many things detrimental to you, and which had proved a leaden weight to your husband. You have not realized your condition, or the effect both your physical and mental infirmities have had upon your husband. They have made him a weak man, in every sense of the word, when he might have been strong. He has suffered in mind intensely, when it all might have been saved had you viewed things calmly, rationally, and as a Christian wife should. *1LtMs, Lt 6, 1867, par. 5*

There has been, dear sister, a failure with you for years which you have not realized—a set will of your own which has never been subdued. You consider your judgment inferior to none. Therefore, when you get your mind running in a wrong channel you cannot be advised or corrected by your husband. In short, you are headstrong and will not yield to reason and view things calmly, rationally. You are naturally of a jealous turn of mind, and unless the grace of God is especially abiding upon you, you yield to your own spirit and do not control your own will, way, and words. And O, how bitter, how hard at such times is the life of your husband! He has often coveted death, and has frequently been driven almost to insanity, and yet you did not, would not, realize his sufferings, but only kept before yourself a picture of your supposed wrongs when there has been scarcely the slightest thing for you to build such feelings upon. It has been a diseased imagination which has done all this mischief. *1LtMs, Lt 6, 1867, par. 6*

You have not understood and appreciated your husband. While he has been thoroughly kind to you, you have distrusted him and nursed suspicious feelings toward him that he slighted you or did not value you as he should, when he has really estimated your capabilities higher than they can bear the test. Dear Sister Lay, you can be, I saw, a great benefit to your husband. Stand by his side,

help him bear his burden instead of laying your whole weight upon him and being a burden yourself. It is the Spirit of God you want. You have no occasion for jealousy of the slightest order in regard to your companion. He loves you and has ever given you the first place in his heart, next to his Maker, and frequently he has swerved from his duty to his God to meet you and gratify your wishes to save himself worse trials, when he should have stood up in the fear of God and risked the consequences. Your spirit has been strong and he has felt that he could not stand against it. *1LtMs, Lt 6, 1867, par.*

7

Brother Lay has erred in times back. He—as well as yourself—has been a lover of hospitality and has enjoyed the company of his brethren at his table when it was an injury to you, a tax to your physical energies. He has been of an extremely sensitive nature, and it has led him to take special pains to make all at home at his house, because he has experienced too frequently the chilling atmosphere which pervades the homes of some. But he sinned ignorantly. Sister Lay, your husband, as a physician, has had to cultivate social qualities of mind, a cheerfulness in the presence of others, a courtesy to all, when a heavy ache has been in his heart all the time, and he has been studying, What can I say? What can I do to help Julia? You have not understood your husband. The experience you have had at Dansville has greatly helped you to appreciate his worth, and yet, dear sister, you must view things from a higher, more elevated standpoint. *1LtMs, Lt 6, 1867, par. 8*

God has laid upon him responsibilities which you do not have to bear. Give him all that respect and reverence due your husband and fear not that you will not have his love, his affections. You can pursue a course to chill the most earnest love, the most devoted affections. Would you lean upon the strong affections of your husband and be happy in his love, never harbor a thought or breathe a breath, a word of distrust in regard to his love for you. Never let jealousy live in your heart or abide there one moment. He deserves no such suspicion. Consider your godly husband above the slightest suspicion. *1LtMs, Lt 6, 1867, par. 9*

I was shown that while at Dansville you both learned much, but heaven designed to accomplish a still greater work for you both if

you would walk in the way that God could work for you. Dr. Lay saw errors in the chief physician at Dansville in regard to the course he pursued toward Mrs. Jackson, which he would never be influenced to imitate. He abhors all such fondness and familiarity as this man exhibited towards females. Yet I was shown that God would not have him remain a much longer time at Dansville, for he would be in danger of receiving some things or viewing some things in the same light, or much in the same light, as Dr. Jackson viewed them, which would hinder his influence in the position God would have him fill. *1LtMs, Lt 6, 1867, par. 10*

**Lt 7, 1867**

Testimony to Mt. Pleasant Church

Refiled as *Ms 2, 1869*.

**Lt 8, 1867**

Aldrich, Brother

Greenbush, Michigan

August 20, 1867

Portions of this letter are published in *5MR 389*. See also *1T 553-568*.

Dear Brother Aldrich:

Brother Amadon informed me that you desired him to converse with me in regard to the Health Institute. I hardly know what to write; there is much I might say, but have not time, in regard to what has been shown me. In addition to what has already been written of what was shown me, I wish I were better prepared to write. I am not well, have been poorly for a few weeks; will do the best I can. In regard to the health reform, may the Lord assist me to write plainly upon paper that which I have spoken to Brother Amadon. The health reform is a great enterprise and is a part of the truth [as] closely connected with present truth as the arm is connected with the body. And all who are earnestly engaged in it should realize that they are connected with a most solemn work. The great Apostle Paul, inspired of God, has placed this subject on the right basis. Please read carefully and prayerfully *1 Corinthians 9:24-27*. *1LtMs, Lt 8, 1867, par. 1*

In no case should those engaged in this enterprise pattern after the [Dansville] Health Reform Institute. Yet there would be danger of following in this track and losing sight of the exalted character of the work. I was shown that if those connected in this enterprise should descend from the pure, exalted principles of truth to imitate the theories and practices of those engaged in other institutions, where invalids are treated merely for disease, not working from a high religious standpoint, God's special blessing will not, cannot, rest upon us any more than upon them. The Health Reform Institute is to be one of the efficacies to prepare a people to be perfect before God, to have physical and mental clearness, and strength to appreciate the elevated truths of God's Word, and be brought into a

position where with clear and sanctified judgment they will be able to discern the imperfections upon their moral character and reform so as to have friendship with God. "Without me ye can do nothing." *John 15:5.1LtMs, Lt 8, 1867, par. 2*

If the truth is placed at all in the background, and there is a departing from its holy principles, that which God has given us in the Old and New Testament Scriptures, we separate from God. He cannot minister to unrighteousness. If the standard of truth and holiness is lowered, then is the design of God turned aside and the managers walk in the sparks of their own kindling. I was shown that the Health Reform Institute needs ever to move cautiously, to walk softly before God, rendering to God all reverence and honor. There are some who would be in favor of moving too fast. [I was shown] that all should wait the leading of Providence and not get in ahead of God's Providence, making plans and seeking to execute them in their own human power; that a large work would be done, but could not be accomplished in a short time, for it is not an easy matter to find chosen men whom God could approve, who will keep the way of the Lord to do justice and judgment, to work together harmoniously, zealously, disinterestedly for the benefit of suffering mortals. Those who do this are missionaries in the highest sense. The object is to be kept prominent, always the Lord first and His righteousness, the perfection, the holiness to be attained through the channel of vital truth. And this high state of perfection could not be attained while wrong habits were bringing disease upon bodies and minds, neither could the object be attained through the body alone being treated for disease and working from the worldly standpoint. Satan has his agents and he will use them to make suggestions and to lead the mind in false ways. While our institutions will in their patrons have the worldly wise men to present better methods and ways, hear them respectfully, but seek your counsels of God, and ever lay out all your plans before those who love God and keep His commandments, because the secret of the Lord is with them who fear Him. *1LtMs, Lt 8, 1867, par. 3*

God will raise up men qualified to engage in the work, not to be merely physicians of the body but of the sin sick soul, who will be spiritual fathers to engage in this important, solemn work, enlightening the Christian world what they can do through Christ, in



practicing temperance in all things, in running the Christian race successfully, that they may obtain the crown of life awarded to the overcomer. *1LtMs, Lt 8, 1867, par. 4*

I was shown that the ideas present of some, in regard to pleasure and work, were not wholly correct. The very amusements they recommended hindered the recovery of many where one might receive benefit. Physical labor was condemned which proved a great injury to very many, while the amusements such as playing cards, chess, and checkers, were recommended. This was not wise, for all these plays excite and weary the mind that should not be thus excited and taxed. Light employment and physical labor for usefulness, would occupy the time and be decidedly beneficial for the invalid in the recovery of health. Take away all labor and there is a restlessness, a discontent, looking to themselves, useless in the world, imagining their condition far worse than it really is, and the result tends to imbecility. *1LtMs, Lt 8, 1867, par. 5*

For years I have had instruction that the sick should not be taught that all exertion or labor must be suspended if they would realize health, for in doing this the will becomes dormant, the blood in the veins becomes sluggish, and there is a tendency of imagining their case very much worse than it is. Indolence will be most sure to produce the most unhappy results. Checkers, cards, or dancing, or any plays of this description, will not, cannot, take the place of well regulated and judicious employment, giving the invalids to realize that they are not useless in the world and must live only to amuse themselves, but are of some benefit. *1LtMs, Lt 8, 1867, par. 6*

The theory that because persons have overworked, abused the physical and mental powers, that now in order to recover both must be idle, is a great mistake in very many cases. The change is too great and the effect injurious upon the invalid, even to loss of life. In a very few individuals the suspension of all labor for a short period of time, and the entire rest of the system for a short time, is necessary; but the cases are few. The change would be so great that with laying aside the active labor entirely, the will power goes with the labor, and such are mere machines. The imagination is diseased to a high degree, and controlling the invalids [brings] great annoyance and suffering of those who are any way connected with

them. *1LtMs, Lt 8, 1867, par. 7*

Inactivity to such is the greatest curse that can come upon them. Inactivity keeps the powers so dormant that it is impossible for them to resist the languor which they must resist in order to recover from physical and mental debility. And yet another point, some physicians are wide of the mark. In all these [matters] Sabbathkeeping health reformers should avoid making the same blunders. We must be guarded not to copy the errors of others. *1LtMs, Lt 8, 1867, par. 8*

In regard to a religious experience, religious excitement, etc., Dr. [Jackson] presents dancing and playing cards a class of amusements as healthful, but presents religion as deleterious and dangerous to health. Religion is not detrimental to the health of the body or of the mind. The exaltation of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are brought into the daily life the more sure will be the recovery of the believing invalid. This has been presented in such a manner that the invalids would be led through this instruction to think their recovery depended upon their having as few thoughts of God and heaven as possible, and to be strangers to experimental religion and vital godliness. This theory is not correct. There are ill-balanced minds that imagine themselves very religious and impose upon themselves rigorous fasting, which God has nothing to do with, and this is the reason that they are not sustained. They have a pharisaical righteousness which springs not from Christ, but has foundations in themselves alone. They are trusting to their own good works for salvation. They are thinking they are buying heaven by their own meritorious acts instead of relying, as every sinner should, alone upon the blood of a crucified, risen Saviour. *1LtMs, Lt 8, 1867, par. 9*

Christ's righteousness is true godliness today and forever will be health to the body and strength to the soul. The more God is interwoven with our thoughts or business, or our actions, the more firm will be the health. Let invalids do something instead of occupying their minds with a simple play which lowers them in their own estimation and leads them to think their life useless. Keep the

powers of the will awake, for the will aroused and rightly directed is a mighty soother of the nerves. Invalids are far happier with employment and their recovery more easily effected. I was instructed while in Rochester, New York, that the greatest evils that had ever come upon my husband and others were the instructions they received in regard to doing nothing, but remaining inactive. They were terrorized that if they should have physical exercise, it would be their ruin. Some thought it dangerous to exercise. The imagination of both were diseased and their inactivity resulted in the thought and feeling that it would be dangerous to health and life to exert themselves, especially if in doing so they became weary. The machinery was put so seldom in motion that when they did exercise themselves, joints and muscles were not pliable, elasticity was gone, and every move required great effort and, of course, occasioned great weariness. Yet this very weariness would have proved a blessing, had they, irrespective of feeling or of unhappy symptoms, braved the matter through and resisted the disposition to follow their inclinations of inactivity. *1LtMs, Lt 8, 1867, par. 10*

Sister Lay, some invalids have a diseased imagination, and a life of inactivity is the greatest possible injury to such. They are constantly brooding over themselves. It would be far better for invalids to feel some responsibilities resting upon them to awaken or call into life their dormant energies. I saw that the broken-up state of their family was ruinous to the education and training of their dear children. Children, for their own good, should learn to bear their responsibility in household labor and feel that some burdens in life rested upon them. Then there will not be so many broken-down mothers. The mother engaged in the education and training of her children is doing the very work which God has assigned her. *1LtMs, Lt 8, 1867, par. 11*

The sick should shun intemperance in labor, but above all shun a life of inactivity. When the Lord gave me the vision at Rochester, I saw that it would be far better for mother, father, and children to form a family by themselves, the children each doing a part, bearing a share in the family labor, and thus obtaining a valuable education which could not be obtained in any other way. I saw that the life at Dansville or any other place, surrounded with helpers and being waited upon, was the greatest possible injury to mother and

children. Reading for mother or children should not be indulged in to any great extent. The mother has a diseased imagination which she has brought on by reading fictitious, highly wrought tales. In her imaginations she aspires to that [which] she cannot attain. Her imagination is unhealthy and morbid and therefore will never be realized. *1LtMs, Lt 8, 1867, par. 12*

Jesus speaks to Sister Lay to find rest in Him, to be meek and lowly of heart, and let her imagination receive a healthy tone by dwelling upon heavenly things, and earnestly seeking to bring up her little flock in the nurture and admonition of the Lord; [to] help her husband and never depress and hinder him by making him feel that she is the object for all his attention, care, and sympathy. If she rids herself of this view of matters and realizes that God has other burdens for her husband to bear, and that she must help him to do the work assigned him, never murmur, never complain, never censure, but feel that it is her privilege to rejoice in the Lord, to be thankful, to be humble, then will she realize such blessings, such peace, such happiness as she has not experienced for years and which come only upon the hopeful, believing, trusting Christian. *1LtMs, Lt 8, 1867, par. 13*

God has especially blessed Sister Lay, and she has a reason for constant gratitude that she has a treasure, a valuable treasure, in her children. How carefully should she watch lest their minds become poisoned by evil seed being sown in their young hearts. They cannot live as God would have them, surrounded with influences such as were in Dansville. You should withdraw them from a promiscuous company, where they see and hear that which will prove an injury to them while they live. *1LtMs, Lt 8, 1867, par. 14*

I must speak. I have felt disappointed in the way the Health Reform Institute has been conducted. In regard to some classes of amusements, I could not harmonize them with that light which has been given me. In regard to exercise and moderate, useful labor being dangerous, I could not harmonize this with the light given me for years back in regard to invalids, that they should in the name of God arise and resist disease. In regard to Christian experience and religious devotion and spiritual exaltations, I could not harmonize the tone of the institution at [Dansville] with what I know to be in

accordance with the will of God upon this point.<sup>1</sup>*LtMs, Lt 8, 1867, par. 15*

In regard to the large calculations for building at the present time, you are moving faster than God directs. When God raises up men capable of engaging in a large business, as you are preparing to do, then it is time to begin to branch out; but now you have all that you can well do with the present help in that institution, if invalids have all the attention they require. Dr. Lay is not qualified to carry on so large a business as you are laying out for him. His health will not admit of it, and he is not qualified to sustain and manage large interests with increase of burdens.<sup>1</sup>*LtMs, Lt 8, 1867, par. 16*

If his wife possessed physical and mental health he would be better prepared to bear the burdens already resting upon him. Sister Lay sways a powerful influence over her husband, and when under the influence of the Spirit of God she can help him; when she is not, she can be as heavy a weight as mortal man ever bore up under. With these burdens upon Dr. Lay I feel compelled to say, You should know what you are about. You should not suffer Dr. Lay to urge you, Dr. Byington, or any other doctor under the sun, to move in the dark. There is too much backwater now to make any very extensive moves. Dr. Lay has well done to move out in this great work, but he can bear no heavier burdens. In his desire to see the work grow he may urge matters faster than can be well carried forward with the best results to the glory of God.<sup>1</sup>*LtMs, Lt 8, 1867, par. 17*

In love to all.<sup>1</sup>*LtMs, Lt 8, 1867, par. 18*

**Lt 9, 1867**

White, W. C.

Johnstown, Wisconsin

September 19, 1867

Previously unpublished.

Dear Son Willie:

Here we are at the place of meeting. Our tarrying place is in a large, pleasant, convenient house. A few rods from the house a large tent is erected; around this are twelve small tents put up by brethren who will take care of themselves through the meeting. *1LtMs, Lt 9, 1867, par. 1*

At Battle Creek we heard many inquire, Where is Willie White? Is he not coming? They were disappointed in not seeing you. *1LtMs, Lt 9, 1867, par. 2*

Friday morn

Meeting was held in the tent all day. Yesterday your father spoke twice. I spoke three times, short each time. Our meeting in the evening was excellent. The Spirit of God rested upon nearly all present. Your father seems real smart, cheerful, and free. The people here in Wisconsin and Iowa are anxious we should remain several weeks. We may do so. *1LtMs, Lt 9, 1867, par. 3*

We hope, dear Willie, you will not forget to watch and pray. Remember you are one of Christ's soldiers. Be faithful. Seek to please your kind heavenly Father. Speak and act at all times in such a manner that your conscience will not condemn you. Be cheerful, but be guarded in regard to relating stories which will create a laugh; let sobriety be cherished. *1LtMs, Lt 9, 1867, par. 4*

In regard to the fair, do not you go, my Willie. It will be no benefit to you. I would advise Betsey, George, and the younger children not to go. Be content to remain away. It is best to keep from temptation as

much as possible. Is it appropriate to pray, "Lead us not into temptation" [*Matthew 6:13*], and then with eyes wide open walk right into temptation?*1LtMs, Lt 9, 1867, par. 5*

Brother and Sister Maynard are enjoying very good health. They also enjoy the meetings. I think there were three hundred present last evening.*1LtMs, Lt 9, 1867, par. 6*

Willie, set out all the strawberry sets that are strong on our place and get some of the best kinds from Brother King. Don't get any chileans. Don't move the downing, the old plants, only the sets, for we wish to get all the berries from them we can.*1LtMs, Lt 9, 1867, par. 7*

Willie, bathe every week, twice a week if you can. You can go down to the house, build a fire in the kitchen stove, and bathe. Rub yourself dry.*1LtMs, Lt 9, 1867, par. 8*

Dear children, Willie, George, and Sarah, I am glad you are praying children. This is good. God will listen to your sincere prayers although your words may be few and broken. It is the heart God looks at. Love God, keep His commandments, and angels of God will guard you, will be around about you.*1LtMs, Lt 9, 1867, par. 9*

Don't trouble grandmother. Seek to please her. May the Lord bless you all is my prayer. Betsey, you must be of good courage. Trust in the Lord. Pray, believe, be thankful. In haste and love to you all.*1LtMs, Lt 9, 1867, par. 10*

(Signed) Ellen G. White.

P.S. I have written to Brother King to send or bring you strawberries.*1LtMs, Lt 9, 1867, par. 11*

(Signed) James White.

**Lt 10, 1867**

Sanborn, Brother and Sister

Mt. Pleasant, Iowa

October 4, 1867

This letter is published in entirety in *1T 707-710*.

Dear Brother and Sister Sanborn:

I have a few words which I feel it to be my duty to write to you. While you were giving me the fomentation and speaking in regard to Brother Wood, some things came to my mind that I had been shown in regard to his case and yours. I merely made a suggestion to you that probably it was the wrong course pursued by Brother Wood which had caused these brethren to stumble. This I am now confident was the case. *1LtMs, Lt 10, 1867, par. 1*

While speaking in meeting Sunday afternoon I could scarcely refrain from calling your names and relating some things I had been shown. I was shown, Brother Sanborn, that you do not occupy the position in your family that God would have you. Sister Sanborn possesses a strong will, which has never been subdued as God requires. God used you, Brother Sanborn, when you first engaged in the work of teaching the truth to others. When you were little in your own eyes, God used you as His instrument, but I saw that for some time in the past you have been growing weaker and weaker. Your labors have not been as wisely directed as formerly. Your moves have not borne the certain mark of the impress of God. *1LtMs, Lt 10, 1867, par. 2*

Your wife has been a good manager in temporal matters, and in your absence has borne burdens which were too heavy for her to bear. This has excited your sympathy for her, and you have placed too high an estimate upon her qualifications because of her capabilities in managing matters during your absence. I saw that Satan was watching for an opportunity to take advantage of the confidence you had in your wife, also the confidence she had in her own capabilities, to destroy you both. *1LtMs, Lt 10, 1867, par. 3*



Your wife has thought that God had instructed her in a special sense. You and she have believed and acted accordingly. This impression and discernment she has thought she possessed in a special sense is a deception of the enemy. She is quick to see, quick to understand and anticipate. Satan has taken advantage of these traits of character, and you have both been lifted up and both been led astray. The Lord has not especially instructed Sister Sanborn, yet you have been a bound man for quite a length of time, and you will both finally make shipwreck of faith unless there is an entire change. *1LtMs, Lt 10, 1867, par. 4*

You have thrown off your responsibility as God's steward, yet you are not excused. You have been stumbling in darkness and you will never be strengthened, stablished, and settled until you allow your wife to occupy the position a wife should, and act for yourself in the fear of God as head of your own family. *1LtMs, Lt 10, 1867, par. 5*

In the case of Lardener Bostwich, you committed a great error, and God's cause was wounded through your wrong course of action. You greatly erred in moving forth without consulting your brethren and moving in unison with their judgment. You trusted to the judgment of your wife. You believed, and in a degree followed, her light and it has caused you to make many mismoves and has had an influence to unsettle you and cause your brethren to lose confidence in your judgment. You were shown me as a man without an anchor. When God especially calls your wife to engage in the work of teaching the truth, then should you consult with her and confide in the instructions God may give you both as possessing an equal interest in the work, having equal qualifications to act a prominent part in the most solemn work of saving souls. But the great work which your wife at present has to perform is closely to watch herself. The work of watching others has not been assigned you. *1LtMs, Lt 10, 1867, par. 6*

**Lt 11, 1867**

White, W. C.

Battle Creek, Michigan

October 22, 1867

Portions of this letter are published in *3MR 123-124*.

Dear Willie:

We have seen the work of God in Battle Creek after a marvelous manner. Brother Hunt's children have sought the Lord and have been baptized. Dr. Lay's children have also given their hearts to God and all have been baptized but Minnie. Nellie Mead has been baptized, also George Wilson's little girl. The youngest Hearn's girl has gone forward in baptism. Marcus Ashley was baptized, [and] Oliver Pratt and Mary More, whom you do not know.<sup>1</sup>*LtMs, Lt 11, 1867, par. 1*

Dear Willie, watch and pray lest ye enter into temptation. Have set seasons for prayer. Guard yourself. He that controlleth his own spirit is greater than he that taketh a city. Jesus will help you, Willie; He will bless you. It is important for you to think before you speak and act. Do nothing which you will regret afterwards.<sup>1</sup>*LtMs, Lt 11, 1867, par. 2*

Your father sends you a very nice Bible. I hope it will please you, my dear boy. We want to love the Lord more and more earnestly. We wish you to pray for His Holy Spirit to guide you. You have not strength to keep yourself; you must trust in God, and pray to Him alone all by yourself. Think what you desire most, and then ask your kind heavenly Father for the very things you need, and He will grant you the desire of your heart. He is more willing to give the Holy Spirit to them that ask Him than earthly parents to give good gifts to their children. Be true, be frank, be honest, be patient, forbearing. This was the character of your divine Lord.<sup>1</sup>*LtMs, Lt 11, 1867, par.*

3

I would say to Betsey, Willie, Johnny, George, and dear Sarah,

Marian, and Marilla, we love you, children, because you have ever been ready to cheerfully wait on us and have done everything you could to please us. But we are now anxious [that] you should manifest fruits of earnest, sincere love and devotion to your dear Redeemer, who gave His life to save you, thus giving you proof that His love was greater than the love of father, mother, sister, brother, or friend. When you have such positive tokens of such deep and unselfish love will there not be awakened in your heart gratitude and love for Jesus? Will you not delight to dwell upon His charms and study His life? And will you not seek to imitate this unerring, sinless Pattern?*1LtMs, Lt 11, 1867, par. 4*

We want you to love secret prayer. Just as long as you watch and pray you will retain the victory, but when you love diversion and play better than you love to read the precious Word of God and better than you love the hour of prayer, you manifest that your love for holy things is small. If we overcome our wrong and sinful habits, we must work. Make strong efforts, for Satan will do all in his power to overcome every one who is seeking to love and serve Jesus.*1LtMs, Lt 11, 1867, par. 5*

As you enter the school of Christ you have lessons to learn. You are scholars. You must discipline yourselves. Be not easily disheartened or discouraged. Be valiant soldiers of the cross. Learn to endure hardness, and be not easily offended. Be not easily provoked or annoyed with little trials. When you have little difficulties to bear which seem hard, think of Jesus the dear Saviour, how He suffered and endured to save sinful mortals.*1LtMs, Lt 11, 1867, par. 6*

Much love, dear friends, and my dear boy Willie.*1LtMs, Lt 11, 1867, par. 7*

Your Mother.*1LtMs, Lt 11, 1867, par. 8*

Direct a letter to me at Topsham, Maine.*1LtMs, Lt 11, 1867, par. 9*

**Lt 12, 1867**

White, W. C.

Topsham, Maine

October 31, 1867

Portions of this letter are published in *3MR 125-126*.

Dear Son Willie:

Here I am in the room where your dear brother Henry died. This calls to my mind scenes of peculiar interest and also of trial to me. I have looked into the room where he was first taken sick. Everything connected with his illness and death is revived so distinctly. *1LtMs, Lt 12, 1867, par. 1*

We found this dear family as well as usual. Beckie has a noble, handsome boy. He looks very much as you did in your babyhood. The old house has been repaired and looks new again. It is painted white and the roof is raised high enough to make a large garret. They have enlarged their bedrooms, making two into one. *1LtMs, Lt 12, 1867, par. 2*

Our last meeting resulted well. We found much hard labor to perform, but at the last obtained the victory. Between thirty and forty came forward for prayers. They were those of middle age, youth and children. Lucy Edson came forward, also Lilly Abbey, and were baptized. There seems to be a good work in every place as the result of our labors. Our last meeting, held at Roosevelt commenced at two, and held until eight. Your father and myself had the greatest part of the labor to perform. We labored exceedingly hard. My lungs became so sensitive, it cost me great pain to speak at all. We had fifteen meetings at Battle Creek, besides speaking twice at the Institute; and without any time for rest we commenced labors at Roosevelt and labored with all our energies, with the best results. Meeting held from early morn Monday until eight o'clock at night. *1LtMs, Lt 12, 1867, par. 3*

The next morning we rode twenty-one miles to Syracuse through

the rain and just got on board the cars and that was all. At Albany had to get out of the cars while it was raining a shower and get into the sleeping car by traveling some rods in the splash. As I lay down in the sleeping car, I thought it was so hard we should not sleep but we slept as well as if the bed had been down. In the morning, which was Wednesday, we found ourselves in Boston. We went across the city in a hack to the eastern depot and took the cars for Portland. Came all safe to this place and tomorrow we engage in meetings again. We leave here today for Norridgewock.*1LtMs, Lt 12, 1867, par. 4*

Well, dear Willie, I shall expect a letter from you at Norridgewock. We expect you are beginning to feel somewhat like an orphan. We hope you are cheerful and happy. We would be glad to be at our own quiet home and rest, but it seems there is but little opportunity for rest allowed us. God has sustained us thus far, and we trust Him still. He will give strength according to our day. And, Willie, you are deprived of our society very much and if you bear this deprivation on your part like a Christian, you will be blest. Be watchful, be prayerful. Satan never sleeps. He is watching continually to gain advantage over us all, but especially the youth. Be careful lest he gain advantage over you in your words or acts. Let the theme of your conversation be upon Bible subjects. Read your Bible much. Love the dear Saviour with all your heart and be daily learning in the school of Christ. Encourage patience and forbearance. Let your patience bear the test. Be guarded, not to speak hastily. You, my son, can experience daily the living realities of religion. You can know for yourself that your ways please God. You can consecrate yourself to your Saviour and can be daily exerting an influence which will be saving on those with whom you associate. Try to help Johnny. We want Johnny to be a humble, sincere Christian, walking in the footsteps of his dear father, traveling the path which leads to holiness.*1LtMs, Lt 12, 1867, par. 5*

I hope all you that are praying children will endeavor to live your prayers. Pray in faith, believing that Jesus hears you; then watch, bearing in remembrance your prayers. Jesus loves to have children pray to Him. Believe and trust Him. When you are tempted to speak impatiently, lift up your heart in prayer—silent prayer, if it is not convenient for you to go by yourself. Jesus knows every trial that

you bear, every self-denial that you may make, and he can appreciate just how much it costs you every time to give up your will and way to the desire of others. And Jesus is ready to help when you call upon Him for help. He loves to have you feel how weak you will be in your own strength, without His special help.*1LtMs, Lt 12, 1867, par. 6*

Dear children—Betsey, George, Willie, and Marian—live for God. Overcome daily. Betsey, dear child, learn to endure hardness, to bear life’s burdens cheerfully, and to look ever on the bright side. “Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.” *Psalm 43:5*. Little Marillia and Joseph, love to you. Be obedient, be loving, and may the Lord bless these little lambs is my prayer. Good bye, dear son.*1LtMs, Lt 12, 1867, par. 7*

From your Mother.*1LtMs, Lt 12, 1867, par. 8*

**Lt 13, 1867**

White, W. C.

Fairfield, Maine

November 7, 1867

Portions of this letter are published in *3MR 126-127*; *5MR 62*.

Dear son Willie:

We are now at your Uncle Chase's. Came here yesterday. We had no idea it was going to be so cold when we started, but heavy black clouds came up and we had quite [a] little flurry of partial snow and hail, all soft, about as large as a pea. Then it became so very cold [that] we suffered in traveling fifteen miles. Last night was a very bitterly cold night. *1LtMs, Lt 13, 1867, par. 1*

Willie, dear, how are you this cold weather? I want you to be comfortable for clothing. Be sure and dress warmly. Bathe as often as once a week without fail, if you have to go to our house and build a fire and there bathe. *1LtMs, Lt 13, 1867, par. 2*

Your uncle and aunt were at the meeting at Norridgewock. They both enjoyed the meeting much. We had an excellent meeting. I spoke four times during the meeting in public. Your father spoke four [times]. We both had freedom in bearing our testimonies. There is an excellent class of people raised up in Norridgewock and in Athens. A new meeting house has been built in both these places. We shall remain three weeks longer in this vicinity and engage in the dedication of the new house in Athens. Then there are the most earnest petitions to visit Portland, Topsham and other places. We have not yet decided what places we can visit, but all these places are suffering for just the testimony we have to bear them. It is highly important that some time be spent in this vicinity. *1LtMs, Lt 13, 1867, par. 3*

I know you will miss us and it will be a sacrifice for you to be deprived of our society so long, but I can think of no place, dear Willie, where I could feel as free and well about you as the place

where you are. I know Brother and Sister Maynard will be a good father and mother to you in our absence, and I feel very grateful for their kindness and care, which has ever been exercised to us and you. May the Lord bless that dear family and you, my precious boy. We pray for you once, and often more, a day. Your father is doing excellently well in every respect. This cold weather we are glad to occupy one bed. *1LtMs, Lt 13, 1867, par. 4*

Lucretia has been sick and is not right well yet. We fear this climate for her. Canright proves to be a worthy, excellent husband. Both are happy in their choice and are useful here in Maine. Lucretia's influence is good. I wish you would write me just how you feel. I received your other letter and was so glad for a letter written by your own hand. Write again. We can read [it even] if it is not so nice. Be faithful, dear boy, in prayer and I hope that Johnny, George, Sarah, and Marian will give their young hearts to the Lord fully, be adopted into the fold of Christ, and be ever ready to listen to the voice of the true Shepherd. Be faithful in all things. Be careful not to offend in word or in act. Jesus loves you, my son, and the children I have named. Let them be a good example. Do good where you are, and to those with whom you associate. Keep learning in the school of Christ. *1LtMs, Lt 13, 1867, par. 5*

Try to live humble, prayerful lives and expect the blessing of the Lord to be with you. Believe that He hears you when you pray to Him. Tell Jesus all your troubles, all your perplexities. He will delight to bear your burdens and griefs for you. We have a tender, compassionate, loving, pitiful Saviour. Love Him and trust Him with your whole heart, my precious, dutiful boy. *1LtMs, Lt 13, 1867, par. 6*

From your loving Mother. *1LtMs, Lt 13, 1867, par. 7*



**Lt 14, 1867**

White, J. E.

Norridgewock, Maine

November 9, 1867

Portions of this letter are published in *5MR 62-63, 389*.

Dear Son Edson:

We have not yet received your letter referred to in your last, which was directed to Topsham. A mail came in last night which we shall receive today noon. *1LtMs, Lt 14, 1867, par. 1*

My dear son, we have a deep interest in your case and we pray for you every day that you may move right. Your proposition to study and recite to Uriah in grammar we thought was right. You must have knowledge of the common branches of education before you can labor to advantage without embarrassment. We will help you all we can, but don't be in too great haste and rush business. Make haste slowly. Move cautiously. Your health will not permit of close and constant application. Too many have broken down by pursuing their course. We want you to move just as fast as you can and move safely. *1LtMs, Lt 14, 1867, par. 2*

We are so earnestly engaged in the work and so much to do, our time and strength is all taken up with labor. There are many here that are upon the point of deciding to identify themselves with this people, but have not strength to decide. Many young here need to be converted. Oh, we do feel so earnest, so anxious to see the work of God progress. We are now at this moment conversing with Brother Stratton, his wife, [and] Brother and Sister Goodrich. I am writing while talking at the same time. *1LtMs, Lt 14, 1867, par. 3*

Your letter from Topsham has come to hand. Another two days' meeting has closed. I returned to Brother Canright's at noon. Took a foot bath and while thus engaged read your letter. *1LtMs, Lt 14, 1867, par. 4*

I think if I had means, Edson, I would consent to your going and your father would not object. But we cannot provide the means, for we are already in debt. *1LtMs, Lt 14, 1867, par. 5*

I see it is favorable for you to go now, considering others are going to be company, but there may be another opportunity just as favorable. As it is, try to be patient. Make haste slowly. Study the will of God and commit your ways to Him and He will direct your path. Be submissive. Wait the opening providence of God. We do not fail to pray for you that heavenly wisdom may be granted you. Pray much, cast all your care upon God who careth for you. *1LtMs, Lt 14, 1867, par. 6*

I have spoken one hour and a half this afternoon; am quite weary. Things move slowly here, yet we are not discouraged. We expect to see a good work accomplished in this state. Brother Stratton has been making us some trouble, but he is now seeking to get right. Tell Sister Lampson I can see no objection to her attending Trall's lectures and more fully qualifying herself to act her part in the Institution. *1LtMs, Lt 14, 1867, par. 7*

Dear son, an unsettled state of mind is hard to bear. *1LtMs, Lt 14, 1867, par. 8*

In regard to the books, if they take them, it will be like making us a present of means, which we do not feel free to accept, and as we do not feel clear to accept [we] shall come out five hundred in debt. We had talked the matter over and both agreed not to take from the publishing association. The devil is not dead yet, and should we do this there might be seeds that would germinate into dissatisfaction and give the enemy a clue upon us. A burnt child dreads the fire. *1LtMs, Lt 14, 1867, par. 9*

I wish we had the means at our command. We would let you have it freely; as it is, do the best you can and trust in the Lord. *1LtMs, Lt 14, 1867, par. 10*

From your mother who loves you. *1LtMs, Lt 14, 1867, par. 11*

**Lt 15, 1867**

White, J. E.; White, W. C.

Norridgewock, Maine

November 9, 1867

Portions of this letter are published in *3MR 127-128*; *5MR 390*.

Dear Children, Edson and Willie:

We received your letter stating you had written us to Topsham, Maine. The letter has not come to hand yet, but doubtless we shall receive it soon. We are pleased to read your letters, and we wish you to be free to ask advice and counsel of your parents. We will candidly consider all your plans, sympathize with you in all your perplexities, and will give you counsel and encouragement as far as we can for your best good. But you have your heavenly Father to go to, who is too wise to err. He loves to have you bring all your burdens and all your troubles to Him. He will guide the inexperienced feet of youth. He will with every temptation make a way for your escape. *1LtMs, Lt 15, 1867, par. 1*

Your parents, you must remember, are praying for you. Although separated from you, we do not have you out of mind. God has called us to deny ourselves, a considerable part of the time, the pleasure of the society of our children and the privilege of personally superintending their education. But the Lord understands all about this; He knows the sacrifice is painful to us. But we can pray for you and write to you and we will not have one murmuring thought. I believe that God hears our prayers and that He will give our dear children moral power to resist the manifold temptations which encompass the path of youth. *1LtMs, Lt 15, 1867, par. 2*

In your letter, Edson, you ask our counsel in regard to your studying grammar and reciting to Elder Smith. If he will permit you to do this, if it is consistent with his other duties, if he can spare the time, you have our hearts' approval. We are desirous for you to gain a thorough knowledge of the common branches of education and then, if you are balanced with good principles, if you show true

earnestness, you may go to any length in cultivation of the mind. If you are careless, if you choose that class of society whose mind and character have been cast in an inferior mold, we shall have no courage to help you. We wish to do all on our part that we can do, that you may make life a success. Without education you will not be fitted to engage in any work without embarrassment. *1LtMs, Lt 15, 1867, par. 3*

You will have to study economy, for our means is limited, but you may depend on us that we will do on our part, if you are as earnest and faithful as you should be to do on your part. Economize your time, for you can do but little unless you do. Do not let your attention be taken up with the plans and projects of other youth around you, in seeking amusement and gratification, following your own desires, but work for your present and future good. *1LtMs, Lt 15, 1867, par. 4*

Never be in so great a hurry, either for your own amusement or in your studies, as to forget to be attentive to your aged Grandfather and Grandmother White. Their heads are white with the frost of age. How long we may have the privilege of their presence and society we cannot tell, but while God spares them to us, let us love them and be very courteous to them. You can make them happy by your thoughtful attentions. Your youthful feet can run for them and you should always have something pleasant to tell them. Gather up no disagreeable things to relate to them, which will leave the faintest shadow upon their minds. And how happy you can make them by the knowledge that you are grandchildren of whom they are not ashamed. Let your conduct be such as will do credit to your father and mother and to your grandparents. We feel a reverence for the aged and we want you should show them respect whenever you meet them. I am pained as I travel from place to place to see how little respect and reverence is manifest by youth of this age toward men and women of gray hairs. Ever treat the aged with marked respect, be they strangers or acquaintances and relatives. If your grandfather and grandmother advise or reprove you, show them respect by heeding their counsel as readily as you would ours, and show them that you prize the interest that they manifest for you. God will bless you children if you will do right. *1LtMs, Lt 15, 1867, par. 5*

In regard to your education, you will accomplish your purpose if you are not in too great haste. Edson, you were always in a hurry. Your safety is to make haste slowly. It requires time to obtain an education. Education means far more than many take in. It means a knowledge of practical life as well as book knowledge. If you move cautiously you will not fail. But I know you cannot endure constant application to study. We meet with physical and mental wrecks everywhere. These started in all wrong. They gave themselves wholly to the confinement of study, neglecting physical exercise. These should be beacons of warning to others not to be presumptuous and cherish only one idea and sacrifice everything that makes life valuable to obtain knowledge, which when gained they cannot put to practical use because health has been sacrificed in their efforts. Had these taken more time, combining physical labor with the taxation of the mind, they would have preserved both physical and mental vigor. *1LtMs, Lt 15, 1867, par. 6*

We feel sad as we see youth so inconsiderate and thoughtless of health. They have been accustomed to active exertion in the open air. They change this for the confinement of the schoolroom or college, and soon health fails and they are obliged to give up the studying they commenced. They never reach that intellectual height they had hoped to reach. These began wrong and continued wrong. They did not mingle work with the taxation of the mental powers. The brain was overworked while other organs were left inactive. The result was the ruin of the physical and mental too. The value of health and how to preserve it should be your first study. Health is enjoyment and life. Health dedicated to God becomes the richest possession. No honor or wealth or learning will compensate for the loss of health. A capital of health is a fortune at interest and will support you. Squandered, it is a loss which never can be regained. *1LtMs, Lt 15, 1867, par. 7*

For you to move cautiously is the only path of safety. And above everything else never forget the claims which God has upon you. It is our duty to pursue a course that will ensure to you health and vigor, that you may present to God a living sacrifice, not a diseased, half-decayed offering. You should feel that God enjoins upon you to eat and drink and dress and work and study in accordance with the laws of health and life, that no organ of your body or mind shall

become enfeebled. After you do what you can on your part, you may then come to God and cast all your care upon Him who careth for you. *1LtMs, Lt 15, 1867, par. 8*

There are many who complain of suffering much with debility and nameless complaints, when all they need is to become intelligent in regard to their own course of action to prevent disease. Students commit a great sin against themselves in shutting themselves up within enclosed walls to sedentary employment, or to study without indulging themselves in the luxury of spending hours daily in the fresh out-of-door air, cold or warm. Men and women must have plenty of sunlight and plenty of fresh air if they expect health. Do not say "Children, hover over the stove," even on a cold day. Walk out, run, exercise yourselves at the wood pile. In this way you will harden yourselves to changes of weather. *1LtMs, Lt 15, 1867, par. 9*

If the schoolroom is illy ventilated, do not remain in it the entire period of school hours. Ask to take your book and go into the open air. If in winter, put on your overcoat and mittens. Walk and study, for in this way you will give food to your lungs and strengthen your system to endure any amount of taxation. You have complained of headache because of heated rooms. If teachers and scholars are ignorant of the bad effects of these over-heated rooms, and will close the windows and take into their lungs the impure air, modestly ask the teacher to excuse you, telling them it is the positive request of your mother. If this is not granted, your only alternative is to leave school and we will be at the expense to employ a private teacher. I feel the necessity of your regarding these matters in their true light. Act up to the knowledge and intelligence you have. Health and life are not to be sacrificed to others' whims. Because of their deficient education and their wrong habits, they have been educated and trained in these habits all their lives. Others should not be made to suffer for want of pure air to breathe because of these health destroying habits of some. *1LtMs, Lt 15, 1867, par. 10*

**Lt 16, 1867**

White, W. C.

Topsham, Maine

December 10, 1867

Portions of this letter are published in *3MR 50-52*.

Greenville, Mich.

Dear Son Willie:

We received a letter from you and also from Brother Maynard soon after our letter was mailed to you. Today we came to this place from Norridgewock. One hour since Rebekah brought us quite a pile of letters. We were really glad to find a letter from Sister Maynard, Sister Betsey, and yourself. You were quite liberal this time. Thank you all for your favors. If you knew how we prize a letter or letters from you, you would be prompt in writing. I have no fault to find with you; you have all done well. *1LtMs, Lt 16, 1867, par. 1*

Last Thursday morning we rode eighteen miles to Athens. We found the people needed help very much. I spoke Sunday morning, then we had a meeting with the church especially, then a praying season with the family we had tarried with, for the object of helping some cases in great darkness to whom I had in the name of the Lord borne a straight testimony. It was a most solemn occasion—parting, perhaps never again to meet the same persons until the judgment. *1LtMs, Lt 16, 1867, par. 2*

We started at five o'clock for Norridgewock. Brother Ira Rodgers had taken us in a wagon. He exchanged that for a sleigh, as the night before we had a fall of snow—about two or three inches. It was extremely cold, and a sleigh was preferable to a wagon. We came wrapped up with all the clothing we had. We came thirteen miles in one hour and a half. It seemed sometimes as though we almost flew over the ground. But it was intensely cold and we came near freezing. We tarried with Brother Cyphers to warm. My fingers suffered terribly, but they were not frozen. The last five miles was

from Skowhegan to Norridgewock, alongside the river. A keen breeze blew directly in our faces. I was so unfortunate as to freeze my face pretty severely. It is very sore. *1LtMs, Lt 16, 1867, par. 3*

This morning we rode on the cars but could not keep warm by any means. The air circulated about our feet, chilling them. We are now in Brother Howland's hospitable home. We are now sitting before a fireplace. My stand is drawn up to the fire and I am writing you. *1LtMs, Lt 16, 1867, par. 4*

I am entirely relieved in regard to you, but I have been not a little troubled about you. I am thankful you are in so good a home. I have perfect confidence in Brother and Sister Maynard and I am more attached to those dear children you associate with than to any other children among all my acquaintance. *1LtMs, Lt 16, 1867, par. 5*

We commence meetings here in Topsham this week, to hold over Sabbath and first day. We hope to see the work of God progress. We have labored earnestly in public and from house to house since we came to this state and we trust a good work has been done. We leave the results with God. It has been hard toiling—hard, hard, hard. Now we leave this field of labor. We have seen the work of God, but everything has moved so slowly. But we will thank God that they have moved at all. *1LtMs, Lt 16, 1867, par. 6*

Your father and Brother Andrews are talking as fast as they can talk. Addie Chamberlain is crocheting by my stand. Sister Howland is doing the same by another corner of my stand. Brother Howland is putting on a large log in order to throw out the heat. Beckie is standing behind me untangling a snarl of worsted. *1LtMs, Lt 16, 1867, par. 7*

Willie, please write me how you employ your mind. What progress do you make in the school of Christ? Are you seeking for humility? and are you trying to speak and act in that way which will increase your confidence in God? Do you pray? Watch and pray lest ye enter into temptation. Temptations may be all around you, yet you are safe as long as you do not enter into them. Many of us are overcome by Satan because we walk right into temptation. Now dear son, watch and pray lest you be inclined to enter into temptation. It is your business to keep aloof from everyone and



everything which will have a tendency to lead you away from duty and divert your mind from God. Your will must be in submission to the will of God. If there are boys or girls whom you know are evil, you should remain away from them—not place yourself in their society. If compelled to be in the society of those who are evil, you are not compelled to enter into or engage in their evil. You can, by prayer and watching, remain unsullied by the evil manifested about you.*1LtMs, Lt 16, 1867, par. 8*

Ever seek to exert a good influence, that God may approve of your works. Remember you are forming a character for heaven or for destruction. Oh, that you may form a good Christian character! You are daily stamping a record of your life by your course of action here. Let all your acts be such that you would not be ashamed to meet them in the judgment. God's eye never slumbers or sleeps. This all-seeing eye is ever upon you.*1LtMs, Lt 16, 1867, par. 9*

Now, dear child, be not led astray by any one. While you associate with Johnny, try to lead him to God. Talk to him in regard to his duty to love God. But in no case let Johnny have an influence over you, to divert your mind from the right or from duty. I hope Johnny will be led to give his heart to God and to devote his life to His service.*1LtMs, Lt 16, 1867, par. 10*

I hope that George and you will strengthen one another in doing right, in loving right, in loving prayer, loving to do your duty, loving faithfulness, honesty, and uprightness. I have great confidence in George. He is a boy of good principle. Love one another, help one another, pray with each other, and for each other. Exert a good influence over the younger members of the family. May the Lord bless you.*1LtMs, Lt 16, 1867, par. 11*

In love, from your Mother.*1LtMs, Lt 16, 1867, par. 12*

**Lt 17, 1867**

Maynard, Brother and Sister

[Maine]

November 1867

Previously unpublished.

Dear Brother and Sister Maynard:

Here we are sitting by the New England fireplace at my sister's in the state of Maine. We have just arisen from prayers. They have so much to say that I can hardly get time to write you before we must get in our carriage to return. *1LtMs, Lt 17, 1867, par. 1*

I would say I am glad, very glad, my Willie is with you. I have confidence that you will do well by him in making him feel at home with you. He is such an independent-minded boy and so extremely sensitive that I should feel very anxious were he in any other family. You seem to understand him so well. *1LtMs, Lt 17, 1867, par. 2*

I am anxious that Willie should have warm clothing. His flannel shirts need the sleeves pieced down. They are too short. I have in our house cloth—black and white plaid—for pants. His patterns are in the bureau drawer. There are three yards of gray cloth for a good, warm, decent overcoat. Get Sister Savage to make it after it is cut by a tailor. Get William's wife to knit him mittens and warm stockings if he needs them. In a box in the clothes' press in the chamber there are, I think, stockings for Willie. I want that he should lack for nothing to make him comfortable. The gray cloth is in the open chamber in a chest. There you will find flannel for lining, I think, in the same chest. *1LtMs, Lt 17, 1867, par. 3*

You have children enough to care for without having my Willie, but the Lord will bless you for your efforts while we are engaged in His work. We should so rejoice to be at home, but we must not study our pleasure or our ease but the will of God. May the Lord bless your children, especially Betsey, and give her strength and grace to do the will of God, to study to have the approving smile of her dear

Saviour, and to lay up a treasure in heaven.*1LtMs, Lt 17, 1867, par. 4*

I find I have a testimony for this people, and no one can have that influence for them that we can. We know just where to take hold and what to do. We may remain much of the winter [or] may be home in a few weeks. Cannot determine exactly in regard to matters. I wish I had time and could write more fully.*1LtMs, Lt 17, 1867, par. 5*

You will learn something of our meetings by reading the paper. I was sad to read that in regard to Sarah. According to your request, I wrote her before leaving Michigan some six pages of note paper, making as strong appeals to her as I could. Poor, foolish woman! Can't you see her and entreat of her? Get Sister Fargo to go see her. Try to save her if you can.*1LtMs, Lt 17, 1867, par. 6*

I sent home some plaid cloth to make Willie shirts, if his old ones were too small and not warm enough. We sent him a Bible. Did he get it? I sent him two good books. Well, I will close and write again more fully.*1LtMs, Lt 17, 1867, par. 7*

In much love, your sister.*1LtMs, Lt 17, 1867, par. 8*

P.S. We will settle all bills when we return to you.*1LtMs, Lt 17, 1867, par. 9*

**Lt 18, 1867**

Davis, Brother

Topsham, Maine

December 11, 1867

Previously unpublished.

Dear Brother Davis:

We received your letter yesterday and will return you this answer [by] the very next mail. I was grieved to learn the distressing state of your wife's mind. I felt distressed to learn that you have taken your wife to the [mental] hospital. This must only increase her affliction, and is the very last course which should be taken.<sup>1</sup>*LtMs, Lt 18, 1867, par. 1*

In regard to taking her to Battle Creek, I would not advise you to do this until I understand her case more perfectly. In no case should a friend be taken to the [mental] hospital until the recovery is pronounced hopeless, and even in that case if friends can possibly take care of her they should. I would advise you to take her home and take the best care of her you can, even if you devote your whole time to this case. If you think of a cheerful, hopeful person, beloved of your wife, get her to come and remain with her for a time.<sup>1</sup>*LtMs, Lt 18, 1867, par. 2*

Dear Brother Davis, from what has been shown me, you have not been as careful, as delicate of her feelings, as you should. You have not extended to her that tender sympathy, that her sensitive nature requires. Your words should be full of love, of pity, of tenderness. She is a woman that feels deeply, intensely. It should be your part to soothe, to make her surroundings as happy as they can possibly be made. Do not rein her up to just your views, your ideas. Leave her to think and act for herself. Do not strain her mind out of its own order to run in the same mold as your own. You have talked too much with her upon duty, stern duty. She is conscientious, very, and possesses a diseased imagination. Manifest to her at all times deep love and affection. It is not

weakness to do this.*1LtMs, Lt 18, 1867, par. 3*

You have not loved her as her nature requires. Her heart craves for affection, for love, and will wither without tokens of love and acts of affection. You have too frequently crossed her track, interfered with her judgment and preferred your own without taking into the account the influence this must have on her mind.*1LtMs, Lt 18, 1867, par. 4*

Open your heart to your wife and let her see that she can lean upon your large affections. Love begets love, affection begets affection. Love bestowed on members of our family will be reflected back to us again. You have been too set, too stern, in your course of action. Many things I might write, but this must go into the mail. If you have a desire to help your wife, do not seek to maintain your dignity as a husband, but frankly acknowledge that you have not loved as you should, have been too severe, exacting to herself and children, and that you will change your course and be more affectionate. You have frequently made light of her deep feeling and sensitiveness. This is cruelty. Soothe her by affection, bless her with your love, with tenderness and respect for her feelings.*1LtMs, Lt 18, 1867, par. 5*

May God bless these lines to you is the prayer of your sister.*1LtMs, Lt 18, 1867, par. 6*

**Lt 19, 1867**

White, J. E.

Topsham, Maine

December 14, 1867

Previously unpublished.

Dear Son Edson:

Our effort in this place closed last evening, and I am weary and worn. Our labors have been very wearing. I have had the heaviest amount of labor to perform. Have tried earnestly to bring souls to the point to decide to take their position on the truth. Several acknowledge the things they have heard are all so, but are waiting a more favorable opportunity. I have been attending meetings through the day and evenings. Spoke last Sunday in the social meeting, and prayed. Spoke in the afternoon upon health reform one hour and a half, also in the evening upon dress reform above one hour. Several said that they had heard more truth since we came to the place than for forty years in the past, but they hesitate to obey. We had still another meeting last night. I spoke to the people one half hour. *1LtMs, Lt 19, 1867, par. 1*

The weight of the work is upon me day and night. I was so exhausted yesterday I lay down to rest and in about half an hour awoke myself exhorting the people to take their position upon the truth. Last night I was laboring for the people all night. I did not obtain sleep until midnight. I have practiced arising at four o'clock and devote the time to writing in the forenoon. I must lay off some of this care, this pressure. *1LtMs, Lt 19, 1867, par. 2*

We leave for Falmouth today. We have meetings appointed there tomorrow and in the evening, then we go on our way to Washington. *1LtMs, Lt 19, 1867, par. 3*

I hope, my dear boy, you will be earnest in your efforts to live a Christian life, to develop a good Christian character. Be not vacillating, changeable; be steady in your purpose, think more than

you express, let your movements be the result of calm thought and prayerful consideration. In regard to your attending school I would say, Do not think of this unless you have a firmness of purpose, moral courage, firmness and independence, while realizing your duty to perform and carry it out in your daily life.*1LtMs, Lt 19, 1867, par. 4*

I fear, Edson, to have you board at Sister Amadon's. If you can, stay at Brother Graham's. If you have not made the change, do not do so. Ella is affectionate. She may think too much of you and you of her. My dear son, be cautious, be modest, be teachable. Oh my son, we are preparing to associate with heavenly angels in the pure, holy city of God. Christ is our pattern, our great example. Imitate His life of self-denial, of doing others good.*1LtMs, Lt 19, 1867, par. 5*

We do not think of calling at Battle Creek now. If you can attend school trusting in the strength of God instead of your own strength, we have no objection. But can't you study and recite your lessons without attending school? I merely suggest. I want you to feel that a responsibility rests upon you to act conscientiously, in the fear of God, for yourself.*1LtMs, Lt 19, 1867, par. 6*

You are about to commence a new year. Oh, do it with new resolutions, firm purpose, and high resolves. We are anxious for you to study and obtain a more thorough education, but the past makes us tremble for the future. Have you firmness and decision to resist the temptations to which attending school may expose you? God help you to meditate and pray and to make decisions in His fear and for His glory and your own good. Move cautiously, I entreat of you. If you are balanced by a firm principle, you can go through terms at school without losing your faith. If you are not thus settled, rooted, grounded, and built up in Christ, you will fail. You will lose your faith and perhaps your soul.*1LtMs, Lt 19, 1867, par. 7*

Dear son, I send you a Christmas present. Accept the same from your loving Mother. If you have purchased one, sell it if you can without losing on it.*1LtMs, Lt 19, 1867, par. 8*

Your Mother.*1LtMs, Lt 19, 1867, par. 9*

Be careful of your means; don't lay out one penny needlessly; don't make Christmas presents yourself, for you cannot afford it. *1LtMs, Lt 19, 1867, par. 10*



**Lt 20, 1867**

Morrell, Brother

Enosburg, Vermont

December 28, 1867

Portions of this letter are published in *UL 376*; *5MR 298-299*.

Dear Brother Morrell:

I feel it to be my duty to write you a few lines. Your case was presented before me. I had never seen you with my natural eyes, but I knew you the moment I looked upon you in meeting. I knew that you were the man that had been shown me in vision. I saw that you were among the first to welcome the light brought to Athens. You commenced to keep the Sabbath. And then the enemy began to trouble you in a special manner. He was determined if he could not devour you to annoy you in every way possible. You have large conscientiousness, small self-esteem. Satan came in this way to trouble you by taking advantage of your conscientiousness in this matter. He drove you nearly to insanity. *1LtMs, Lt 20, 1867, par. 1*

After four days' business was done, Satan whispers, "Did you tell such a thing correctly? Did you not waver from the exact truth, and in your deal, did you not act dishonestly? Did you not say one word or two that were not all correct? In dealing with your children, you were irritable, harsh, severe. You are no Christian. You cannot live a Christian. You did this and that on the Sabbath that you ought not to have done. You broke the Sabbath. You can't keep the Sabbath. You are a hypocrite. You pretend to believe the truth but your heart is not in it." Thus will Satan suggest, and very many other things will he trouble Brother Morrell's mind with. *1LtMs, Lt 20, 1867, par. 2*

Brother Morrell's nervous system is greatly affected and he ponders over these things, dwelling upon them. His imagination is diseased. It is a morbid imagination. The mind has suffered beyond expression. Sleep was driven from him. The mind was so distressed that Satan said you will become insane unless you let these things alone. His relatives opposed his faith. Opposition of

unbelieving children, most bitter opposition from some of his relatives in his own house, has been a discouragement. His wife believing, hoping, praying. *1LtMs, Lt 20, 1867, par. 3*

Satan telling him just as soon as he gave up all to God and received the truth fully, he would afterward see cause to repent [of] it, that the Sabbath would stand directly in the way of his business. His friends would think him a fanatic, crazy. These suggestions would force themselves upon him until the conflict seemed unendurable and he yielded to Satan's suggestions, gave up the Sabbath. Yet I saw that the Lord still loved him and pitied him and His arms were open to receive him again, as soon as he would return unto Him in the way of humble obedience. *1LtMs, Lt 20, 1867, par. 4*

I saw that Brother Morrell was a nervous dyspeptic. Should he adopt the health reform, his health would improve. Everything of a stimulating nature as tea, coffee, or flesh meats, he should avoid. These are all too stimulating, too great a tax to the nervous system. They do not impart strength as he supposes, to the nerves but take the strength from the nerves and use his reserve force, vital force. They have an exhilarating influence at first, but in the end let him just as much below the medium, as through their influence he was raised above the medium. These things are an injury, and he should by degrees leave all stimulating, irritating causes and eat food that will not stimulate and draw upon the strength of the nerves, thus having an influence to debilitate the nervous system. He will for a time feel the need of these hurtful brain and nerve-weakening indulgences, but in time he will recover as much by their disuse [as] he has lost through their use. Then can the brain think more calmly, sleep will not be so uncertain. *1LtMs, Lt 20, 1867, par. 5*

I saw, Brother Morrell, you must cast away your fears. Leave consequences with the Lord and let go. You try too hard to save yourself, to do some great thing yourself which will commend you to God. All God requires of you, dear brother, is entire submission of yourself to him with all the consequences that your acceptance of the whole truth involves. Satan says, what if it is error after all, can you afford to run the risk? Jesus loves you, and if you will

consecrate yourself and all that you have to Him, He will accept you and will be your Burden-bearer, your never failing Friend. You have looked with terror and alarm at the cross of Christ. The yoke has appeared to you galling. Satan has made it appear thus. Jesus has invited you to come to Him. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."  
*Matthew 11:28-30.1LtMs, Lt 20, 1867, par. 6*

This yoke you are afraid [to] put upon your neck because you fear it will gall. Jesus says [it] is easy. The burden you dare not touch; it is light. All that is required on your part is to resolutely lay hold upon it, and you will find it a support rather than a grievous burden. That cross which seems to you so inconvenient an instrument to lift, which seems too heavy to be raised, when you cheerfully lay hold upon it and lift it, it will lift you and be a support and strength to you.  
*1LtMs, Lt 20, 1867, par. 7*

Dear brother, you have not dared to venture to give all your name, your influence, all that you have and are to God and to receive unpopular truth. The inconveniences of doing this, Satan presents before you and magnifies things which appear to you to be hindrances mountain high. All you need is to decide upon the weight of influence and venture something for the truth's sake, for your faith is too small. Christ made Himself of no reputation. He left His majesty, His splendor and glory and all His riches and came to this earth to die for sinful men. He was a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed.  
*1LtMs, Lt 20, 1867, par. 8*

Dear brother, you must possess a willingness to obey the truth, to keep the Sabbath of the fourth commandment, if you would have a part in the better life and become an heir of immortality. You must educate yourself to believe, to take your stand on the elevated platform of eternal truth, and welcome reproach and trial for Christ's sake. Jesus will help you, angels of God will help you resist the devil and he will flee from you; draw nigh to God and He will draw nigh to you.  
*1LtMs, Lt 20, 1867, par. 9*

“Believe that God is, and that he is a rewarder of all those who diligently seek him.” [*Hebrews 11:6.*] Believe Jesus loves you and in your efforts to obey the truth, if you err, don’t feel that you must worry and worry, give up your confidence in God and think that God is your enemy. We are erring mortals. If we sin, “we have an advocate with the Father, Jesus Christ the righteous.” [*1 John 2:1.*] You cannot cleanse yourself from impurities; carry all your burden to Jesus. He will help you. He wants you to not wait and expect through your good deeds to make atonement for sin or to make yourself righteous. Trust in the merits of the blood of a crucified, risen Saviour. *1LtMs, Lt 20, 1867, par. 10*

Endeavor to place yourself in the very best relation to health and life, that you may think calmly, rationally, and be able to comprehend the truth and appreciate its rich value. *1LtMs, Lt 20, 1867, par. 11*

I was shown that God has claims upon you higher and more sacred than any earthly relative or friend can have. Jesus has paid the price of His own life to redeem you. In view of this great sacrifice, Paul exhorts his brethren by the mercies of God that they present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service. [*Romans 12:1.*] This God requires of you. *1LtMs, Lt 20, 1867, par. 12*

Your help is needed. Your influence is wanted. The whole weight of it should be thrown on the Lord’s side. Let nothing prevent you from answering the design of God in this great work, to aid what you can to help forward the work. Entire letting go is what is required in order for you to have peace with God,—entire consecration, a full surrender of your entire being. Jesus loves you. You must believe it, and lay the wealth of your affections at His feet. Like a faithful soldier of the cross of Christ, endure hardness; gird on every piece of the armor and fight manfully the battles of the Lord. Let not opposing forces lessen your courage and bring you into despondency. *1LtMs, Lt 20, 1867, par. 13*

You will have a healthy mind if you are temperate in eating and drinking and in labor. Temperance in all things is required. Make a decided move. God requires it of you. Adopt strict temperance in all

your habits. Leave off stimulating, hurtful indulgences. God loves your wife. She has tried to obey the truth, although she was placed in discouraging circumstances. Angels will aid her in her persevering efforts to be an overcomer. She must not tire, but look steadily forward to the Author of her salvation who endured the cross, despised the shame and is forever set down on the right hand of God. Your children are in the broad road to death; let your example be a light to shed its rays upon the narrow pathway that they may be induced to leave the pleasures of sin, the rocks of Satan, and choose the narrow path of holiness and purity. Adopt the truth, Brother Morrell, yourself, and may your life recommend it to your children. *1LtMs, Lt 20, 1867, par. 14*

**Lt 21, 1867**

Children; [White, J. E.]

Enosburg, Vermont

December 29, 1867

Portions of this letter are published in *HP 362*; *3MR 128-129*; *5MR 392*.

Dear Children:

I have for some reason felt anxious for you. I expected to find a letter from you here at Enosburg but was disappointed. I sent you a Christmas present. Let me hear from you.<sup>1</sup>*LtMs, Lt 21, 1867, par. 1*

Now, my dear son, I want you to qualify yourself by studious habits for to attend medical college. Be careful of your means. You will want them all. If you dress and live simply and are economical, we will provide your clothing. Don't let quarters and half dollars slip from your hands here to purchase things you may think that you need, for a neck ribbon or for slips or for any trifling article. If you will preserve carefully your means, we will, as I have said, see that you have suitable clothing.<sup>1</sup>*LtMs, Lt 21, 1867, par. 2*

Guard against being fickle-minded and changeable. You may qualify yourself by obtaining a thorough knowledge of the common branches of education that you may be fitted for any post of duty. I wrote you a letter of twenty pages but do not yet send it, as I read it to Brother Andrews and he urges me to send it to the *Review*. I will send these lines now and the other shall be forthcoming. We do not forget to pray for you.<sup>1</sup>*LtMs, Lt 21, 1867, par. 3*

Our meetings in this place have been exceedingly interesting. But we have labored with all our energies. Sabbath meetings were held in the morning, forenoon, afternoon and evening. Ordinances in the evening. Through utter exhaustion, I could not attend the evening meeting. Attended morning meeting and then came home to rest while your father preached upon the law and gospel. Had an intermission of fifteen minutes and then I took the stand. I do not

allow myself to eat dinner before speaking. I choose to speak on an empty stomach, and then the brain power will not be called to the stomach to take care of its burden. I had much liberty in the Lord in speaking. We then returned home. Brother William Barrows and wife came to the meeting forty miles. They were not keeping the Sabbath, but always feel that when Brother and Sister White visit the state they must certainly see us. They came to see us at Brother Daniel Bourdeau's. We immediately commenced to talk upon the subject of religion. We conversed with them more than one hour, and your father talked to them urging them to obey God, to submit. We pled the prayers of his dying mother, and yet it seemed hard for him to decide to say, As for me and my house, we will serve the Lord. They wept freely. We knelt down and poured out our souls in earnest prayer. *1LtMs, Lt 21, 1867, par. 4*

Brethren Andrews and Bourdeau were lying down to rest, but their slumbers were disturbed and we soon heard them responding. We held fast the promises of God, praying, believing and entreating for these souls. Finally the power of Satan was broken. They decided to obey God, and then the husband and wife embraced each other, wept, weeping freely upon each other's necks, and vowed together to help each other in the Christian warfare. We then went directly to the meeting. A large congregation was present. Your father talked a few minutes, then Brother Andrews. I tried to talk, spoke of Moses dying upon Mount Nebo viewing the promised land, Adam's fall, and his repentance, his resurrection from the dead and again entering Eden, the meeting of the two Adams,—Adam the first and Christ the second. *1LtMs, Lt 21, 1867, par. 5*

The people witnessed to the testimony borne, and there were but few dry eyes in the congregation as I described in the best language I could use, but so very feeble, the beauty of heaven. We labored for the youth. Brother and Sister Barrows bore a most decided testimony for the truth. A large number of youth came forward for prayers. Brother Williams has embraced the truth within about three weeks. He brought his wife to the meeting. She was convicted, and your father's discourse upon the law and gospel decided her. She has taken her position with her husband and expressed such gratitude to God that she had heard the discourse from Brother White and could now see her way clearly. Oh, thank

the Lord that we see some fruits of our labors. May the Lord bless you Edson, my dear son. *1LtMs, Lt 21, 1867, par. 6*

Do not neglect to watch and pray. The family are just getting up. I have risen early to write to you. I am very anxious that you should succeed in the Christian warfare. Show moral courage, fortitude, a becoming meekness and appropriate zeal, Edson. The eyes of angels are upon you constantly. Be circumspect, live for God, for heaven. Adorn your profession with a well-ordered life and godly conversation. Seek to do good. Help those who need help. Pray much, this is your strength. Says Christ, Ask and ye shall receive. [John 16:24.] Ye receive not because ye ask not. Help us in the great work, Edson, in which we are engaged, that with us you may share in the reward at last. *1LtMs, Lt 21, 1867, par. 7*

Be faithful, be true, be pure in heart, holy in life and conversation. *1LtMs, Lt 21, 1867, par. 8*

In your correspondence with Emma, or anyone, don't make any rash advances or engagements until the whole matter is submitted to God. Find out the will of God concerning you. You are His, bought with a price, then glorify God in your body and spirit which are His. *1LtMs, Lt 21, 1867, par. 9*

We know not what is before us, or what God would have us do. We are decided to be faithful, be true, be honest, be cheerful and happy, and to rest not without the assurance that our ways please God. This, my son, you may have and may grow in grace and the knowledge of the truth. Live in reference to the better, the immortal life. *1LtMs, Lt 21, 1867, par. 10*

In love to all inquiring friends, *1LtMs, Lt 21, 1867, par. 11*

Your mother. *1LtMs, Lt 21, 1867, par. 12*

Oh, shall my soul and your soul be fearfully pierced through by the cutting words, "It is too late; it is too late." But oh, who will describe to you the lamentations that will arise when at the boundary line which parts time and eternity, the righteous Judge will lift up His voice and declare, "It is too late." Long have the wide gates of heaven stood open, and the heavenly messengers have invited and



entreated, "Whosoever will, let him take the water of life freely." *Revelation 22:17*. "Today if ye will hear his voice, harden not your heart." *Psalms 95:7, 8*. But at length the mandate goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." *Revelation 22:11.1LtMs, Lt 21, 1867, par. 13*

The heavenly gate closes, the invitation of salvation ceases. In heaven it is said, "It is done." Such a time is not far distant. *1LtMs, Lt 21, 1867, par. 14*

I plead with you to make sure work for eternity, to lay hold on the hope set before you in the gospel. Strive to enter in at the strait gate, for if you merely seek, you will not be able. *1LtMs, Lt 21, 1867, par. 15*

The world is loaded down with the curse which sin brings. It is literally deluged with sin, with violence and corruption as in the days of Noah. And yet at this fearful period of our world's history, many are asleep. They cease to make efforts to become Christians. Self-gratification and carnal security will imperil the eternal welfare. Is not this foolhardy? Satan's followers may call it honorable, praiseworthy, to manifest that independence of mind that will lead you to regard with indifference your former instructions and make you think you have found a better way. As you listen to these suggestions, you are becoming hardened through the deceitfulness of sin. *1LtMs, Lt 21, 1867, par. 16*

Honesty, nobility, purity of soul, fellowship with God and angels, the heavenly hope, the eternal inheritance, the joys unspeakable and the bliss immeasurable, are your birthright, and will you barter away these treasures for sinful pleasure? Will you squander the priceless gift of time which rightly improved will entitle you to all these advantages? Beware of the pleasures of sin. Flee youthful lusts. Hate even the garments spotted with the flesh. Solemn is the apostolic charge, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or

profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” *Hebrews 12:14-17. 1LtMs, Lt 21, 1867, par. 17*

What shall worldly pleasures avail you when all the world shall be overwhelmed as was Sodom and destroyed like Gomorrah? These cities are set forth as examples to other sinners that they know that their day is coming. For “as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” *Luke 17:26-30. 1LtMs, Lt 21, 1867, par. 18*

Too late will sinners realize that they have sold their birthright. The crown that they might have had shines upon the brow of another. The inheritance which they might have had is lost. Beware how you trifle with temptation. Beware how you boast of your strength. Christ is your everlasting strength; confide in God, lay hold of His strength and He will bring you off conqueror and you will wear the crown of victory. *1LtMs, Lt 21, 1867, par. 19*

Dear Edson, don't despise the counsels of your mother. I entreat of you to seek God with all your heart. Delay not while it is called today. “If ye will hear his voice, harden not your heart.” [*Psalm 95:8.*] *1LtMs, Lt 21, 1867, par. 20*

May God bless my efforts for your good is my prayer. *1LtMs, Lt 21, 1867, par. 21*

In much love from your anxious, praying mother. *1LtMs, Lt 21, 1867, par. 22*

## Lt 22, 1867

Alchin, Brother

NP

early 1867

See variant *Lt 22a, 1867*. This letter is published in entirety in *1T 543-549*.

[First part missing] ... Of all men, Brother Alchin, you are the one whom the truth received on every point will benefit. You are a man that a spare diet will benefit. You were in danger of being stricken down in a moment and one-half of you becoming dead. A denial of appetite is salvation to you, while you look upon it as a privation. A thorough reform is needed in your family. *1LtMs, Lt 22, 1867, par. 1*

You both have a responsibility resting upon you which you do not realize in regard to your children. Your youngest controls you too much and you are, through your affection for your child, doing her serious injury, making her unlovable. The growth of unsubdued evil in her nature is strengthening by letting her do very much as she pleases, and Satan, almost unchecked, controls the mind of your child. Satan knows that if the will of the child is not subdued to yield willing obedience to your requirements, she will not be in a condition to yield obedience to God. You are suffering her will to remain unsubdued, and you seek in every way to pursue a course which will not cross her path, for you expect a storm. *1LtMs, Lt 22, 1867, par. 2*

Solemn obligations rest upon the parents to teach their children self-denial—denial of appetite, denial of self in little things. This is highly necessary in the education of all children. Especially should Christian parents so educate their children, to the end that they may become Christians. Why the youth are not more religiously inclined is because of the defect in their education. It is not true love that is exercised toward a child which leads the parents of that child to suffer or permit the indulgence of passion or disobedience against their requirements. Just as the twig is bent, the tree inclines. *1LtMs, Lt 22, 1867, par. 3*

The mother should have the hearty cooperation of the father in her efforts to lay the foundation for a Christian education in her children. A doting father should not close his eyes to the faults of his children because it is not pleasant to administer correction. Never should the father interfere with the government or with judicious, deserved correction which the mother feels compelled to administer to her children. If ever the mother needs the hearty cooperation of the father, it is at a time when her affections are seeking to draw her from the present painful duty of teaching an erring, disobedient child submission and obedience to her authority. She has to nerve herself, bearing in mind the future good of her loved one. Her mother's feelings of affection would lead her, even amid her administering correction, to do away all its influence by petting and indulging, lest she should lose the love of her child. You both need to arouse and with firmness, not in a harsh manner but with determined purpose, let your children see that they must yield to your authority and obey you. *1LtMs, Lt 22, 1867, par. 4*

A father must not be a child, moved by impulse. A father is bound to his family by sacred, holy ties. Every member of the family centers in the father; his name is house-band, the true definition of husband. He is the lawmaker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness. *1LtMs, Lt 22, 1867, par. 5*

The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. With such a household Jesus will tarry, and through His quickening influence your joyful exclamations shall yet be heard here, and amid higher and more lofty scenes, "Behold I and the children whom thou hast given me." [*Hebrews 2:13.*] Saved, saved, eternally saved, having escaped the corruption that is in the world through lust, heirs now of immortality! Oh, how few fathers realize the responsibility resting upon them! How few have learned the art of governing their children, perfect self-control. When this is attained, it is easy to control, to educate the children to self-control. *1LtMs, Lt 22, 1867, par. 6*

My heart yearns over the church in Bushnell, for there is work to be done there. There is material there for a good church but there

needs to be considerable done to remove the rough edges and fit the members up to work harmoniously. It has hitherto been the case when one or two feel the necessity of arousing and standing unitedly and more firmly upon the elevated platform of truth, a portion will not arise. They feel within them a spirit to rebel against being urged and a stubborn spirit comes upon some, and when they should help they hinder. Some will not submit to the planing knife of God when it passes over them, and the uneven surface is disturbed. They complain of too close and severe work, and wish to get out of God's workshop, where their defects may remain undisturbed. They seem to be asleep as to their condition, that their only hope is to remain where the defects in their Christian character will be seen and remedied. *1LtMs, Lt 22, 1867, par. 7*

Some are indulging lustful appetites which war against the soul and are a constant drawback, a hindrance to their spiritual advancement. They bear an accusing conscience constantly and, if straight truths are talked, are prepared to be hit, and then feel as though things had been said purposely to hit them. They feel injured and grieved. If such would not be hurt they must get out of the way, so reform that the arrows of truth will pass harmlessly by them. But while they indulge in errors and in idols, and do not abstain from fleshly lusts which war against the soul, they make themselves a mark for the arrows of truth to hit, and if truth is spoken at all they must be wounded. *1LtMs, Lt 22, 1867, par. 8*

Satan tells some that they cannot reform, that health would be sacrificed if they left their tobacco, their tea, coffee, and flesh meats. They would for a time feel the change. Some have so benumbed the fine sensibilities of nature that it would require a little time for nature to recover the abuse which she has been made to suffer through the introduction into the system of a false stimulus which has depressed and weakened her powers. But give nature a little time and she will rally and again perform her part nobly and well. These idols are destructive to health and have a numbing influence upon the brain, making it impossible to appreciate eternal truth. *1LtMs, Lt 22, 1867, par. 9*

"Fleshly lusts, which war against the soul." [*1 Peter 2:11.*] Here is the battle with many. Will they abstain from these indulgences

which weaken physical and mental force? If they do not they cannot have eternal life. They lose confidence in themselves, sacrifice their manhood, sacrifice their noble, moral independence, and are slaves to a hurtful, low, degrading habit. When, in the fear of God they rally and abstain from fleshly lusts which war against the soul, then can they advance, and not before. They may try to carry these things along but they are fleshly lusts and constantly at war with the health and with spiritual growth. *1LtMs, Lt 22, 1867, par. 10*

Again God requires parents at Bushnell to realize their obligations to their children, and to command their households after them. Children are not disciplined as they should be. There is a work for parents—to do their duty to their children, or the sin marked against Eli will rest upon them. *1LtMs, Lt 22, 1867, par. 11*

There can be a work done in Bushnell if all who have embraced the Sabbath live up to the light which they have received. Do such realize that they are the lights which God has placed in Bushnell to be a savor of life unto life? Ye are the light of the world. Let your light so shine that men by seeing your good works will be led to glorify your Father which is in heaven. There are souls to be saved in and about Bushnell, and yet Satan is holding some as slaves to prevent their doing the work God has assigned them. What use are they making of the talents God has entrusted to them? I saw He would require of every one of you, His own with usury. Where is the improvement you have made upon the talents? God grant that you may arouse. I saw Brother Huggins surrounded with fiery conflict. *1LtMs, Lt 22, 1867, par. 12*

[Note at top of handwritten page 5:] The very thing which will prove the greatest blessing to you, Satan determines to keep your mind in darkness upon. You combat that which would be a great advantage for you to receive. *1LtMs, Lt 22, 1867, par. 13*

## Lt 22a, 1867

Alchin, Brother

NP

c. early 1867

Variant of *Lt 22, 1867*.

### Testimony to Bushnell Church

My heart yearns over the church at Bushnell. There is a work to be done there. There is material there to make a good church if they will all come into working order. There needs to be considerable done to remove the rough edges and to fit them to work harmoniously. It has hitherto been the case that when one or two feel the necessity of arousing and standing unitedly and more firmly upon the elevated platform of truth, a portion will not arise. They feel within them a spirit to rebel against being urged. A stubborn spirit comes upon some. They don't want to be hurried, and when they should help they hinder. Some will not submit to the planing knife of God. When it passes over them and the uneven surface is disturbed they complain of too close and severe work and wish to get out of God's workshop where their defects may remain undisturbed. They seem to be asleep as to their condition, that their only hope is to remain where the defects in their Christian character will be seen and remedied. *1LtMs, Lt 22a, 1867, par. 1*

Some are indulging lustful appetite, which wars against the soul and proves a constant drawback, a hindrance to their spiritual advancement. They bear an accusing conscience constantly and are prepared, if straight truths are talked, to be hit, and then grieve over the matter and feel as though things had been said purposely to hit them. If such would not be hurt they must get out of the way, for the car of truth must roll on. They must reform that the arrows of truth may pass harmlessly by them. But while they indulge in errors, cherish idols, and do not abstain from fleshly lusts which war against the soul, they make themselves marks for the arrows of truth to hit, and if truth is spoken at all they must be hit. *1LtMs, Lt*

22a, 1867, par. 2

Satan tells some that they cannot reform, that health would be sacrificed if they gave up their idols—tobacco, their tea, coffee, and flesh meats. The change even from an unhealthful, stimulating diet to a healthful, unstimulating diet would for a time make them feel worse. Some have so benumbed the fine sensibilities of nature that it would require a little time for nature to recover from the abuse which she has been made to suffer through the introduction into the system of a false stimulus which has had the influence to depress and weaken her powers. But give nature a little time and she will again rally and perform her part nobly and well. These idols are destructive to health, and have a benumbing influence upon the brain, making it impossible to appreciate eternal truth. *1LtMs, Lt 22a, 1867, par. 3*

“Fleshly lusts, which war against the soul” [*1 Peter 2:11*—here is the battle with many. Will they abstain from these indulgences which weaken physical and mental force? If they do not they cannot have eternal life. They lose confidence in themselves, sacrifice their Godlike manhood, their noble moral independence, and are slaves to a hurtful, low, degrading habit. When, in the fear of God, relying upon Him for strength, they abstain from fleshly lusts, then can they advance, and not before. They may try to carry these things along but in doing so they are constantly strengthening fleshly lust which is weakening the health and spiritual growth of the soul. *1LtMs, Lt 22a, 1867, par. 4*

Again God requires of parents at Bushnell to realize their obligation to their children and in the fear of God control their own appetites and then teach self-denial and self-control to their children, and command their household after them lest the sin which rested upon Eli rest upon them. Children are not disciplined as they should be. There is a work for parents to do. Their children should be instructed by precept and example. *1LtMs, Lt 22a, 1867, par. 5*

There can be a work done in Bushnell if all who have embraced the Sabbath live up to the light which they have received. Do such realize that they are the lights which God has placed in Bushnell, that to their friends and neighbors they will be a savor of life unto



life, or of death unto death? “Ye are the light of the world.” [*Matthew 5:14.*] Let your light so shine that men by seeing your good works will be led to glorify our Father who is in heaven.*1LtMs, Lt 22a, 1867, par. 6*

There are souls to be saved in and about Bushnell; and yet Satan is holding some as slaves to prevent them from doing the work God has assigned them. What use are they making of the talents God has entrusted to them? Said the angel, “God will require of every one of you His own with usury.” Where is the improvement you have made upon the talents? God grant that you may arouse, that your influence may tell, may be saving upon the community around. This is just what Satan is determined to hinder. He opposes the advance of every soul. He does not mean that they shall become Christ’s followers. Your course of action will tell whether you are gathering with Christ or scattering abroad.*1LtMs, Lt 22a, 1867, par. 7*

God calls upon the church in Bushnell to awake, arise, and elevate the standard or their light will be turned to darkness. The Christian warfare is not child’s play, to be fought at will and let alone at pleasure. It is a reality. Satan and his angels will oppose every step of advance. Whosoever would win must fight. There are no idlers in this warfare, no spectators. It is to conquer or be conquered. What will you do? I have now written you as fully as I can what has been presented before me. God help you to see it, to feel it. Watch and pray lest that day come upon you as a thief.*1LtMs, Lt 22a, 1867, par. 8*

**Lt 23, 1867**

Smith, Harriet; Amadon, Martha; Cornell, Cornelia

Wright, Michigan

January 6, 1867

Previously unpublished.

Dear Sisters Harriet [Smith], Martha [Amadon], and Cornelia [Cornell]:

I wish you to purchase for me [some] empress cloth, dark brown or some suitable color, and make me [a] dress sack and loose pants just like Sister Lay's. You may get the cloth I mentioned, or any other suitable material and color as your judgment may decide, and make me up a model short dress. I do not think the dress I have [is] proper to stand before a large congregation to represent the short dress; just the kind of dress in style and material will be imitated by others. I would not ask you [to] do this work. Hire it done if you can, but see that it is done just right. I want a model dress. The pants pattern that I had at Martha's and brought home is the pattern to cut from. My dress pattern, I think, is in the kitchen closet. Look for it yourself. You will find it without difficulty. Please get me one dozen buttons with eyelets in them to put on shirt of James.<sup>1</sup>*LtMs, Lt 23, 1867, par. 1*

I have spoken to the people here eleven times with freedom. Today has been a hard day with me. I have read forty-seven pages of reproof to different ones, and it has almost used me up. James talked yesterday forenoon [for] one hour with great clearness; this forenoon [for] two hours. He feels the burden of the work as he never has before since his illness. I shall keep him out just as long as I can, for he is improving; seems much as he used to do. I labored speaking to the people one hour and three quarters yesterday afternoon, and there was deep feeling in the meeting. Such testimonies as I have had to bear today have told upon my strength more than all the labor I have hitherto performed.<sup>1</sup>*LtMs, Lt 23, 1867, par. 2*

Please get that dress up, if you can, and send it [so] that I can have it next Sabbath. I want the two cotton flannel suits, mentioned in my letter to Jenny—one for Willie and one for me. Send James' black ribbed pants that he wore last winter. Also Willie's slips. Send James' summer draditary coat. I would give a good price for a neat, suitable coat for James to wear in meeting, but suppose it [is] impossible to obtain one. If that box has come from Adams Center, I would like a couple of pairs of socks sent. I have not [yet] had time to knit any, and James is about destitute. Please send Willie's everyday pants; put in Willie's geography. I want my pants made loose like Sister Lay's. If there was a dress maker I could trust, I would employ one here, but there is not. You can get the length from the black ladies cloth—about six inches shorter than that. Send James' new boots that I bought in Conn. And if the paper and envelopes I sent for have not been sent, send them. Get me Edward's book for Willie to read, and get me one or two of the new books in the office that he has not had, and send [them] for him to read. *1LtMs, Lt 23, 1867, par. 3*

God has blessed our labors in this place and I believe we are in the way of our duty. The dress question I make as important as the diet, and I must represent it just right. Don't put my pocket so high or so much [in] front as in my short dress last made. Don't stand for price; get a good thing just right. Send these things by express to Berlin, Ott., c/o., Eld. James White. *1LtMs, Lt 23, 1867, par. 4*

I have a rabbit skin either up in the open chamber in a pillow case or in that closet in [the] kitchen below. I have a faint recollection of bringing it from the chamber but do not remember distinctly. *1LtMs, Lt 23, 1867, par. 5*

If that little gold watch is not disposed of, please send it to me in express package for me to use until mine can be repaired. Mine [is] all broken down—cover off and crystal broken. We have had an express invitation to go to Greenville and make it our home at Bro. Maynard's. We shall do so when our duty is done here. Love to all our interested friends. Write us a letter we shall be very glad to hear from you. *1LtMs, Lt 23, 1867, par. 6*

Ellen G. White

Interest yourself to get some books for Willie. He is so lonesome and no books at all for him to read. I can't spare him, for he must wait on his father while I write. I wish while Edson is at home Uriah and George and Myron will manifest an interest in him and labor for his salvation. I have been writing him earnest importuning letters. It may be now a good time for him to reflect and make a start. *1LtMs, Lt 23, 1867, par. 7*

Ellen G. White

Jenny, no need to send the plaid flannel as I have purchased cloth for shirts for James. *1LtMs, Lt 23, 1867, par. 8*

## Manuscripts

### Ms 1, 1867

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

NP

1867 [1880s]

Portions of this manuscript are published in *OHC 318*; *5MR 390-391*; *6MR 90, 300-301*; *11MR 108*; *2Bio 122*.

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

When the affliction came upon my husband he had labored far beyond his strength. We attended a meeting in Memphis [Mich.], and in order to reach the place our hours of sleep, which we both needed, were broken in upon. Our powers were taxed to the utmost in Memphis. A debt was upon the house of worship, and likely to be, unless some special effort should be made to lead our brethren to see the importance of giving of their means to raise this debt. There were hearts that had been open to the world's cares and burdens but closed to the wants of God's cause until they became as hard and unimpressionable as the trodden pavement. But there are hearts that will respond and did respond. *1LtMs, Ms 1, 1867, par. 1*

After the evening services on Sunday were closed, a special meeting was requested for the church members, and here in his exhausted, worn condition he presented the case before his brethren and pledged twenty dollars from his own limited means to help cancel the debt, thus identifying himself with their interest. They caught the spirit of zeal and beneficence, and after standing two hours longer in the desk he had the satisfaction of announcing the amount was raised. The house of worship was free from debt. *1LtMs, Ms 1, 1867, par. 2*

We could not even then have the few remaining hours allotted to

sleep granted us. Before day, about three o'clock, we were obliged to arise in order to be in season for the train; and this day, as my husband expressed it, he was the most tired he had been for years. He said, "I will rest when I get home." The next day I urged him to rest. He answered, "The paper demands my attention. But when this is off, I will give myself one whole day's rest."*1LtMs, Ms 1, 1867, par. 3*

How little we know what a day will bring forth. The next morning we went out about sunrise to take our accustomed walk. As we entered the garden of a brother, my husband attempted to open an ear of corn, when an exclamation from him called my attention. I saw that faithful right hand, that had held the pen so long, hanging helpless at his side, and he was staggering as if about to fall. I sprang to support him, and helped him to the house. He could only utter the word "Pray," and point to his helpless arm. We did pray with earnest, agonizing entreaty that God would help us in our great need. The Lord manifested His gracious presence. We knew and verified His promise to us, Where two or three are agreed as touching anything they shall ask in His name, it shall be done for them. In a short time my husband could raise the palsied arm; he could speak, and his voice was heard in praise and thanksgiving. He praised the Lord with his voice. Yet he was prostrated by the nervous shock.*1LtMs, Ms 1, 1867, par. 4*

The anticipated day of rest was to prove a day of sorrow, a cessation from labor not for weeks but months. During the day we carried him upon a lounge to his home. As we moved in silent, sad procession back to the home left in the morning, I knew that God had not forsaken us. Satan would seek to thrust his temptation into my mind that this was the end of our labors. I thought fast and battled hard against discouragements as I walked the short distance to our home. Was this to be the end of our labors? Will God spare his life? was the question that was asked of my soul again and again. Then my faith seemed staggered. The hand was weak that sought to grasp the promises of God.*1LtMs, Ms 1, 1867, par. 5*

All trials, all afflictions, all peace, all safety, health, hope, life and success are in God's hands, and He can control them all for the

good of His children. It is our privilege to be suppliants, to ask anything and everything of God, submitting our request in submission to His wise purposes and infinite will. Then I said, All is in the hands of God; I will go to One who is my very best Friend; He will either raise up my husband in answer to prayer, and deliver us from this great trouble, or send joy and peace to our souls that we may be able to endure it. I had submitted myself to God before I passed the threshold of my home. *1LtMs, Ms 1, 1867, par. 6*

We had special seasons of prayer for the afflicted one and my faith claimed the promises of God. The precious peace of Christ, with the strongest assurance, took possession of my soul. I said then, He shall not die, but live to declare the works of the Lord. My faith firmly grasped the promises. *1LtMs, Ms 1, 1867, par. 7*

The physicians had intimated that there was danger of a second shock. If this should come, there would be no hope. My husband heard this, and in his weak condition he wished me to call a lawyer to arrange his business. I told him this could not be. We would not talk of his closing up his work now, for we believed that he would recover. This I believed with all my heart. For three weeks I did not leave his room for rest or sleep. When I was too exhausted to watch with him through the entire night, he requested that I might be in his room on the sofa. *1LtMs, Ms 1, 1867, par. 8*

I think I never realized more fully how much of heaven the fullest exercise of faith can bring down to earth. I think I never realized so much of the presence of the Saviour, so great a nearness to heaven, as during the period of my husband's affliction, when day and night we battled with the power of the destroyer. The promises seemed to be mine in every sense of the word. My husband had lived and labored unselfishly. He had suffered and was suffering through over-labor and his intense interest for the cause of God. And although our prayers did not receive an immediate answer, I knew God heard. They would be answered in His own good time, in His own way. We were not to complain, not to mourn, not to mistrust God, for God had a purpose in this. *1LtMs, Ms 1, 1867, par. 9*

The fire of the furnace was kindled and we wanted to come forth as

gold. The heart must remain open for heaven's brightness to come into the soul. Thus day by day passed, and our prayers ascended to God for help. *1LtMs, Ms 1, 1867, par. 10*

It was thought best to avail ourselves of the advantages of the Health Institution at Dansville, New York. There we took the afflicted one. But we did not leave God behind. We did not feel that the three months passed at this institution were in vain. We did not receive many of the ideas and sentiments and suggestions advanced, but we did gather many things of value from those who had obtained an experience in Health Reform. We did not feel that there was any necessity of gathering the chaff with the wheat. *1LtMs, Ms 1, 1867, par. 11*

Elders Loughborough, Bourdeau, and Smith spent some weeks at this water cure. Sister Adelia Patton, now the wife of Elder Van Horn, with my two remaining children, Edson and Willie, tarried with us a short time, which was a great comfort to my husband. *1LtMs, Ms 1, 1867, par. 12*

We listened to the lectures of Dr. Jackson with deep interest. But here I found there was a necessity of weighing, in connection with religious principles, the things advanced upon the best means of gaining health. There were sentiments advanced to the effect that it would be a necessity to let the mind be free from all religious exercises and impressions if it would recover health. While there was religious exercise in the Water Cure at Dansville, some might be confused in regard to these matters. I know my husband's mind became confused. *1LtMs, Ms 1, 1867, par. 13*

There was thought to be a necessity for dancing, and there was a fiddler employed for these occasions. Those who were trying to live a Christian life could not take part in these exercises and could see no good in them. We marked the effect. There were feeble ones who were much worse after these dancing exercises. Dr. Jackson carried the idea that it was the duty of all who were at the institution to pay the fiddler whether they favored the dancing or not, and those who would not do this might as well pick up their things and leave. A committee was appointed to solicit donations for this purpose. *1LtMs, Ms 1, 1867, par. 14*



There were conscientious members of different churches as patients in the Water Cure who could not unite in this exercise, for they could not harmonize such amusements as card playing and dancing with Christian principles. These decided they would have to leave. In the bathroom I was solicited to donate to the fiddler, although Dr. Jackson had told them to pass us by, for our principles were well known. This missionary upon the dancing question had not understood the matter as the doctor designed it. Without any desire to offend the doctor, and determined not to offend God, I told the lady frankly I could not use my money for any such purposes, neither would I sanction this dancing exercise by my influence. *1LtMs, Ms 1, 1867, par. 15*

“I am a follower of Jesus,” I said. “This dancing is thought essential to keep up the spirits of the patients, but have you not marked that the very ones who engage in this exercise are languid for a day or two afterward, and some are unable to rise from their beds? This is a matter that will bear thought, and that, by Christians, will need to be brought to the test of the Word of God. Will that sustain us in patronizing these amusements? Will you please to think candidly upon this subject, all of you?”—for there was a large number in the room. “When people are sick, and the fear arises as to whether they will recover, they never send for the ones who are regardless of the claims of God, who frequent the theater or the ballroom or the dance hall. However much they may have spoken jestingly or have ridiculed our religion and the idea of our much praying, they always send for these praying ones. You never see them, when death stares them in the face, calling for the amusement lovers or the dancers, but for those who have carried their religion into their daily lives and have led a life of prayer. *1LtMs, Ms 1, 1867, par. 16*

“The ideas that are here advanced that we are too intensely religious, and that is the reason we are invalids, I will not, I cannot, admit. Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and Christian service that leads to these conclusions. It is the want of genuine religion that produces gloom, despondency, and sadness. Earnest Christians seek ever to imitate Jesus, for to be Christians is to be Christlike. It will be essential to have correct conceptions of Christ’s life, Christ’s habits, that His

principles may be reproduced in us who would be Christlike. A half service, loving the world, loving self, loving frivolous amusements, makes a timid, cowardly servant. Such follow Christ a great way off. A hearty, willing service to Jesus produces a sunny religion. Those who follow Christ most closely have not been gloomy. In Christ is light and peace and joy forever more. We need more Christ and less worldliness; more Christ and less selfishness.”*1LtMs, Ms 1, 1867, par. 17*

There were a large number of sympathizers. These words set their minds at rest. They were becoming confused. Was it as Dr. Jackson tried to make them believe, that serious thoughts and religious exercises were dangerous to health, while amusements and dancing were just the exercise they should have? One Baptist minister was so influenced by these theories that he bought dancing pumps and joined the dancers. He regretted this afterwards and was ashamed of it. But there was with the little few who kept the commandments of God a determination, firm as a rock, that they would not take any man’s advice or theories that would not bear the test of the law and testimonies of God’s Word.*1LtMs, Ms 1, 1867, par. 18*

We continued to pray. Several were patients at the Health Cure who were God-fearing and true to their principles. We had many profitable talks with them. One whose mind had become confused sought interviews with me. We talked and prayed together and she was enabled to see things clearly. The question was asked, “What makes you always so cheerful, Mrs. White? You must know your husband will never be any better. I heard Doctor Jackson say this myself, and you have constant care of his case. I hear you praying all times of the day and all times of the night, and yet not a word of complaint escapes your lips. You always have cheerful words to speak in the bathroom and at the table and in the parlor. I cannot understand it. I should be full of sorrow.”*1LtMs, Ms 1, 1867, par. 19*

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

most worthy to attain?" *1LtMs, Ms 1, 1867, par. 20*

Said she: "I have looked upon Jesus as our Saviour, but a man of sorrow. His was a hard life, full of grief, and if we seek to be like Jesus shall we not be wholly full of sorrow, our life hard and uninteresting, without gladness, full of intensity but void of joy?" *1LtMs, Ms 1, 1867, par. 21*

I answered, "Christ's life was indeed a life of hardness. He was a burden-bearer for the whole race. 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' [*Isaiah 53:5*]. But Jesus is not held up to the people in the true light. He was filled with grief because the great blessings He came to bring to man, man would not see and accept, but continued to choose the hard path of transgression. He says, 'Ye will not come to me, that ye might have life' [*John 5:20*]. He is the joy and light of the world. 'He that followeth me shall not walk in darkness' [*John 8:12*]. Heaven is all light, peace, and joy. Jesus says, 'Ask, and ye shall receive, that your joy may be full' [*John 16:24*]. *1LtMs, Ms 1, 1867, par. 22*

"Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed wild levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am." *1LtMs, Ms 1, 1867, par. 23*

She wept like a child, grasped my hand and said, "I shall always be thankful for the lessons I have learned from you. I can feel different after this, every time I think of Jesus." *1LtMs, Ms 1, 1867, par. 24*

Sometimes I was much worn. I cared for my own room, was nurse to my husband. The only way I could manage to have the bed aired and made, the room swept, and also take care of the beds and

room adjoining ours, which our brethren occupied, was first to accompany my husband some distance up the steep ascent to the Institute where he received treatment, while I received treatment at the same hour so as not to be separated from him. After he came out of the bathroom we had it arranged that he, with his brethren, should take a circuitous route, avoiding the steep hill. I would go as quickly as possible down the hill, set the rooms in order, and have everything ready for my husband when he should arrive. *1LtMs, Ms 1, 1867, par. 25*

His bed was made several times a day. In the night when he could not sleep he would call me. I slept in a room adjoining his. I would bow by his bed and plead with God, and while I was praying the sweet peace of Jesus would come upon him and he would fall quietly asleep. Then I would go noiselessly to my bed. Some nights this was repeated every two hours. *1LtMs, Ms 1, 1867, par. 26*

This experience was the most valuable of my life, because I learned as never before where to carry my burdens. Night after night my husband was so nervous he thought he could not live through the night. At these times I besought the Lord most earnestly to rebuke disease and set the captive free. I knew the answer would come. I knew I should not ask in vain. I had perfect peace at these times. I could indeed say, My peace is like a river. I was drinking at the fountain of living waters. *1LtMs, Ms 1, 1867, par. 27*

After such an experience I could never doubt the Christian religion. The Lord heard me every night and every day. He strengthened me for my responsible position as nurse to my husband. Life never seemed to me so full of importance. Christ must be with us in our words, in our thoughts, in our deportment. In nothing must He be separated from us. We cannot say as did one: "Religion is religion, business is business. Over this life in the church, in the social meetings, shall Christ rule; but over my life at home He shall have no control." *1LtMs, Ms 1, 1867, par. 28*

Again and again I was entreated to let others do the duties I was performing, but they did not understand the feebleness of my husband. I was told I should certainly break down if I did not have a change and was not relieved of this constant anxiety and care. I

was advised to leave him in the hands of the doctors and it would be better for him and for me. I knew better than this. His mind was already troubled and perplexed in regard to the many things arising that shook his confidence in the principles of the managers of the Institution, and he came to a standstill. He did not improve, and I felt that he must be removed. I obtained the consent of Doctor Jackson and half the night was spent in packing our trunks. Next morning it was snowing, but in the fear of the Lord I took my sick on board the cars for Rochester, New York. *1LtMs, Ms 1, 1867, par. 29*

We remained there a few days. We had many seasons of prayer for him—Elder Andrews, Brother Auten, Brother Lampson, and several of like faith. The power of the Lord rested upon us in a most wonderful manner, but still my husband remained an invalid. We took him back to Michigan, and ceased not our prayers in his behalf. All winter he remained an invalid. We did not lose courage. We had the assurance that God would raise him up, and we believed he would yet be able to work in the cause of God. *1LtMs, Ms 1, 1867, par. 30*

I thought my husband should have some change, and we took our team, faithful Jack and Jim, and ventured a journey to Wright, Michigan. In this matter I was obliged to move contrary to the judgment of my brethren and sisters in Battle Creek. They all felt that I was sacrificing my life in shouldering this burden; that for the sake of my children, for the cause of God, I should do all in my power to preserve my life. His own father and mother remonstrated with me in tears. Physicians looked pityingly upon me and said, “You will not realize your expectations. There was never known a case where one afflicted with paralysis of the brain recovered.” I answered them, “God will raise him up.” *1LtMs, Ms 1, 1867, par. 31*

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

eternal life." I went alone, carrying with me the sympathies of many and losing the sympathies of many because I would follow my own judgment, not theirs. *1LtMs, Ms 1, 1867, par. 32*

The doors of Brother and Sister Root were opened for us, and if we had been their own children they could not have been more kind, but they welcomed us as servants of God. They ministered to our wants cheerfully. Here I was again nurse and physician to my husband. *1LtMs, Ms 1, 1867, par. 33*

I had not consented, while my husband was able to stand in the pulpit, to take this position, but now I dared not do otherwise. I spoke in the house at Wright more than twenty times upon the subject of temperance. The Lord strengthened me to do this. The people came out to hear—both believers and unbelievers. The Lord blessed me and blessed the hearers. *1LtMs, Ms 1, 1867, par. 34*

The winter was a trying time, for my husband could not get out much because of the deep snows. I knew not what I could do for him. At length I encouraged him to walk out with me. I would go before, making tracks for him. Thus we walked some every day when it was not too bad to go out. *1LtMs, Ms 1, 1867, par. 35*

As spring approached, my husband, Willie, and I journeyed to Greenville. Here again we found open doors at the house of Brother Maynard. We found rest here, and freedom from perplexing troubles. We were deeply grateful for this home. We attended meetings at Orleans, Greenville, Orange, and Bushnell. My husband was unable to labor. As the winter passed away, we were convinced it would not be wisdom for us to return to Battle Creek, the scene of my husband's labor and trials. We purchased a small place in Greenville one quarter of a mile from Brother Maynard's. In the summer we built here a plain, comfortable house. *1LtMs, Ms 1, 1867, par. 36*

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

should do anything it would prove disastrous.*1LtMs, Ms 1, 1867, par. 37*

I knew that he must have a change. I encouraged his trying to do something upon our place. This was the object we had in view when we purchased the little farm. His once active mind could not be at a standstill. Unless occupied with something it would center upon himself and he would never recover. He must become interested in something besides himself.*1LtMs, Ms 1, 1867, par. 38*

I sent to Greenville for three light hoes. We encouraged my husband to come out of doors and help Willie and me in planting and in hoeing about our berries and vegetables. He did a very little in this line. My hands blistered. I pricked them, let the water out, and kept at my work. This was to provoke my husband to good works.*1LtMs, Ms 1, 1867, par. 39*

Our hay had been cut with the mower and I knew my husband would send for his neighbors to help him get the hay in. We had no barn, and must stack the hay. I sent [word] to my accommodating neighbors that on such a day my husband would send for them to get in his hay. "You are driven with your own work, are you not?" I asked. Yes, they were behind, but designed to leave their work to help Mr. White. "When Mr. White sends for you," I said, "just say what you have just said to me. You are behind with your work; it will suffer if you leave it; it will not be convenient for you to come."*1LtMs, Ms 1, 1867, par. 40*

They were, in the kindness of their hearts, desirous to do all for us that they could do, and this they could hardly consent to do. But I presented it in the proper light before them, and although they said it was the hardest thing for them to do, they would follow my directions, however trying it might be to them. They respected Elder White as a grand and noble man and would not be guilty of manifesting indifference or neglect to his wishes.*1LtMs, Ms 1, 1867, par. 41*

My husband sent to his neighbors for help, but they returned word that they could not conveniently come. My husband was disappointed. I said to him, "Do not be troubled in regard to this. Let them know we can attend to it ourselves. Willie and I will rake up

the hay and pitch it into the wagon, if you will only drive the horses and load it.” After some encouragement he consented to do this. Then the next matter to settle was how to make the stack. I said, “I will arrange the hay, make the stack, if you will pitch it onto the stack.” Thus we accomplished this job, and my husband looked pleased that he had been able to do this much. *1LtMs, Ms 1, 1867, par. 42*

While making the stack, our unbelieving neighbors who had attended my appointments passed in their carriages. They looked with curiosity and wonderment to see the woman who was speaking to a houseful of people every week treading down hay and forming a haystack. I felt not at all troubled. I was succeeding far beyond my expectations. Little by little I was, by the help of God, able to lead my husband to exercise and thus lead him to forget himself. *1LtMs, Ms 1, 1867, par. 43*

Our seasons of prayer were deeply interesting, made so by the tender influence of the Spirit of God. I was battling for a life, and while presenting our case to God with great earnestness I believed that I must use all the powers God had given me to bring about the result desired. But few had faith to believe I should succeed. It looked like seeking to overcome impossibilities. Faith is made perfect by works. If we expect God to hear our prayers, we ourselves must work. Christ’s work is not to do that which man can do. He came to bring to man divine power to combine with human effort. Christ was to do that which man could not do—unite the divine with the human. We are to believe, and then to work in accordance with our faith. *1LtMs, Ms 1, 1867, par. 44*

We visited Orange. My husband walked out in the field and found Sister Howe, with hoe in hand, hoeing corn. He provided himself with a hoe and kept pace with her. When he came into the house he looked very well pleased. Said he, “I helped Sister Howe hoe corn, and for the first time in months perspiration has started.” That night he seemed to be more hopeful in regard to his recovery, and our supplications to the throne of grace were most fervent and mingled with living faith. *1LtMs, Ms 1, 1867, par. 45*

We laid our case just as it was before the great Physician. We



pleaded with Him who healed the sick, opened the eyes of the blind, restored the palsied limbs, rebuked fevers, raised the dead—not by a long process of treatment but by a word which the Son of God alone dared to utter—to work mightily in our behalf. He gave a dead son to the arms of a weeping mother. He brought from the grave a dead brother, filling the hearts of his sisters with unspeakable joy. He could do all that we could ask of Him and more than we could imagine. We saw precious evidences of the hand of omnipotent power stretched forth through the clouds to heal the long-afflicted one. *1LtMs, Ms 1, 1867, par. 46*

We returned to our home encouraged. On the way we passed a pile of clean pine chips, and my husband proposed that we gather a quantity. My heart leaped for joy at this small token of good, that his mind was awakening with a desire to do something. My silent thanksgiving went up to God. Before the summer was over I had to guard my husband from doing too much. His activity was returning. And after much entreaty he was prevailed upon to stand in the desk and speak to the people. My heart was full of gladness but I could but weep aloud. The victory, I knew, was gained, the moral sensibilities and powers were aroused. My husband was saved. *1LtMs, Ms 1, 1867, par. 47*

Soon after this we attended a grove meeting in Bushnell. The wind blew and I was obliged to speak to the people. It was taxing to me, but our meeting was deeply interesting and a very important one to the church. We returned home after the meeting and I walked out with my husband in the wheat field. As we were returning to the house my feet seemed heavy. They would not obey the power of the will. I said, "I cannot lift my feet." My husband half carried me to the house, which was a few rods off. As I attempted to lift my feet to mount the steps, they would not move. I fell fainting upon the doorstep. I was utterly exhausted. For weeks I could not sit up without fainting. I was completely prostrated. My will power was good enough but my limbs would not obey the will. *1LtMs, Ms 1, 1867, par. 48*

My husband was obliged to attend appointments in Orange and Greenbush without me. The people, he said, would not be satisfied unless I attended the meeting. He left an appointment for me in two

weeks. I told my husband that it was not possible for me to go. He said, "I shall not go without you. I know you have had a long, taxing, perplexing case in me. You have been to me an angel of mercy. What can I do in my turn for you? Can't you exercise the faith you did for me? Cannot you go, trusting in the Lord as you have done many times? 'Faith is the substance of things hoped for, the evidence of things not seen.' [*Hebrews 11:1.*]" *1LtMs, Ms 1, 1867, par. 49*

I consented to try next day to ride ten miles to Orleans. Then if I could, I would proceed to Orange, the first appointment, and to fill the second appointment at Greenbush. The very day we must start Jack stepped on a nail and was very lame. He would not put his lame foot to the ground. This looked as if Satan meant to interpose and hinder us. I began to look to the Lord by faith for strength. That afternoon just as we were ready to start, notwithstanding the lameness of the horse, a tempest arose, blowing about our papers and making general confusion everywhere. Addie Howe, who was then doing our work, was trying to close the windows, which were open at the time. As she did this, she pressed her hand against the window casing where she had stuck a needle in the wood. This entered the thick part of the hand. We at once dispatched a team to take her to the doctor's. Her hand was cut up badly to find the needle, and she came back pale, nervous, and suffering greatly. But this did not hinder us from starting on our journey. *1LtMs, Ms 1, 1867, par. 50*

## Manuscripts

### Ms 1, 1867

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

NP

1867 [1880s]

Portions of this manuscript are published in *OHC 318*; *5MR 390-391*; *6MR 90, 300-301*; *11MR 108*; *2Bio 122*.

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

When the affliction came upon my husband he had labored far beyond his strength. We attended a meeting in Memphis [Mich.], and in order to reach the place our hours of sleep, which we both needed, were broken in upon. Our powers were taxed to the utmost in Memphis. A debt was upon the house of worship, and likely to be, unless some special effort should be made to lead our brethren to see the importance of giving of their means to raise this debt. There were hearts that had been open to the world's cares and burdens but closed to the wants of God's cause until they became as hard and unimpressionable as the trodden pavement. But there are hearts that will respond and did respond. *1LtMs, Ms 1, 1867, par. 1*

After the evening services on Sunday were closed, a special meeting was requested for the church members, and here in his exhausted, worn condition he presented the case before his brethren and pledged twenty dollars from his own limited means to help cancel the debt, thus identifying himself with their interest. They caught the spirit of zeal and beneficence, and after standing two hours longer in the desk he had the satisfaction of announcing the amount was raised. The house of worship was free from debt. *1LtMs, Ms 1, 1867, par. 2*

We could not even then have the few remaining hours allotted to

sleep granted us. Before day, about three o'clock, we were obliged to arise in order to be in season for the train; and this day, as my husband expressed it, he was the most tired he had been for years. He said, "I will rest when I get home." The next day I urged him to rest. He answered, "The paper demands my attention. But when this is off, I will give myself one whole day's rest."*1LtMs, Ms 1, 1867, par. 3*

How little we know what a day will bring forth. The next morning we went out about sunrise to take our accustomed walk. As we entered the garden of a brother, my husband attempted to open an ear of corn, when an exclamation from him called my attention. I saw that faithful right hand, that had held the pen so long, hanging helpless at his side, and he was staggering as if about to fall. I sprang to support him, and helped him to the house. He could only utter the word "Pray," and point to his helpless arm. We did pray with earnest, agonizing entreaty that God would help us in our great need. The Lord manifested His gracious presence. We knew and verified His promise to us, Where two or three are agreed as touching anything they shall ask in His name, it shall be done for them. In a short time my husband could raise the palsied arm; he could speak, and his voice was heard in praise and thanksgiving. He praised the Lord with his voice. Yet he was prostrated by the nervous shock.*1LtMs, Ms 1, 1867, par. 4*

The anticipated day of rest was to prove a day of sorrow, a cessation from labor not for weeks but months. During the day we carried him upon a lounge to his home. As we moved in silent, sad procession back to the home left in the morning, I knew that God had not forsaken us. Satan would seek to thrust his temptation into my mind that this was the end of our labors. I thought fast and battled hard against discouragements as I walked the short distance to our home. Was this to be the end of our labors? Will God spare his life? was the question that was asked of my soul again and again. Then my faith seemed staggered. The hand was weak that sought to grasp the promises of God.*1LtMs, Ms 1, 1867, par. 5*

All trials, all afflictions, all peace, all safety, health, hope, life and success are in God's hands, and He can control them all for the

good of His children. It is our privilege to be suppliants, to ask anything and everything of God, submitting our request in submission to His wise purposes and infinite will. Then I said, All is in the hands of God; I will go to One who is my very best Friend; He will either raise up my husband in answer to prayer, and deliver us from this great trouble, or send joy and peace to our souls that we may be able to endure it. I had submitted myself to God before I passed the threshold of my home. *1LtMs, Ms 1, 1867, par. 6*

We had special seasons of prayer for the afflicted one and my faith claimed the promises of God. The precious peace of Christ, with the strongest assurance, took possession of my soul. I said then, He shall not die, but live to declare the works of the Lord. My faith firmly grasped the promises. *1LtMs, Ms 1, 1867, par. 7*

The physicians had intimated that there was danger of a second shock. If this should come, there would be no hope. My husband heard this, and in his weak condition he wished me to call a lawyer to arrange his business. I told him this could not be. We would not talk of his closing up his work now, for we believed that he would recover. This I believed with all my heart. For three weeks I did not leave his room for rest or sleep. When I was too exhausted to watch with him through the entire night, he requested that I might be in his room on the sofa. *1LtMs, Ms 1, 1867, par. 8*

I think I never realized more fully how much of heaven the fullest exercise of faith can bring down to earth. I think I never realized so much of the presence of the Saviour, so great a nearness to heaven, as during the period of my husband's affliction, when day and night we battled with the power of the destroyer. The promises seemed to be mine in every sense of the word. My husband had lived and labored unselfishly. He had suffered and was suffering through over-labor and his intense interest for the cause of God. And although our prayers did not receive an immediate answer, I knew God heard. They would be answered in His own good time, in His own way. We were not to complain, not to mourn, not to mistrust God, for God had a purpose in this. *1LtMs, Ms 1, 1867, par. 9*

The fire of the furnace was kindled and we wanted to come forth as

gold. The heart must remain open for heaven's brightness to come into the soul. Thus day by day passed, and our prayers ascended to God for help. *1LtMs, Ms 1, 1867, par. 10*

It was thought best to avail ourselves of the advantages of the Health Institution at Dansville, New York. There we took the afflicted one. But we did not leave God behind. We did not feel that the three months passed at this institution were in vain. We did not receive many of the ideas and sentiments and suggestions advanced, but we did gather many things of value from those who had obtained an experience in Health Reform. We did not feel that there was any necessity of gathering the chaff with the wheat. *1LtMs, Ms 1, 1867, par. 11*

Elders Loughborough, Bourdeau, and Smith spent some weeks at this water cure. Sister Adelia Patton, now the wife of Elder Van Horn, with my two remaining children, Edson and Willie, tarried with us a short time, which was a great comfort to my husband. *1LtMs, Ms 1, 1867, par. 12*

We listened to the lectures of Dr. Jackson with deep interest. But here I found there was a necessity of weighing, in connection with religious principles, the things advanced upon the best means of gaining health. There were sentiments advanced to the effect that it would be a necessity to let the mind be free from all religious exercises and impressions if it would recover health. While there was religious exercise in the Water Cure at Dansville, some might be confused in regard to these matters. I know my husband's mind became confused. *1LtMs, Ms 1, 1867, par. 13*

There was thought to be a necessity for dancing, and there was a fiddler employed for these occasions. Those who were trying to live a Christian life could not take part in these exercises and could see no good in them. We marked the effect. There were feeble ones who were much worse after these dancing exercises. Dr. Jackson carried the idea that it was the duty of all who were at the institution to pay the fiddler whether they favored the dancing or not, and those who would not do this might as well pick up their things and leave. A committee was appointed to solicit donations for this purpose. *1LtMs, Ms 1, 1867, par. 14*

There were conscientious members of different churches as patients in the Water Cure who could not unite in this exercise, for they could not harmonize such amusements as card playing and dancing with Christian principles. These decided they would have to leave. In the bathroom I was solicited to donate to the fiddler, although Dr. Jackson had told them to pass us by, for our principles were well known. This missionary upon the dancing question had not understood the matter as the doctor designed it. Without any desire to offend the doctor, and determined not to offend God, I told the lady frankly I could not use my money for any such purposes, neither would I sanction this dancing exercise by my influence. *1LtMs, Ms 1, 1867, par. 15*

“I am a follower of Jesus,” I said. “This dancing is thought essential to keep up the spirits of the patients, but have you not marked that the very ones who engage in this exercise are languid for a day or two afterward, and some are unable to rise from their beds? This is a matter that will bear thought, and that, by Christians, will need to be brought to the test of the Word of God. Will that sustain us in patronizing these amusements? Will you please to think candidly upon this subject, all of you?”—for there was a large number in the room. “When people are sick, and the fear arises as to whether they will recover, they never send for the ones who are regardless of the claims of God, who frequent the theater or the ballroom or the dance hall. However much they may have spoken jestingly or have ridiculed our religion and the idea of our much praying, they always send for these praying ones. You never see them, when death stares them in the face, calling for the amusement lovers or the dancers, but for those who have carried their religion into their daily lives and have led a life of prayer. *1LtMs, Ms 1, 1867, par. 16*

“The ideas that are here advanced that we are too intensely religious, and that is the reason we are invalids, I will not, I cannot, admit. Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and Christian service that leads to these conclusions. It is the want of genuine religion that produces gloom, despondency, and sadness. Earnest Christians seek ever to imitate Jesus, for to be Christians is to be Christlike. It will be essential to have correct conceptions of Christ’s life, Christ’s habits, that His

principles may be reproduced in us who would be Christlike. A half service, loving the world, loving self, loving frivolous amusements, makes a timid, cowardly servant. Such follow Christ a great way off. A hearty, willing service to Jesus produces a sunny religion. Those who follow Christ most closely have not been gloomy. In Christ is light and peace and joy forever more. We need more Christ and less worldliness; more Christ and less selfishness.”*1LtMs, Ms 1, 1867, par. 17*

There were a large number of sympathizers. These words set their minds at rest. They were becoming confused. Was it as Dr. Jackson tried to make them believe, that serious thoughts and religious exercises were dangerous to health, while amusements and dancing were just the exercise they should have? One Baptist minister was so influenced by these theories that he bought dancing pumps and joined the dancers. He regretted this afterwards and was ashamed of it. But there was with the little few who kept the commandments of God a determination, firm as a rock, that they would not take any man’s advice or theories that would not bear the test of the law and testimonies of God’s Word.*1LtMs, Ms 1, 1867, par. 18*

We continued to pray. Several were patients at the Health Cure who were God-fearing and true to their principles. We had many profitable talks with them. One whose mind had become confused sought interviews with me. We talked and prayed together and she was enabled to see things clearly. The question was asked, “What makes you always so cheerful, Mrs. White? You must know your husband will never be any better. I heard Doctor Jackson say this myself, and you have constant care of his case. I hear you praying all times of the day and all times of the night, and yet not a word of complaint escapes your lips. You always have cheerful words to speak in the bathroom and at the table and in the parlor. I cannot understand it. I should be full of sorrow.”*1LtMs, Ms 1, 1867, par. 19*

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



most worthy to attain?" *1LtMs, Ms 1, 1867, par. 20*

Said she: "I have looked upon Jesus as our Saviour, but a man of sorrow. His was a hard life, full of grief, and if we seek to be like Jesus shall we not be wholly full of sorrow, our life hard and uninteresting, without gladness, full of intensity but void of joy?" *1LtMs, Ms 1, 1867, par. 21*

I answered, "Christ's life was indeed a life of hardness. He was a burden-bearer for the whole race. 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' [*Isaiah 53:5*]. But Jesus is not held up to the people in the true light. He was filled with grief because the great blessings He came to bring to man, man would not see and accept, but continued to choose the hard path of transgression. He says, 'Ye will not come to me, that ye might have life' [*John 5:20*]. He is the joy and light of the world. 'He that followeth me shall not walk in darkness' [*John 8:12*]. Heaven is all light, peace, and joy. Jesus says, 'Ask, and ye shall receive, that your joy may be full' [*John 16:24*]. *1LtMs, Ms 1, 1867, par. 22*

"Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed wild levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am." *1LtMs, Ms 1, 1867, par. 23*

She wept like a child, grasped my hand and said, "I shall always be thankful for the lessons I have learned from you. I can feel different after this, every time I think of Jesus." *1LtMs, Ms 1, 1867, par. 24*

Sometimes I was much worn. I cared for my own room, was nurse to my husband. The only way I could manage to have the bed aired and made, the room swept, and also take care of the beds and

room adjoining ours, which our brethren occupied, was first to accompany my husband some distance up the steep ascent to the Institute where he received treatment, while I received treatment at the same hour so as not to be separated from him. After he came out of the bathroom we had it arranged that he, with his brethren, should take a circuitous route, avoiding the steep hill. I would go as quickly as possible down the hill, set the rooms in order, and have everything ready for my husband when he should arrive. *1LtMs, Ms 1, 1867, par. 25*

His bed was made several times a day. In the night when he could not sleep he would call me. I slept in a room adjoining his. I would bow by his bed and plead with God, and while I was praying the sweet peace of Jesus would come upon him and he would fall quietly asleep. Then I would go noiselessly to my bed. Some nights this was repeated every two hours. *1LtMs, Ms 1, 1867, par. 26*

This experience was the most valuable of my life, because I learned as never before where to carry my burdens. Night after night my husband was so nervous he thought he could not live through the night. At these times I besought the Lord most earnestly to rebuke disease and set the captive free. I knew the answer would come. I knew I should not ask in vain. I had perfect peace at these times. I could indeed say, My peace is like a river. I was drinking at the fountain of living waters. *1LtMs, Ms 1, 1867, par. 27*

After such an experience I could never doubt the Christian religion. The Lord heard me every night and every day. He strengthened me for my responsible position as nurse to my husband. Life never seemed to me so full of importance. Christ must be with us in our words, in our thoughts, in our deportment. In nothing must He be separated from us. We cannot say as did one: "Religion is religion, business is business. Over this life in the church, in the social meetings, shall Christ rule; but over my life at home He shall have no control." *1LtMs, Ms 1, 1867, par. 28*

Again and again I was entreated to let others do the duties I was performing, but they did not understand the feebleness of my husband. I was told I should certainly break down if I did not have a change and was not relieved of this constant anxiety and care. I

was advised to leave him in the hands of the doctors and it would be better for him and for me. I knew better than this. His mind was already troubled and perplexed in regard to the many things arising that shook his confidence in the principles of the managers of the Institution, and he came to a standstill. He did not improve, and I felt that he must be removed. I obtained the consent of Doctor Jackson and half the night was spent in packing our trunks. Next morning it was snowing, but in the fear of the Lord I took my sick on board the cars for Rochester, New York. *1LtMs, Ms 1, 1867, par. 29*

We remained there a few days. We had many seasons of prayer for him—Elder Andrews, Brother Auten, Brother Lampson, and several of like faith. The power of the Lord rested upon us in a most wonderful manner, but still my husband remained an invalid. We took him back to Michigan, and ceased not our prayers in his behalf. All winter he remained an invalid. We did not lose courage. We had the assurance that God would raise him up, and we believed he would yet be able to work in the cause of God. *1LtMs, Ms 1, 1867, par. 30*

I thought my husband should have some change, and we took our team, faithful Jack and Jim, and ventured a journey to Wright, Michigan. In this matter I was obliged to move contrary to the judgment of my brethren and sisters in Battle Creek. They all felt that I was sacrificing my life in shouldering this burden; that for the sake of my children, for the cause of God, I should do all in my power to preserve my life. His own father and mother remonstrated with me in tears. Physicians looked pityingly upon me and said, “You will not realize your expectations. There was never known a case where one afflicted with paralysis of the brain recovered.” I answered them, “God will raise him up.” *1LtMs, Ms 1, 1867, par. 31*

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

eternal life.” I went alone, carrying with me the sympathies of many and losing the sympathies of many because I would follow my own judgment, not theirs. *1LtMs, Ms 1, 1867, par. 32*

The doors of Brother and Sister Root were opened for us, and if we had been their own children they could not have been more kind, but they welcomed us as servants of God. They ministered to our wants cheerfully. Here I was again nurse and physician to my husband. *1LtMs, Ms 1, 1867, par. 33*

I had not consented, while my husband was able to stand in the pulpit, to take this position, but now I dared not do otherwise. I spoke in the house at Wright more than twenty times upon the subject of temperance. The Lord strengthened me to do this. The people came out to hear—both believers and unbelievers. The Lord blessed me and blessed the hearers. *1LtMs, Ms 1, 1867, par. 34*

The winter was a trying time, for my husband could not get out much because of the deep snows. I knew not what I could do for him. At length I encouraged him to walk out with me. I would go before, making tracks for him. Thus we walked some every day when it was not too bad to go out. *1LtMs, Ms 1, 1867, par. 35*

As spring approached, my husband, Willie, and I journeyed to Greenville. Here again we found open doors at the house of Brother Maynard. We found rest here, and freedom from perplexing troubles. We were deeply grateful for this home. We attended meetings at Orleans, Greenville, Orange, and Bushnell. My husband was unable to labor. As the winter passed away, we were convinced it would not be wisdom for us to return to Battle Creek, the scene of my husband’s labor and trials. We purchased a small place in Greenville one quarter of a mile from Brother Maynard’s. In the summer we built here a plain, comfortable house. *1LtMs, Ms 1, 1867, par. 36*

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

should do anything it would prove disastrous.*1LtMs, Ms 1, 1867, par. 37*

I knew that he must have a change. I encouraged his trying to do something upon our place. This was the object we had in view when we purchased the little farm. His once active mind could not be at a standstill. Unless occupied with something it would center upon himself and he would never recover. He must become interested in something besides himself.*1LtMs, Ms 1, 1867, par. 38*

I sent to Greenville for three light hoes. We encouraged my husband to come out of doors and help Willie and me in planting and in hoeing about our berries and vegetables. He did a very little in this line. My hands blistered. I pricked them, let the water out, and kept at my work. This was to provoke my husband to good works.*1LtMs, Ms 1, 1867, par. 39*

Our hay had been cut with the mower and I knew my husband would send for his neighbors to help him get the hay in. We had no barn, and must stack the hay. I sent [word] to my accommodating neighbors that on such a day my husband would send for them to get in his hay. "You are driven with your own work, are you not?" I asked. Yes, they were behind, but designed to leave their work to help Mr. White. "When Mr. White sends for you," I said, "just say what you have just said to me. You are behind with your work; it will suffer if you leave it; it will not be convenient for you to come."*1LtMs, Ms 1, 1867, par. 40*

They were, in the kindness of their hearts, desirous to do all for us that they could do, and this they could hardly consent to do. But I presented it in the proper light before them, and although they said it was the hardest thing for them to do, they would follow my directions, however trying it might be to them. They respected Elder White as a grand and noble man and would not be guilty of manifesting indifference or neglect to his wishes.*1LtMs, Ms 1, 1867, par. 41*

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While making the stack, our unbelieving neighbors who had attended my appointments passed in their carriages. They looked with curiosity and wonderment to see the woman who was speaking to a houseful of people every week treading down hay and forming a haystack. I felt not at all troubled. I was succeeding far beyond my expectations. Little by little I was, by the help of God, able to lead my husband to exercise and thus lead him to forget himself. *1LtMs, Ms 1, 1867, par. 43*

Our seasons of prayer were deeply interesting, made so by the tender influence of the Spirit of God. I was battling for a life, and while presenting our case to God with great earnestness I believed that I must use all the powers God had given me to bring about the result desired. But few had faith to believe I should succeed. It looked like seeking to overcome impossibilities. Faith is made perfect by works. If we expect God to hear our prayers, we ourselves must work. Christ’s work is not to do that which man can do. He came to bring to man divine power to combine with human effort. Christ was to do that which man could not do—unite the divine with the human. We are to believe, and then to work in accordance with our faith. *1LtMs, Ms 1, 1867, par. 44*

We visited Orange. My husband walked out in the field and found Sister Howe, with hoe in hand, hoeing corn. He provided himself with a hoe and kept pace with her. When he came into the house he looked very well pleased. Said he, “I helped Sister Howe hoe corn, and for the first time in months perspiration has started.” That night he seemed to be more hopeful in regard to his recovery, and our supplications to the throne of grace were most fervent and mingled with living faith. *1LtMs, Ms 1, 1867, par. 45*

We laid our case just as it was before the great Physician. We

pleaded with Him who healed the sick, opened the eyes of the blind, restored the palsied limbs, rebuked fevers, raised the dead—not by a long process of treatment but by a word which the Son of God alone dared to utter—to work mightily in our behalf. He gave a dead son to the arms of a weeping mother. He brought from the grave a dead brother, filling the hearts of his sisters with unspeakable joy. He could do all that we could ask of Him and more than we could imagine. We saw precious evidences of the hand of omnipotent power stretched forth through the clouds to heal the long-afflicted one. *1LtMs, Ms 1, 1867, par. 46*

We returned to our home encouraged. On the way we passed a pile of clean pine chips, and my husband proposed that we gather a quantity. My heart leaped for joy at this small token of good, that his mind was awakening with a desire to do something. My silent thanksgiving went up to God. Before the summer was over I had to guard my husband from doing too much. His activity was returning. And after much entreaty he was prevailed upon to stand in the desk and speak to the people. My heart was full of gladness but I could but weep aloud. The victory, I knew, was gained, the moral sensibilities and powers were aroused. My husband was saved. *1LtMs, Ms 1, 1867, par. 47*

Soon after this we attended a grove meeting in Bushnell. The wind blew and I was obliged to speak to the people. It was taxing to me, but our meeting was deeply interesting and a very important one to the church. We returned home after the meeting and I walked out with my husband in the wheat field. As we were returning to the house my feet seemed heavy. They would not obey the power of the will. I said, “I cannot lift my feet.” My husband half carried me to the house, which was a few rods off. As I attempted to lift my feet to mount the steps, they would not move. I fell fainting upon the doorstep. I was utterly exhausted. For weeks I could not sit up without fainting. I was completely prostrated. My will power was good enough but my limbs would not obey the will. *1LtMs, Ms 1, 1867, par. 48*

My husband was obliged to attend appointments in Orange and Greenbush without me. The people, he said, would not be satisfied unless I attended the meeting. He left an appointment for me in two

weeks. I told my husband that it was not possible for me to go. He said, "I shall not go without you. I know you have had a long, taxing, perplexing case in me. You have been to me an angel of mercy. What can I do in my turn for you? Can't you exercise the faith you did for me? Cannot you go, trusting in the Lord as you have done many times? 'Faith is the substance of things hoped for, the evidence of things not seen.'" [*Hebrews 11:1.*] *1LtMs, Ms 1, 1867, par. 49*

I consented to try next day to ride ten miles to Orleans. Then if I could, I would proceed to Orange, the first appointment, and to fill the second appointment at Greenbush. The very day we must start Jack stepped on a nail and was very lame. He would not put his lame foot to the ground. This looked as if Satan meant to interpose and hinder us. I began to look to the Lord by faith for strength. That afternoon just as we were ready to start, notwithstanding the lameness of the horse, a tempest arose, blowing about our papers and making general confusion everywhere. Addie Howe, who was then doing our work, was trying to close the windows, which were open at the time. As she did this, she pressed her hand against the window casing where she had stuck a needle in the wood. This entered the thick part of the hand. We at once dispatched a team to take her to the doctor's. Her hand was cut up badly to find the needle, and she came back pale, nervous, and suffering greatly. But this did not hinder us from starting on our journey. *1LtMs, Ms 1, 1867, par. 50*



## Ms 2, 1867

Vision Regarding Alonzo and Diana Abbey

NP

1867

Previously unpublished.

I saw that Brother Alonzo and Diana [Abbey], have shunned burdens. God does not want them eased and others burdened. I saw that Brother Alonzo has not been as careful of his time so as to please God. *1LtMs, Ms 2, 1867, par. 1*

God has given strength. It is not his own, it belongs to God, and when the Lord sees that strength wholly used up for self and doing no good to others, He withdraws the strength. *1LtMs, Ms 2, 1867, par. 2*

I saw that you must both be willing and anxious to endure privations and suffer for the truth. Deny self for the truth and make a sacrifice for the truth. *1LtMs, Ms 2, 1867, par. 3*

I saw, dear Brother and Sister, that you have acted as though you were made for each other, and all that God required of you was to live and take care of yourselves. The faithful One that has made you a steward requires more than this of you. *1LtMs, Ms 2, 1867, par. 4*

I saw that you are just as accountable for your strength as those are that God has entrusted with property. God will require what He has lent thee with usury. I saw that you both have been too self-caring, have not denied self. In your food [you] have not been as plain as you should have been. I saw if you had lived on plainer food and had it more free from grease, and [if] Brother A. should husband his time carefully [and] be diligent in business, his health would be better. Sister Diana's health would be better if this change is made in food, and by saving in this way [you] can help the cause. *1LtMs, Ms 2, 1867, par. 5*

And said the angel, "Take thy sister home carefully and tenderly watch over her, provide for her, and leave not your sister that loves God to be dependent on the cruel mercies of the wicked." *1LtMs, Ms 2, 1867, par. 6*

I saw a wicked influence is all around her. It has affected her. It has influenced her but she must be withdrawn from it. "As thy days, so shall thy strength be." *Deuteronomy 33:25*. You must have faith, look to Him for strength. *1LtMs, Ms 2, 1867, par. 7*

I was shown the lesson taught by Jesus as He hung upon the cross in agony. It was a lesson of compassion, notwithstanding all His distress. He looks to John and to His mother. He says, "Behold thy mother," and to His mother, "Behold thy son." "And from that hour that disciple took her unto his own home." *John 19:26, 27. 1LtMs, Ms 2, 1867, par. 8*

O, what a lesson of compassion, unbounded compassion, and pity, unsurpassed pity. This lesson was for us, and we will learn and go and do likewise. *1LtMs, Ms 2, 1867, par. 9*

**Ms 3, 1867**

Re John and Mary Loughborough

Refiled as *Ms 3, 1858*.

**Ms 4, 1867**

Re Elder Waggoner

Refiled as *Ms 11, 1862*.

## Ms 5, 1867

### Vision Regarding Brother Howard

NP

1867-1871

This manuscript is published in entirety in *2T 695-711*.

I was shown the case of Brother Howard. He had been standing for some time resisting the truth. His sin was not because he did not receive that which he sincerely believed to be error, but because he did investigate diligently and have a knowledge of what he was opposing. He took it for granted that Sabbath-keeping Adventists as a body were in error over this view, were in harmony with his experience, and he did not see the necessity of finding out for himself by diligent searching of the Scriptures with earnest prayer. Had Brother Howard pursued this course, he might now have been far in advance of his present position. He has been too slow to receive evidence and too neglectful in searching the Scriptures to see if these things are so. *1LtMs, Ms 5, 1867, par. 1*

Paul did not consider those worthy of commendation who resisted their teachings as long as they could, until compelled by overwhelming evidence to decide in favor of the doctrine, [which] he taught [and] which he had received of God. Paul and Silas left Thessalonica where they had labored in the synagogue of the Jews with some success, but to the great dissatisfaction of the unbelieving Jews, who created a disturbance and made a great uproar against Paul and Silas. These devoted apostles were obliged to leave under the cover of night and came to Berea where they were gladly welcomed. They speak in commendation of the Bereans: "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Therefore many of them believed." *Acts 17:11, 12. 1LtMs, Ms 5, 1867, par. 2*

Brother Howard has failed to see the vital importance of the question. He did not feel the burden pressing him to diligent search,

independent of any man, to find out what is truth. He has had too much of Elder Howard and has not felt the necessity of learning of one who is meek and lowly of heart. He has not been teachable, but self-confident. *1LtMs, Ms 5, 1867, par. 3*

Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than he had for a doubting Thomas, who boasted that he would not believe upon the evidence the disciples rehearsed, which they credited, that Christ had indeed risen and appeared to them. [Said Thomas:] "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." *John 20:25. 1LtMs, Ms 5, 1867, par. 4*

Christ granted the evidence he had declared he would have. He reprovingly said to him, "Be not faithless, but believing." *John 20:27.* Thomas acknowledged himself convinced. *1LtMs, Ms 5, 1867, par. 5*

Jesus said unto him, "Blessed are they that have not seen, and yet have believed." *John 20:29. 1LtMs, Ms 5, 1867, par. 6*

Brother Howard's position made him a weak man. He remained for quite a length of time warring against nearly everything but the Sabbath, fellowshiping commandment breakers, claimed by the Adventists who were in bitter opposition to the Sabbath of the fourth commandment. He has been in no condition to help because he was in a state of indecision himself. His influence has rather confirmed many in their unbelief. With all the evidences, help, and encouragement Brother Howard has had, his standing back has displeased the Lord while it has strengthened the hands of those who were fighting against God by their opposition to the truth. Brother Howard might now have been [a] strong man possessing influence with God's people in Maine, esteemed highly in love for his works' sake. *1LtMs, Ms 5, 1867, par. 7*

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

that weight of responsibility he might now bear had he diligently improved all the light given. *1LtMs, Ms 5, 1867, par. 8*

I was shown a time when Brother Howard began to make efforts to subdue himself, restrain his appetite. He could then the more readily be patient. He had been easily excited, passionate, irritable, depressed in spirit, and his eating and drinking had very much to do in keeping him in this state where the lower organs bore sway and predominated over the higher powers of the mind. Temperance, I saw, would do much for Brother Howard, and more physical exercise and labor are necessary for his health. *1LtMs, Ms 5, 1867, par. 9*

As Brother Howard made efforts to control himself, he began to grow, but did not receive that blessing in his efforts to improve had these efforts been made at an earlier period. Instead of gathering with Christ into the truth, he too long drew back, would not advance and stood directly in the way of the advancement of others and scattered abroad. His influence has stood directly in the way of the progress and reform and the work which God sent His servants to do. *1LtMs, Ms 5, 1867, par. 10*

Brother Howard's ideas of order and organization have been in direct opposition to God's plans of order. God has order in heaven to be imitated by those upon earth who are heirs of salvation. The nearer mortals attain to the order and arrangement of heaven, the more closely are they brought into that acceptable state before God, which will make them subjects of the heavenly kingdom and give them that fitness for translation from earth to heaven which Enoch possessed preparatory to his translation. *1LtMs, Ms 5, 1867, par. 11*

Brother Howard must be guarded. There is a lack of order in his organization. His being has not been in harmony with that restraint, that care and diligence, necessary in order to preserve harmony, union of action and order which is the result. His education for years in his religious experience has been a great detriment to his dear children, and especially to God's people. The obligations Heaven has imposed upon a father, and especially upon a minister, he has not realized. *1LtMs, Ms 5, 1867, par. 12*

A man who has but a feeble sense of his responsibility as a father to encourage and enforce order, discipline and obedience like Abraham, who commanded his household after him, will fail, too, as a minister, as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected because of the unpleasant results which attend reproof [and] earnest appeals. *1LtMs, Ms 5, 1867, par. 13*

I saw that Brother Howard's family needs a great reform. God is not pleased with their present state of disorder, having their own way and following their own course of action. This condition of things is destined to counteract his influence where Brother Howard is known. It also has the effect to discourage those who have a will to help him in the support of his family. This lack is an injury to the cause. Brother Howard does not restrain his children. God is not pleased with their disorderly boisterous ways, their unrefined deportment. All this is the result of, or the curse which follows, the unabridged liberty which Adventists have claimed were their blessed privilege to enjoy. *1LtMs, Ms 5, 1867, par. 14*

Brother and Sister Howard have desired the salvation of their children, but I saw that God would not work a miracle in the conversion of these children while there were duties resting upon the parents which they have but little sense of. God has left a work for these parents to do which they have thrown back upon God to do for them. *1LtMs, Ms 5, 1867, par. 15*

When Brother and Sister Howard feel the burden they should for their children, they will unite their efforts to establish order, discipline and wholesome restraint in their family. Brother Howard, you have been slothful in bearing the burdens which every father should bear in the family, and as the result very heavy has been the burden which has been left for the mother to bear. You have been too willing, Brother Howard, to excuse yourself from care and burdens at home and abroad. *1LtMs, Ms 5, 1867, par. 16*

When in the fear of God, with solemnity in view of the judgment, he resolutely takes the burden Heaven has designed he should, and when he has done all that he can on his part, then can he offer to



God the understanding prayer with the Spirit, and in faith, for God to do that work for his children which is beyond the power of man to perform. *1LtMs, Ms 5, 1867, par. 17*

There has been a lack of judiciously using means. Wise judgment does not influence you as much as the voices and desires of your children. You have not too much means. You have had a limited amount for your large family, yet Brother Howard, you do not place the estimate you should upon means in your hands, and expend it cautiously for the most useful articles, the very things you must have for comfort and health. You all need to improve in this respect. Many things are needed in your family for convenience and comfort. The lack of appreciating order and system in the family arrangement leads to destructiveness and working at great disadvantage. Every member of the family should realize that a responsibility rests upon them collectively and individually to do their [part] in adding to the comfort, order, good regulation and system in the family arrangements. One should not work against another, but each unitedly engage in the good work of encouraging each other, exercising gentleness, forbearance, patience, speaking in low even tones, shunning confusion, each doing all they can to lighten the burdens of the mother. Things have been left at loose ends, each excusing themselves from duty, leaving for another to do that which they can and ought to do themselves, which although [it] may be but a trifle, yet put along side of many trifles, makes a great neglect, great disorder which God frowns upon. It is the neglect of the littles which poisons life's happiness. A faithful performance of the littles is the sum of happiness to be realized in this poor life. He that is faithful in little is also faithful in much. He that is unfaithful in small matters, will be unfaithful in greater matters. *1LtMs, Ms 5, 1867, par. 18*

Each in the family arrangement should understand just what part they are expected to act in connection with the family. Each should bear their share of life's burdens from the six year old child and upward. Important lessons can these children learn, now better than at any later period in their history. God would work for these dear children and bring them to be learners in the school of Christ. Jesus invites these dear children to separate from the vanities of the world and leave the pleasures of sin and choose the path of humble

obedience. If they will heed the gracious invitation and accept Jesus as their Saviour, He will cleanse them from their sins and impart grace and strength to follow on to know the Lord.*1LtMs, Ms 5, 1867, par. 19*

Dear Brother Howard, your lessons learned amid the distracting influences which have existed in Maine, have been exceedingly injurious to your family. You have not been as circumspect as God requires you to be in your conversation to dwell upon the truth in your family, to teach the principles of truth, the commandments of God, diligently unto your children when you rise up and when you sit down, when you go out and when you come in. You have neglected this duty at home and abroad. You have not appreciated your work as a father or as a minister. There has not been that zealous performance of duty with your family of requiring their attendance and devoting time to family worship.*1LtMs, Ms 5, 1867, par. 20*

I was shown that the true meaning of husband is houseband. Every member of the family centers in the father. He is the law-maker, illustrating in his own manly bearing, sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in their offering and also in the songs of praise to our merciful, compassionate Redeemer for His unbounded mercy and matchless love. The father should, as priest of the household, confess morning and evening to God the sins committed by himself and [his] children through the day, which have come to his knowledge, and also those sins which are secret, which God's eye alone has taken cognizance of. This rule of action heartily, zealously carried out on the part of the father when present and the mother when the father is absent, will redound in blessings to the family. Why the youth of the present age are not more religiously inclined is because of the defect in their education.*1LtMs, Ms 5, 1867, par. 21*

It is not true love which is exercised towards children to permit in them the indulgence of passion, or permit disobedience of your laws to go unpunished. As the twig is bent, the tree inclines. You

love your ease too well. Brother Howard, you are not painstaking enough. It requires constant effort, constant watchfulness, and earnest prayer without ceasing; that is, without relaxing, keeping in a praying mood, the mind uplifted to God. Not slothful in business, fervent in spirit, serving the Lord. *1LtMs, Ms 5, 1867, par. 22*

Another point where you have failed in your family, is appreciating the sacredness of the Sabbath and teaching it to your children and enjoining upon them its sacredness, and their keeping it according to the commandment. Your sensibilities are not clear and ready to discern the high standard we must reach in order to be commandment keepers. God will assist you in your efforts when the work is earnestly taken hold of. Possess perfect control over yourself, then can you have better success in controlling your children when they are unruly. A large job is before you, but you have it not to perform in your own feeble strength. Ministering angels, who are sent to minister unto those who shall be heirs of salvation, will aid you in your persevering efforts. No discouragement is allowed in this, no throwing up of the work or laying aside the burden, but to lay hold of it with a will and repair your long neglect. *1LtMs, Ms 5, 1867, par. 23*

You must have higher views of God's claims upon you in regard to His holy, sanctified day. Everything that can possibly be done of your work should be done in the six days God has given to you, and you should not rob God of one hour of His sanctified holy time [that] He has reserved, set apart for His own use and for the benefit of man. Great blessings are promised those who make a great account of the Sabbath and have a high sense of its sacredness and the obligations resting upon them in regard to its observance. *1LtMs, Ms 5, 1867, par. 24*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." *Isaiah 58:13, 14. 1LtMs, Ms 5, 1867, par. 25*

When the Sabbath is brought to us we should from its commencement place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating that time which is strictly the Lord's to our use. *1LtMs, Ms 5, 1867, par. 26*

We should not do ourselves, or suffer our children to do, any manner of our own work for a livelihood, or for gain, or that could have been done in the six days. Friday is the day of preparation. It should be devoted to thinking and doing and conversing upon things necessary, preparatory to the Sabbath, that nothing should be left unsaid or undone, to be said and done upon the Sabbath, which will, in the sight of heaven, be regarded as a violation of the sacredness of the Sabbath. God requires not only refraining from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, business transactions, and light and trifling conversation. Talking upon everything or anything which may come into the mind is speaking our own words. Every deviation from the right brings into bondage and condemnation. *1LtMs, Ms 5, 1867, par. 27*

Brother Howard, you must discipline yourself to discern the sacred high and elevated character of the Sabbath of the fourth commandment, and labor to raise the standard in your family and among God's people, where you have by precept and example lowered it. Counteract the influence you have exerted in this respect by a change of words and acts. You have too often forgotten and spoken your own words upon God's sanctified day. You have failed to remember the Sabbath day to keep it holy. *1LtMs, Ms 5, 1867, par. 28*

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

running upon worldly business, the tongue will reveal it, for out of the abundance of the heart the mouth speaketh. *1LtMs, Ms 5, 1867, par. 29*

The example of ministers especially in this respect should be circumspect, and they [should] anxiously restrict their conversation upon the Sabbath to religious themes, dwelling upon present truth, present duty, the Christian's hopes and trials, conflicts, and afflictions and overcoming at last and the reward gained. *1LtMs, Ms 5, 1867, par. 30*

Ministers of Jesus Christ should stand as reprovers to those who fail to remember the Sabbath day to keep it holy. When in a family or company composed mostly of Sabbath-keepers, if conversation is introduced calculated to lead to conversation upon worldly things, it should be kindly rebuked. A spirit of devotion to God should be encouraged upon His sanctified holy day. We should not feel as much at liberty to occupy God's holy, sanctified time in an unprofitable, useless manner than we should any of the days of the week given to us. It is not pleasing to God [to] sleep off a greater portion of sanctified, holy, honorable time. While doing this, we are not honoring our Creator. By this example we testify the six working days are too precious for me to stop and rest. I must make money. I must not take even the allowance of sleep my physical wants require. I will make it up on the Sabbath, for that day is given to me as a rest day. I will not tax myself by attending meeting, but will rest for I need rest. Such make a wrong use of the sanctified rest day. They should upon that day especially interest their family in its observance, and should gather with the few or many, as the case may be, and devote the time and energies in spiritual exercises that the divine influence and sanctification resting upon the Sabbath may attend them through the week until another holy Sabbath comes around. Of all the days in the week, none are as favorable for devotional thoughts and feelings as the Sabbath. *1LtMs, Ms 5, 1867, par. 31*

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

institution of God's appointment. *1LtMs, Ms 5, 1867, par. 32*

Those who sanctified the Lord God in their hearts by a strict devotional frame of mind and sought to improve the sacred hours in helping to the best of their ability others to serve and honor God, and to call the Sabbath a delight, were placing blessings upon those faithful ones. Special light and help and special strength were given to them, while on the other hand, angels were turning from those who failed to appreciate the sacredness of God's sanctified day, removing their light and strength. I saw them overshadowed with a cloud, desponding, frequently sad. They felt a lack of the Spirit of God. [The remainder of this letter is in *Testimonies for the Church 2:705-711.*] *1LtMs, Ms 5, 1867, par. 33*

**Ms 6, 1867**

Church at Roosevelt, N.Y.

Extract from *Lt 16, 1861*.

## Ms 7, 1867

### Writing Out the Light on Health Reform

NP

1867

Formerly Undated Ms 149. This manuscript is published in entirety in *3SM 280-282*.

Diseased minds have a diseased, sickly experience while a healthy, pure, sound mind, with the intellectual faculties unclouded, will have a sound experience which will be of inestimable worth. The happiness attending a life of well-doing will be a daily reward and will of itself be health and joy.<sup>1</sup>*LtMs, Ms 7, 1867, par. 1*

I was astonished at the things shown me in vision. Many things came directly across my own ideas. The matter was upon my mind continually. I talked it to all with whom I had opportunity to converse. My first writing of the vision was the substance of the matter contained in [*Spiritual Gifts*] *Volume IV* and in [my six articles in] *How to Live*, headed "Disease and Its Causes."<sup>1</sup>*LtMs, Ms 7, 1867, par. 2*

We were unexpectedly called to visit Allegan to attend a funeral, and then soon left for our eastern journey [1863], intending to finish my book upon the journey. As we visited the churches, things which had been shown to me in relation to existing wrongs required nearly all my time out of meeting in writing out the matter for them. Before I returned home from the East I had written out about five hundred pages for individuals and for churches.<sup>1</sup>*LtMs, Ms 7, 1867, par. 3*

After we returned from the East I commenced to write [*Spiritual Gifts*] *Volume III*, expecting to have a book of a size to bind in with the testimonies which [now] help compose [*Spiritual Gifts*] *Volume IV*. As I wrote, the matter opened before me and I saw it was impossible to get all I had to write in as few pages as I at first designed. The matter opened and *Volume III* was full. Then I commenced on *Volume IV*, but before I had my work finished, while preparing the health matter for the printers, I was called to go to



Monterey. We went, and could not finish the work there as soon as we expected. I was obliged to return to finish the matter for the printers, and we left an appointment for the next week. *1LtMs, Ms 7, 1867, par. 4*

These two journeys in hot weather were too much for my strength. I had written almost constantly for above one year. I generally commenced writing at seven in the morning and continued until seven at night, and then left writing to read proof sheets. My mind had been too severely taxed, and for three weeks I had not been able to sleep more than two hours in the night. My head ached constantly. I therefore crowded into *Volume IV* the most essential points in the vision in regard to health, intending to get out another testimony in which I could more freely speak upon the happiness and miseries of married life. With this consideration, I closed up *Volume IV* that it might be scattered among the people. I reserved some important matter in regard to health, which I had not strength or time to prepare for that Volume and get it out in season for our [1864] eastern journey. *1LtMs, Ms 7, 1867, par. 5*

That which I have written in regard to health was not taken from books or papers. As I related to others the things which I had been shown, the question was asked, "Have you seen the paper, *The Laws of Life* or the *Water Cure Journal*?" I told them no, I had not seen either of the papers. Said they, "What you have seen agrees very much with much of their teachings." I talked freely with Dr. Lay and many others upon the things which had been shown me in reference to health. I had never seen a paper treating upon health. *1LtMs, Ms 7, 1867, par. 6*

After the vision was given me, my husband was aroused upon the health questions. He obtained books upon our eastern journey, but I would not read them. My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others. *1LtMs, Ms 7, 1867, par. 7*

## Ms 8, 1867

Testimony Concerning Brethren McPherson and Cramer

NP

1867

Portions of this manuscript are published in *5MR 437*.

In Rochester, N. Y., [December 25, 1865,] I was shown many things concerning the people of God in connection with the work of God for these last days. I saw that many professed Sabbathkeepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some of their evil ways; and if continued in will, like them, fall and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." [*1 Corinthians 10:11.*]*1LtMs, Ms 8, 1867, par. 1*

Many, I saw, would fall this side of the kingdom. God is testing and proving His people, and many would not endure the test of character, the measurement of God. I saw that many would have close work to overcome their peculiar traits of character and be without spot, or wrinkle, or any such thing, unrebukeable before God and man. Many professed Sabbathkeepers in Wright will be no special benefit to the cause of God or the church without a thorough reformation on their part. *1LtMs, Ms 8, 1867, par. 2*

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

you and a reproach to our faith, and if you retain these principles you will eventually be brought into just the position the enemy would be glad to have you in, where you will be finally separated from Sabbathkeeping Christians. *1LtMs, Ms 8, 1867, par. 3*

Brethren McPherson and Cramer were shown me upon about the same ground in their views and political sentiments, and both of these brethren have been ready to give battle if their course was questioned. When Brother Root has felt it his duty to reprove, exhort, rebuke as God should direct him, these brethren have not received it, but with a strong spirit they rose up against Brother Root. Even if they were all right and Brother Root wrong, their course was not justifiable, but was void of wisdom and discretion and was a great injury to the church, and gave unbelievers opportunity, if so disposed, to exult and excuse themselves for not receiving the truth because of the disunion and discord among those who believed the truth. But these brethren were not correct. They were wrong. They possessed great confidence in their own judgment. They thought they were being pressed, they were being crowded, and they would not submit to be dictated to, or to have their course questioned or their track crossed in the least. They thought they understood themselves as well as Brother Root. These two brethren possessed strong will, set in their own understanding. *1LtMs, Ms 8, 1867, par. 4*

They did not receive the counsel of Brother Andrews. His teachings were rejected and his influence of no account because he crossed the track of these two men. Those who slight and set at nought the testimony of Brother Andrews do the same to the Son of God, for Brother Andrews was His ambassador, His chosen servant to speak in Christ's stead. God has fitted him through peculiar trials. Through poverty and adversity he has obtained a valuable experience and has through these trials been qualified to act an important part in the last closing work for God's people. *1LtMs, Ms 8, 1867, par. 5*

Had Brother Loughborough's testimony been borne and crossed the track of these brethren, it would have had the same effect. No testimony from any mortal man, though he may be commissioned of high Heaven, would have the influence God designed, because

these brethren have so much confidence in themselves, have exalted views of their own judgment and wisdom. This strong self-confidence, relying upon their own wisdom and supposed knowledge, will most assuredly prove the overthrow of these brethren unless they are converted, and in the place of the self-confident spirit they possess, be willing to become learners, and as teachable as children, sit at the feet of their brethren and be willing to be instructed. These brethren cannot receive the approval of heaven while they lack sympathy for the oppressed slave and are at variance with the pure republican administration of our government. Heaven has no sympathy with rebellion upon earth any more than with the rebellion in heaven. When the great rebel questioned the foundation of God's government in heaven he was thrust out, with all who sympathized with him and his rebellion. *1LtMs, Ms 8, 1867, par. 6*

We are to see troublous times and to be brought into severe conflict, such as you have not dreamed of. Christ prayed to His Father that His disciples might be one, even as He was one with the Father. It should be the earnest effort of every follower of Christ to answer the prayer of his divine Teacher, to be one as Christ was one with the Father. This oneness is essential for the strength of God's people, that they may be sanctified through the truth, and prepared to meet the conflict before them in perfect union. *1LtMs, Ms 8, 1867, par. 7*

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

out their convictions and clear their consciences, and in consequence some have been in bondage. God's blessing does not rest upon the church as it would if there was not wrong cherished in the church by being covered. *1LtMs, Ms 8, 1867, par. 8*

From what was shown me, Brother Root was well calculated to fill his place as elder of the church and his voice be heard. If he possessed true moral worth, yet was a poor man, his influence would not be as great as it now is. Excellence of character, in the estimation of some moneyed men, will avail but little in the absence of earthly possessions. Money has power; money sways a mighty influence. Brethren Root and Rogers have felt the weight of the cause upon them, yet there has been a fearing to move. Brother Root has felt a pressure bearing against the influence he was trying to exert in the church. When he sees things are going wrong in the church, it is his duty to speak, and it is the duty of the church to sustain him. He has felt fearful of speaking out his convictions in regard to things in the church, which looked to him as though moving wrong. Someone must take the responsibility of moving, of speaking and correcting wrongs, although they cross the track of members of the church who have influence. The church have failed to stand together. *1LtMs, Ms 8, 1867, par. 9*

**Ms 9, 1867**

Vision for the Abbey Family

Refiled as *Ms 17, 1863*.

# 1868

## Letters

Lt 1, 1868

Maynard, Brother and Sister

Pilot Grove, Iowa

October 1, 1868

Previously unpublished.

Dear Brother and Sister Maynard:

I have just sent a letter to Sister Stickney. I wrote it in Fulton Depot and was very weary. I forgot some things I had ought to have mentioned. I wish them to use the summer cabbage. If you have none, do the same. *1LtMs, Lt 1, 1868, par. 1*

I am anxious to have all the tomatoes put up I can have. I would cheerfully pay a girl a week's labor to put up these things for me if I could obtain one. James thinks so much of tomatoes and we all are very fond of them. I have written to Sister Stickney and no doubt she will do all she can, but happened to think of a girl to get a week to help, if you could find one. Perhaps it would be well to suggest to Sister Stickney to improve the chance she has in making what butter she can from the milk. Economy is the battle with them. They may not be deficient in this quality, but it is a scarce article. *1LtMs, Lt 1, 1868, par. 2*

What about the house? Is all right there? Is it shut up? Please write to B[atle] C[reek]. We have taken back the six acres of land, and a building is being erected for us. We found the Institute could not pay us. They had the lumber and the land. We therefore build and let them pay in this way. There seemed to be no place for us to locate. Everything about B.C. was up very high. *1LtMs, Lt 1, 1868, par. 3*

Our meeting to Clyde, Whiteside County was a good, solemn

meeting. Our labor was for the church. Many seemed aroused and covenanted to seek first the kingdom of heaven and His righteousness (*Matthew 6:33*), and believe God that He would add all things that they needed. Many confessions were made with tears and brokenness of heart. *1LtMs, Lt 1, 1868, par. 4*

Brother and Sister King are enjoying themselves well. She begins to understand what the inconvenience of traveling amounts to in a small degree. She finds her clothes get worn. She is doing well; is very good company, I think; makes every effort to be agreeable and succeeds admirably. *1LtMs, Lt 1, 1868, par. 5*

We think of our home and of your family quite frequently. It would be our choice to abide in Greenville, but I think at present duty points our course to Battle Creek. May the Lord give us wisdom and strength to do all the work He has for us to perform. Please encourage Brother and Sister Stickney all you can. They will no doubt feel lonely in our absence. When you will see us again, we know not, but God grant that you may be blessed and His prospering hand may attend you in all your peculiar trials and afflictions. God is good. Believe in Him; trust in Him, love Him, and then you will enjoy the light of His countenance. Be of good courage; talk faith; talk hope. *1LtMs, Lt 1, 1868, par. 6*

Much love to you all, especially the children who have been ever ready to wait on us. I hope these children will love the Lord. Mary Ann and Marillia are not too young to seek to be Christians. Marillia, I have noticed that you esteem yourself too highly. You think that you are bright and smart. We do not deny that this is the case, but we have noticed that you love to be observed, to be noticed, and that you are set to have your own way, are not as yielding and accommodating as a little girl like you should be to your brothers and sisters. *1LtMs, Lt 1, 1868, par. 7*

Now dear child, these traits in your character, unless overcome, will make you unlovely and disagreeable. The Lord will not be pleased with you. You have a pride of yourself which is growing like a rank weed, sending forth a disagreeable order, crowding out the precious graces of humility and love. This bad weed makes you selfish and pert. Cherish love and root out this weed of rank growth



which threatens to destroy every good thing. Be meek and not willful, but obedient and obliging to all. Then you will be loved by all, and what is to be valued more than anything else, Jesus will love you. *1LtMs, Lt 1, 1868, par. 8*

In haste. *1LtMs, Lt 1, 1868, par. 9*

P.S. We are at Brother Nicola's. They are well as usual. The children are very busy doing their part. They are helpful little bodies. My husband and self are suffering with bad colds. We labored very hard at Clyde. Only today rest. *1LtMs, Lt 1, 1868, par. 10*

**Lt 1a, 1868**

White, J. E.

Greenville, Michigan

January 19, 1868

Previously unpublished.

Dear Son Edson:

We arrived at Brother Howe's all safe, about eight o'clock. At noon stopped at Vermontville. Called for a room and spread our dinner upon the table and enjoyed our meal. Tell Martha the lunch was excellent. We engaged in conversation with the landlady. She was very sociable. Learned that she came from Roosevelt, New York. Was well acquainted with our people there. Had attended our meetings. I did want some books to distribute, but had not one. *1LtMs, Lt 1a, 1868, par. 1*

We became quite cold about dark, and had yet to go twelve miles. Stopped at Linglinger's, about a mile out of the way, to warm. He was overjoyed to see us. When we left he gave me five cakes of maple sugar, about twelve pounds in all. *1LtMs, Lt 1a, 1868, par. 2*

We found a houseful at Brother Howe's. Clorinda was there, with her husband, and little three-year-old Elsa, her babe and adopted daughter, beside the regiment of children, of young ones of Brother Howe's. We met Brother and Sister Sawyer at this place. We were exceedingly weary. I had not felt well through the day. My head troubles me much. *1LtMs, Lt 1a, 1868, par. 3*

Early next morning we started for Ionia. Tarried at Brother Olmstead's to take dinner. Met a hearty reception from them. Got to our own home about four o'clock, and in one hour teams drove up from Wright. Quite a number were out from Wright. *1LtMs, Lt 1a, 1868, par. 4*

Our meetings were good. Twelve children started to serve the Lord. Among them was Franklin Davis. He seemed broken and made

humble confessions. Johnny Cranson came forward without much urging. All spoke with deep feeling. It was quite an affecting scene. We could not labor much. I was so feeble, but I spoke twice with freedom. There were quite a number from Bushnell, Orleans, Orange, and Wright. The blessing of the Lord attended these meetings. *1LtMs, Lt 1a, 1868, par. 5*

Last night I attended meeting. Had a bed prepared on the seat, from a buffalo robe and cushion, and lay down all through the meeting. It was a conference meeting. I had especial labor for Gravel and Noyce and wife. Gravel made quite a fuss, but last night walked to the meeting and made quite an humble confession. Next week shall go to Wright. *1LtMs, Lt 1a, 1868, par. 6*

Edson, I wish you would ask George to inquire in meeting if anyone has a book titled, *The Martyrs of Spain*, and another, *Sanford and Mertin*. Both were presented us by Brother Andrews. The first was mine, the last Willie's. If they have any books belonging to me, have them bring them in. *1LtMs, Lt 1a, 1868, par. 7*

Edson, I hope you will, while attending school, watch and pray. Maintain a close walk with God. Be circumspect in your words and actions. I will send you a few lines as often as I can. Be true to your profession, and may the Lord bless you. In love from your Mother. *1LtMs, Lt 1a, 1868, par. 8*

P.S. Preserve the things you have towards keeping house for yourself. My sewing machine table was not brought from Brother Lunt's. I am sorry, for I want it. That soapstone griddle, send by Brother Loughborough if he can bring it. If the table can be brought, have that come also. *1LtMs, Lt 1a, 1868, par. 9*

Send the books mentioned by Brother Loughborough. *1LtMs, Lt 1a, 1868, par. 10*

Mother.

**Lt 2, 1868**

White, J. E.

Greenville, Michigan

January 29, 1868

Previously unpublished.

Dear Son Edson:

I have time to write you but a few lines. You say you need drawers. If so, let me know. If those knit ones do not fit, write me and I will the first opportunity send you the drawers you need. You did not mention the stockings I sent you. I sent you three pairs. I hope you will get them, for they will be just what you need. *1LtMs, Lt 2, 1868, par. 1*

We returned from Wright Monday. Sabbath the house was filled. Sunday all the people could not get in and several sleigh loads drove away. I think that those who have been hesitating about having a new meetinghouse will cease their objections now. *1LtMs, Lt 2, 1868, par. 2*

Our meetings were most solemn. Several started to serve the Lord. The husband of Sister Perkins, also a young man by the name of Frost, came forward for prayers. Brother Hall's wife attended the course of meetings right through. If we had not had appointments ahead should have remained two or three weeks holding meetings right along. *1LtMs, Lt 2, 1868, par. 3*

Many bought books and are reading, investigating. I never saw better attention. The angel of God seems to be impressing hearts with the truth. A great and solemn work is before us. I did not have time to visit Brother McDearmon's. Met them in meeting. Only spoke to them several times. Their Emma is, I think, the best girl in Wright. *1LtMs, Lt 2, 1868, par. 4*

I hope, Edson, the kingdom of heaven and His righteousness will be the first with you. Maintain a Godly walk. *1LtMs, Lt 2, 1868, par. 5*

I was a little surprised at your expenses. I think sometimes you will never be qualified to manage business at all yourself, for you do not show wisdom and judgment in any of your management in anything you engage in. You are hopeful and lay large plans, spread yourself as though doing a big thing, imagine you want everything an experienced workman intending to engage in and carry on a large business would want, buy everything you think there is the least possibility of your ever needing, and then have all on your hands at last, a drug and in debt for the same. What is ever going to teach you, I don't know! My courage and hope for your succeeding in any business is very faint. Somebody at least will have to do all the managing. You have, it is true, a few years before you are of age. What character you may develop in that time remains to be seen.<sup>1</sup>*LtMs, Lt 2, 1868, par. 6*

When you were in debt and you knew it, how could you, Edson, rush on, take painting lessons and this, that and the other? I am heartily sick of all this. I think if ever you are to manifest judgment and prudence it is time to begin. How are you, with your present disposition to scatter means, preparing to take care of anyone but yourself, and you don't begin to do that. At your present slow rate of learning you show by your management to everybody that you would never make an economical helper anywhere, and that you would never accumulate enough to warrant you to have a wife. Think you any woman would link her destiny with yours when you had plainly shown you could not even manage yourself and pay your own expenses? Let me tell you, Edson, there are enough that understand your prodigal habits so well they would not suffer a fine young girl to be any way deceived and give her affections to you when your own course of life in regard to the management of business shows you have twenty outgoes where you have one income. I do not write this to discourage you by any means, but I write that you may now stop and reflect, and make up your mind whether you are going to put on a man's judgment or be as changeable as the wind, with no fixed purpose of your own. It is time for you to change now. Turn a square corner and realize there is no virtue in your being benevolent when that means given all comes from another. Husband your means. Why things look so discouraging is you got into debt while I was writing earnestly to have you keep out of debt. I am troubled, troubled. Your fruits in the

future alone will give me surety that you are a changed boy in regard to the expenditure of means. *1LtMs, Lt 2, 1868, par. 7*

Your Mother. *1LtMs, Lt 2, 1868, par. 8*

Write immediately. *1LtMs, Lt 2, 1868, par. 9*

**Lt 3, 1868**

White, J. E.

Greenbush, Michigan

February 11, 1868

Previously unpublished.

Dear Son Edson:

I have an opportunity to send this to the St. Johns' Post Office and I improve the moments to write a few lines in just ten minutes, while Brother Levy is waiting. My health is better than it was a few days since. We received your letter before leaving Greenville. Write as often as you can. *1LtMs, Lt 3, 1868, par. 1*

We had a large hall well filled with people last Sabbath and first day. I spoke to the people twice Sabbath and Sunday afternoon. We hope to see good results from this meeting. Our work in Alma is not yet done. We return to our labors there in three weeks from last Sabbath. They need much done for them in that place. They have not informed themselves, and the result is they are far behind. *1LtMs, Lt 3, 1868, par. 2*

Monday we visited Sister Jeffreys. Found her sick upon her back. I entreated her just as soon as she was able to have them take her to the Health Institute. I expect she will come. We came here last evening. Found Sister Levy sick. The people fail to come right up to the mark upon eating and drinking, but more especially upon working. People worry and work and gratify the taste and eat pepper, spice and meat and then are sick. Oh, dear! What will move them to act out the truths they have heard? *1LtMs, Lt 3, 1868, par. 3*

Edson, be of good courage. Live for God. Be determined to be a thorough Christian, thoroughly converted to the truths. Give yourself unreservedly to God. I felt sad to read about the sleigh ride. There have been so many such incidents in your experience, and how could a sleigh ride cost you 70 cents? Do tell me? Did you settle the entire cost? Keep out of sleigh rides. I think you have variety

enough without them. If not, if you want exercise to increase physical strength, apportion to yourself wood to split every day. Work ten minutes each day or half an hour on the woodpile. Let industry characterize all your acts. *1LtMs, Lt 3, 1868, par. 4*

You are so given to love pleasure that you are seduced away from your duty and in this way violate your own conscience. Be true to yourself. Be true to your God. Be true to your parents. Watch and pray always lest ye enter into temptation. *1LtMs, Lt 3, 1868, par. 5*

I felt sad to learn that Ella had a tumor which will make her a terrible sufferer for life. Poor Ella, must she drink of affliction's cup? Must she be a lifelong sufferer? This should cause you to have deep sympathy for Ella. Let your influence over her be for good which shall lead her near to God instead of farther from God. *1LtMs, Lt 3, 1868, par. 6*

May the Lord stablish, strengthen, settle you. *1LtMs, Lt 3, 1868, par. 7*

Good bye, *1LtMs, Lt 3, 1868, par. 8*

Your Mother. *1LtMs, Lt 3, 1868, par. 9*



**Lt 4, 1868**

White, W. C.

Tittabawassee, Michigan

February 17, 1868

Portions of this letter are published in *2Bio 227-228*.

Dear Son Willie:

Our meetings have been very interesting in this place. The people are all young in the truth but wholehearted, noble, enterprising, interested to hear. They take books at a great rate. They have built them a very nice meetinghouse. *1LtMs, Lt 4, 1868, par. 1*

Sabbath your father spoke in the morning; your mother in the afternoon; Brother Andrews in the evening. We did not get to rest before 11 o'clock. Sunday the house was well filled—the largest turnout there has ever been in this place. Your father spoke in the forenoon with freedom upon the Law and the Gospel. The people thought they never had the Sabbath made so plain. One man who had once been a preacher, who has embraced the Sabbath, said he would give \$10 to have the discourse printed [so] that he could distribute a few copies for opposers to read. *1LtMs, Lt 4, 1868, par. 2*

Your mother spoke in the afternoon with freedom but in weakness. Earnest attention was given. The deepest interest manifested. Your father then followed me with a few words of exhortation, inviting all who wished to be Christians to come forward. Twenty-one came forward,—women grown, young women and children. We had a most interesting season of prayer. In the evening, the meeting increased in interest. The people persuaded us to remain with them several days this week. No meeting today; one this evening, three meetings Tuesday, and three Wednesday. May God give me strength. *1LtMs, Lt 4, 1868, par. 3*

Willie, I dreamed of talking with you last night and telling you that your hens were too closely confined. That they must have sunlight,

air and room to exercise in, then they will be healthy; and if you give them gravel, will lay even in cold weather. You let them out and they seemed so happy, so contented, and went to laying and you brought in several eggs. "There, Willie," said I, "see what pure air, sunlight, and exercise will do?" The cow, Willie, must have the same treatment. *1LtMs, Lt 4, 1868, par. 4*

Willie, my dear boy, we hope you will trust in the Lord. Be of good courage; pray for the Lord to bless and strengthen you. He will hear your prayer. He will answer your petitions. *1LtMs, Lt 4, 1868, par. 5*

Much love to Sister Julia and Brother John. The Lord bless you all. *1LtMs, Lt 4, 1868, par. 6*

From your Mother. *1LtMs, Lt 4, 1868, par. 7*

In much love. *1LtMs, Lt 4, 1868, par. 8*

Write to us at St. Charles. *1LtMs, Lt 4, 1868, par. 9*

**Lt 5, 1868**

White, J. E.

Watrousville, Michigan

February 27, 1868

Portions of this letter are published in *5MR 392-393*.

Dear Son Edson:

We came sixteen miles from Tuscola to this place today. It has snowed all day. Last night six inches of snow fell. We see so much work to be done we know not how to attend to it all. Calls for help come in from every direction. We see the work of God as we pass from place to place. We could not have better attention from those who come to hear. Last Sunday afternoon between twenty and thirty came forward for prayers. Monday was stormy and yet we held a meeting, but many were attending a funeral of a Sabbathkeeper at Watrousville. Brother Andrews gave a discourse upon the occasion. Many were so situated they could not move forward in baptism. One young man alone went forward, about your age. He was convicted and arose in the congregation and stated he wanted to be a Christian. He is an excellent young man. *1LtMs, Lt 5, 1868, par. 1*

We have come back from St. Charles to finish our work here. We hope to see many souls turning with full purpose of heart to the Lord. This is a great field. *1LtMs, Lt 5, 1868, par. 2*

We left home to be gone only two weeks. At Alma, brethren from Tittabawassee urged us to visit them before sleighing broke up, for a river divided the town. If there was a thaw it would be impossible for a part of the church to attend the meetings. We at last consented to go. Then came the brethren from Watrousville, Vassar, and Tuscola. Brother Spooner came with a splendid team to take us right along to Tuscola. But the work was not done at Tittabawassee and they had to go home without us. We held twelve meetings in that place with excellent success. Fifteen were baptized. *1LtMs, Lt 5, 1868, par. 3*

Sister Baley, who spent some time at the Institute, had a husband, a lawyer and justice of the peace. He there decided to obey the truth, bore his testimony to that effect. Left his business, came twelve miles, attended meetings daytimes and evenings, was there Tuesday all day. His daughter, a young woman, also made a start, was baptized. Her father said he had not better be baptized then, for he had a work to do [to] straighten up the past. He had been a scheming lawyer and he must do a work to undo many things in the past before he was fit to go into the water. May the Lord help him to make every wrong right and do up his work faithfully and well. The judgment will test every man's work. *1LtMs, Lt 5, 1868, par. 4*

Two brothers, whose wives kept the Sabbath, had not united with those who kept the Sabbath. But at this meeting they both enlisted in the army of the Lord. We pled long for them until they would; then the children of Brother Whitman, three of their sons,—one your age, two younger. They all came forward at last,—the fathers and mothers pleading and entreating the children. These children were baptized with the father, except one. I will not relate particulars, for I should exhaust my strength. *1LtMs, Lt 5, 1868, par. 5*

There is a subject that bears with some weight upon my mind which I will mention. I have frequently asked myself what could you have done with so much money. Edson, I am answered in a dream, you are not a health reformer in principle. You do not live up to the light God has given and while you neglect one ray of light that the Lord has graciously permitted to shine upon your pathway, you will be in darkness. When you boarded yourself, did not you spend money for nuts, candies and hurtful things and eat these between meals and at any time? I concluded that your frequent headaches were caused by the indulgence of your appetite. You gratified the taste to the injury of the stomach and the result was jaundice and the loss of time to the amount of six weeks. Listen to the words of Christ, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." *1 Corinthians 6:19, 20. 1LtMs, Lt 5, 1868, par. 6*

If you take a course which brings debility, beclouds the sensitive nerves of the brain, you cannot render to God perfect service. You cannot glorify Him upon the earth. "I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” concerning you. [*Romans 12:1, 2.*] How desirable to be in a condition where you can prove in your own experience the good, the acceptable will of God. Conformity to the world can never bring this desired knowledge; to be transformed is the condition of obtaining this blessing. *1LtMs, Lt 5, 1868, par. 7*

Abstain from flesh lusts which war against the soul. The gratification of appetite so benumbs the brain that spiritual things are not discerned. *1LtMs, Lt 5, 1868, par. 8*

My son, you have the privilege of gaining great victories. Subdue your lustful appetite. *1LtMs, Lt 5, 1868, par. 9*

I am willing you should go and see Grandfather whenever it will not interfere with your studies and with the strict observance of the Sabbath. But, dear son, I have been thinking that to take dinner with your grandparents was not the best, especially on the Sabbath. They do not prepare food in a manner I would like to have you eat. I fear that like the Israelites, appetite controls reason and you lust after the flesh pots of Egypt. Edson, if you choose to take your dinners [on] Sabbath [at] Grandpa’s because you can eat that food which God has said was not the best for health, to gratify depraved appetite, be assured you will not retain the blessing of God or health. God will not bless you in departing from the light He has given and choosing to follow the imagination of your own heart. *1LtMs, Lt 5, 1868, par. 10*

Edson, God is a searcher of the heart. All our purposes and motives are revealed and naked to the gaze of heavenly angels and His own sight. Every departure from the light He has given is recorded, and these deviations will hinder the growth in grace and heavenly knowledge, will prevent being partakers of the divine nature, not having escaped the corruption that is in the world through lust. *1LtMs, Lt 5, 1868, par. 11*

Edson, do you know that I have serious fears of your being an

overcomer. You possess too much love for self-gratification and at the same time your undertakings are marked with a lack of thoroughness. You are not persevering, steady to your purpose, firm, established, settled. You have not power to resist temptation. I fear you will leave matters unfinished in the working out of your salvation with fear and trembling. Edson, study not your appetite, but how you can show yourself approved unto God, a workman that needeth not to be ashamed. Edson, do not your grandparents use pork and meat, mince pies, and etc.? I must insist that while we pay your board, you be regular at your meals for your physical and moral health. *1LtMs, Lt 5, 1868, par. 12*

I beg of you to read in *Volume Four, of Spiritual Gifts*, what the Lord has been pleased to communicate to your mother. Read *Spiritual Gifts, Volume Three*, and all. Read *How to Live*. Don't deceive your own soul, be true to your own convictions of duty, true to your own soul. "Be not deceived, God is not mocked." [*Galatians 6:7.*] The Lord requires your affections. Says Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." *Luke 10:27.* *1LtMs, Lt 5, 1868, par. 13*

Oh, Edson, I fear for you. I do not feel that you are doing all God requires of you to perfect holiness in His fear. In regard to school, remain at the school [where] you are until you cease attending school. Encourage stability of mind, overcome your disposition to change, to be fitful. Begin with your appetite, bring that in subjection. Control yourself in every respect as you regard your salvation. Don't prove to be void of principle. *1LtMs, Lt 5, 1868, par. 14*

Do you believe the light God has given? If you do, act up to the light given; don't take lenity from anyone in Battle Creek who does not restrain their appetite. If their profession is as high as heaven, yet if they choose to gratify themselves contrary to the will of God, it will not lessen your sin in so doing one jot. You can be a boy of brilliant intellect if you have your habits all in accordance with health and walk in the path of righteousness. *1LtMs, Lt 5, 1868, par. 15*

Your father says, Where are those letters you had of his? Why don't

you send them? Several have written inquiring why no notice was taken of the letters and money sent, while some have been noticed. They have not seen them mentioned. We have had no letter from you for some time. *1LtMs, Lt 5, 1868, par. 16*

In love, *1LtMs, Lt 5, 1868, par. 17*

Your mother. *1LtMs, Lt 5, 1868, par. 18*

P.S. Edson, I recommend to you to get *Spiritual Gifts*, read them a portion aloud in the family every night. Brother Andrews puts many to blush. He rises in the morning at four o'clock. Reads several chapters in *Spiritual Gifts* and in the Bible. If he needs to read and reread *Spiritual Gifts* and the Bible to become familiar with the contents, some others ought to be as diligent in reading them. *1LtMs, Lt 5, 1868, par. 19*

**Lt 6, 1868**

White, J. E.

Tuscola, Michigan

March 2, 1868

Portions of this letter are published in *2Bio 228-229*.

My Dear Son Edson:

I am much exhausted today after our labors among the people; therefore you must not expect a lengthy letter. We expected at this time to be at St. Charles. We started early this morning, at half past six. We rode five miles and we all suffered. Brother Griggs volunteered to take his team and take us to Tuscola. Sister Griggs accompanied her husband. She had a boy about eleven months old which she took with her. *1LtMs, Lt 6, 1868, par. 1*

This ride was tedious. The wind blew fiercely and the snow was blown about by the wind [so] that we could not see the road. We decided we must all suffer; especially the child was in danger. We decided to turn back. In doing this we faced the wind and I think we should have frozen had we not used the bed blankets and got down in the bottom of the sleigh, our back to the wind. *1LtMs, Lt 6, 1868, par. 2*

We were glad enough to get within shelter of Brother Spooner's comfortable home. *1LtMs, Lt 6, 1868, par. 3*

The day we sent the letters to you from Watrousville, we had a very solemn meeting in the evening. Had a very plain, pointed testimony for one, Dr. Denis. He flattered some, but saw that it would do no good and quieted down. He had prevaricated, acted dishonestly and overreached. Next morning we rode sixteen miles to Brother Spooner's. Sabbath we went two miles to Tuscola. Your father spoke in the forenoon. At noon, stepped into Brother Palmer's a few rods away, and had a foot bath prepared for your father, and his lunch. I chose to leave my eating until after I had spoken. The house was well filled. I spoke for two hours upon the tongue, the



conversation. *1LtMs, Lt 6, 1868, par. 4*

After I had ceased speaking, your father said those who wished to go could do so, we were going to have a conference meeting. While this was going on, I ran out into Brother Palmer's and ate an apple and graham biscuit and hurried back to the schoolhouse. I then spoke to several, relating testimony I had for them. Spoke one hour comforting some, reproving others, but the testimony was more especially to impress upon those particularly in fault the sin of hasty speaking, jesting, joking, laughing. All this was wrong and detrimental to their growth in grace. Some felt exceedingly tried, especially Sister Doud. She came to see me in the morning accompanied by her husband. She was crying and said to me, "You have killed me, you have killed me clean off. You have killed me." Said I, That is just what I hoped the message I bore would do. I found their greatest difficulty was that the testimony was given before others, that if I had sent it to them alone, it would have been received all right. Pride was hurt, pride was wounded terribly. We talked awhile, and they both cooled down wonderfully and said they felt differently. *1LtMs, Lt 6, 1868, par. 5*

Brother Doud accused me of violating Scripture by not telling the fault between them and we alone. We told him this Scripture did not touch the case; there was no trespass here against me; that the case before us was one of them that had been mentioned by the apostles, those who sin reprove before all, that others may fear. You may judge this storm did not help us any in the preparation for the meeting. When we entered the schoolhouse, we found the people nearly all assembled; about one hundred forty were present. *1LtMs, Lt 6, 1868, par. 6*

Your father wished me to speak in the forenoon. As I laid off my cloak, Brother Miller came and said I was invited to speak in the afternoon in the Methodist meetinghouse, which had been dedicated a few days [before]. Your father spoke with great clearness upon the law and gospel. There was the very best attention. I have never heard anyone handle the subject as your father, in such a clear, convincing manner. After this discourse, we took a few mouthfuls and entered the Methodist meetinghouse, [which was] crowded full. Twenty stood, because there were no

seats. I spoke from these words, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul, etc." [Matthew 22:37.] I brought in the life, trial, crucifixion, death, resurrection, ascension and second coming of Christ. The Methodist minister and his people were all present. I had freedom in speaking, although there were no arrangements made to lower the windows and the house was very much heated and the stove smoked. I spoke about one hour and half. The people gave the very best possible attention. After I sat down, your father spoke a few minutes and closed the meeting. I was surprised to learn that the Methodist minister spoke from this text in the forenoon. The people wondered how I came to speak upon the very text. One of the wealthiest and most influential men in town inquired who had informed Mrs. White that the minister received ideas that he had never thought of before and thought he would learn something. Your father's discourse was the subject of conversation everywhere. The general impression was, no one could get away from the conclusion that the Sabbath was binding.*1LtMs, Lt 6, 1868, par. 7*

We returned to Brother Spooner's wearied exceedingly. We longed for rest, but found we could not have it. About one dozen young sisters and older brethren and sisters filed into the sleighs and we had a houseful.*1LtMs, Lt 6, 1868, par. 8*

Martha Harrison has been almost ensnared by Satan. She is a fine girl, has excellent talents, but has been engaged to an unbeliever. Her parents have opposed her, but not bitterly, have tried persuasion and flattery. She is a musician and has played the organ for the churches. We have labored hard for her and at length she arose in our meetings. When I was pleading with her to choose Christ or the world, she arose with her lover present and boldly declared, "I choose Christ." As I spoke in the Methodist house, her father, mother and lover were present and she introduced her parents to us and they urged us to go to their home and spend the night. We declined, for we were too weary to visit. After Martha returned home, said she, "Oh, I so much wish to go to Brother Spooner's to meet Brother and Sister White once more." Her father came in and said, "Martha, your wish has been granted. Brother Miller's sleigh is here for you." Brother Miller had taken pains to go

four miles to bring Martha and one or two more who were desirous to come. We found Martha assembled with quite a large number gathered together. We conversed and then had a conference meeting, engaging in solemn, earnest prayer. It was truly pleasing to hear Sister Martha confess to God in prayer how she had strayed away from the fold and how grateful she was for the labors of God's servants to admonish, encourage, and instruct in the way of salvation. It was refreshing to all to see Martha coming back with confession and prayer. There was still another case.*1LtMs, Lt 6, 1868, par. 9*

Sister Sturges [was] placed in discouraging circumstances, her friends opposed and spiritualists, and they have been laying a snare for this poor child, Carrie, to marry her to a doubtful spiritualist old enough to be her father. Our coming has been opportune to break up two of these fatal snares and rescue souls from the grasp of Satan.*1LtMs, Lt 6, 1868, par. 10*

Our interview and labors for this people are now closed. Oh, God grant that we may see some fruit of our labors in the future more than we now see.*1LtMs, Lt 6, 1868, par. 11*

Martha Harrison's father is a wealthy merchant; therefore her danger is greater than many in more humble circumstances. Flattered, caressed, by those who would lead her from the side of Christ and from unpopular truth. Just as soon as the meetings closed at Vassar, she returned six miles to her home and a sleigh was waiting to take her twelve miles to a Methodist protracted meeting. But she told her father if Brother and Sister White came, he must come for her. True to his promise, he went for his daughter and we feel that Martha will now be fortified. She said she had never counted the cost before, never had been tested by the truth before. She had a terrible struggle. It was surely a death to the world.*1LtMs, Lt 6, 1868, par. 12*

Oh, what a work we are engaged in, the destiny of souls in our hands. What a responsibility! Who is sufficient for these things?*1LtMs, Lt 6, 1868, par. 13*

Edson, my son, I implore you to give all to God, make no reservation, dedicate yourself to God, obtain an experience in the

things of God. In this you are deficient greatly. Oh, let not your lack of thoroughness be carried into your religious experience. If it is, you will fail of heaven. Be true to your own soul, make thorough work for eternity. Break your heart in pieces. Don't try to save self one particle, let self die.*1LtMs, Lt 6, 1868, par. 14*

Now, Edson, in your studies be thorough, make the most of your time. Let your music lie pretty much still. A few weeks more is all we feel it is duty to give you of education. You must bear your own weight and learn economy and steadiness of purpose. Be industrious, have stick-to-itiveness, don't be fluctuating. I am interested deeply for you.*1LtMs, Lt 6, 1868, par. 15*

Your mother.*1LtMs, Lt 6, 1868, par. 16*

Tomorrow, if not too severe, we go to St. Charles. The next day to Green Bush. The next to Battle Creek. Hope to hear from you there.*1LtMs, Lt 6, 1868, par. 17*

Your mother.*1LtMs, Lt 6, 1868, par. 18*

**Lt 7, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

March 8, 1868

Previously unpublished.

[To Edson:]

Let me know, Edson, just how your clothing is. I design getting you shirts made for summer. *1LtMs, Lt 7, 1868, par. 1*

Your father has helped Brother Corliss in the woods today, chopping and loading on wood and driving the team. We are designing now to remain at home several weeks and write. I shall get out another testimony immediately. I do an immense sight of writing. We miss Brother Andrews very much. *1LtMs, Lt 7, 1868, par. 2*

We hope you, my son, will be blest with health and strength and will be faithful in the Lord. Adorn your profession. In Jesus you will find help and strength. But if you do not feel your need of help and do not hunger and thirst for righteousness, you will not be filled. It is to the hungering, thirsting soul Jesus reveals Himself as One in whom all fullness dwells. In Him is no darkness at all. Open the door of your heart wide for the entrance of your Saviour. Carry all your perplexities, your griefs, your burdens, to Jesus in prayer. Oh, do not make religion a mere matter of form—of outward show. Set the heart in order; out of it are the issues of life. We pray for you, Edson, but sometimes we have many fears. My dreams are not of that nature in regard to you, I wish they were. You must seek for purity of heart and thought. Don't let your mind be occupied with thinking of the girls. Let not an impure thought lodge in your mind one moment. *1LtMs, Lt 7, 1868, par. 3*

Troublous times are before us. You may yet be tested—your faith tried. Commotions in the nation will bring such scenes in the world as we have heretofore been strangers to. Oh, Edson, rest not short

of a deep and thorough experience in the things of God. This is my prayer, concerning you. *1LtMs, Lt 7, 1868, par. 4*

Your mother. *1LtMs, Lt 7, 1868, par. 5*

**Lt 8, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

March 9, 1868

Portions of this letter are published in *2Bio 221-222; 11MR 201*.

Dear Son Edson:

We are at home again. We are thankful for this. Thursday we rode sixty miles. The snow was very deep, in many places nearly as high as the houses. While [we were] trying to get the sleigh over a fallen tree, the reach [coupling pole] broke and we were down. We had to get out in the deep snow, unload the sleigh, and lift the box off the runners. A man came along in the woods just then and helped us toggle up the sleigh. We lashed it together with straps and went on. We stood in the snow more than half an hour. *1LtMs, Lt 8, 1868, par. 1*

Previous to this, about ten o'clock, it commenced snowing and snow continued to fall until twelve. Large flakes coming very fast! We never saw it on this wise before. Inches of snow were piled upon us and around us in the sleigh. To make it still more uncomfortable the rain began to come. But we rode on, every hour bringing us nearer home, and we were glad to lessen the distance. *1LtMs, Lt 8, 1868, par. 2*

When within four miles of home we were so unfortunate as to enter upon a road open for several miles but entirely blocked up and impassable at the other end. The horses went up to their backs in drifts. We feared their getting down. After passing through fields we were told there was no possibility of getting through, and had to go back. As we passed over drifts we got out, lightened the sleigh, and again plowed through the snow, while it was steadily raining. After this we had no very special difficulties. *1LtMs, Lt 8, 1868, par. 3*

We arrived home about dark. Corliss had watched for us all day and had sadly given up our coming. We felt glad to step into our own

house. We found letters from you and from many others. You must write us often. *1LtMs, Lt 8, 1868, par. 4*

In regard to Brother Bell's school, I know not. Write us more definitely terms and studies. *1LtMs, Lt 8, 1868, par. 5*

I advise you above everything to control your appetite. You have a voracious appetite and are not particular about letting everything alone between meals. Your headache arises more from a violation of nature's laws in eating than from any other cause. I shall have no fear of your head if you eat and exercise as you should and observe regularity in all your habits. You must not allow yourself to be a creature of impulse. You should reason from cause to effect. If you indulge appetite without considering the result, you must pay the penalty for all such indiscretion. *1LtMs, Lt 8, 1868, par. 6*

Apply yourself closely to that which you undertake. Don't be fitful and changeable, engaging heartily and zealously in a new thing, tiring of it, and then entering into something else new. No settled purpose! Let your music be a secondary thing. It is an education you are after now. Obtain that, and don't use precious time upon the instrument which should be devoted to study. Remember that you must qualify yourself to support yourself. Bear your own weight and lay up something to start yourself in business. To this end labor. But if you expect the blessing of the Lord to attend your efforts, seek purity, holiness, humility. Order your life and conversation so that God will bless you and we shall be satisfied. Don't be superficial here. *1LtMs, Lt 8, 1868, par. 7*

Acquaint yourself with the Bible. Read *Spiritual Gifts* through carefully, candidly, prayerfully. Take heed to the instructions, reproof, warnings, and let your high aim be the glory of God. Consecrate yourself to God. Dig deep with solemnity. Closely search your own heart. Drag out every cherished idol, every detestable thing and put it from you. Inquire for those books I wrote you about. Inquire in meeting for *Martyrs of Spain, Sanford and Merton*, and if anyone has any books of ours let them return them. *1LtMs, Lt 8, 1868, par. 8*

In much love. *1LtMs, Lt 8, 1868, par. 9*



They are waiting for me. Write. *1LtMs, Lt 8, 1868, par. 10*

**Lt 9, 1868**

Clarke, Joseph

NP

March 22, 1868

Previously unpublished.

Dear Brother Clarke:

While at Lovett's Grove, I was shown some individual cases. I saw that you and your Brother John should improve the talents committed to you, for God would soon require what He has lent you with usury. I saw that fireside preachers were needed: I was shown that as individuals are investigating the evidences of our position, they can be much helped by your visiting them in their family, praying with them, and imparting instruction to them from the Word of God. *1LtMs, Lt 9, 1868, par. 1*

There are many ways in which our different talents can be improved. I was shown, Brother Clarke, that it was not duty for you to give to others your property; much of your time, I was shown, would be occupied in writing, and improving opportunities of doing good to others, by leading them to the truth. *1LtMs, Lt 9, 1868, par. 2*

There are others who have property, and if they are faithful stewards, will distribute as God has prospered them; and they will act their part in the work of God. *1LtMs, Lt 9, 1868, par. 3*

I saw that God had wrought for you in your neighborhood. I saw that Brother Van Gorder should take a fearless, straight-forward course, settle deep into the work of God; I saw that there had been a little shrinking and fearfulness on his part to advocate his faith, boldly declare the truth. If you do not gain any to the faith, you will not lose ground, your own soul will be strengthened. *1LtMs, Lt 9, 1868, par. 4*

Every talent, I saw, must be improved. You should possess deep

humility of soul, and work, work, while the day lasts. Move understandingly, move cautiously, and then your work will not need to be repented of. *1LtMs, Lt 9, 1868, par. 5*

In love. *1LtMs, Lt 9, 1868, par. 6*

**Lt 10, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

March 22, 1868

Previously unpublished.

Dear Son Edson:

We received your last letters but not the ones from the brethren who sent means to your father. Please state if you know who these letters were from that we may give them credit. We have not fully considered your letters that we can now answer them, but we think best for you to begin to teach next winter. You will be qualifying yourself by teaching and will be putting into practical use the knowledge you already have. We have a strong desire that you should be forming a character for heaven. You are not prepared to live in this world and act the part here heaven has assigned you until you have a right interest and firm hold of the better world. *1LtMs, Lt 10, 1868, par. 1*

We do not forget to pray for you. We trust you will be strengthened, stablished, rooted, grounded and built upon the faith. *1LtMs, Lt 10, 1868, par. 2*

Dr. Lay leaves today for Orleans. On the morrow goes to Ionia to take the cars. *1LtMs, Lt 10, 1868, par. 3*

We had but few out to meeting yesterday, but we had a good, precious, little conference meeting. All spoke with deep feeling and sincere gratitude to God for His merciful kindness in preserving the life of our dear brethren, King and Wilson; especially the case of Brother King is a miraculous preservation of God. He is doing well. Sits up now considerable of the time. He is a precious man. All prize him in this vicinity. When we first went to him and saw his bruised, broken head, we felt that he could not live. We wrapped him in comfortables and blankets and brought him as tenderly as we could to our house. We have here taken the responsibility of his

case and are rewarded in seeing him coming up as it were from death to life again. Praise God, for this another token of His lovingkindness. Oh, why should not our hearts flow out in gratitude to God continually and love glow in our hearts with fervor for all His benefits and lovingkindness to the children of men, and let all that hath breath praise the Lord. Let His praise be in our mouth continually. *1LtMs, Lt 10, 1868, par. 4*

Our family for nearly two weeks have numbered ten. We are all cheerful and this makes it pleasant. A painter is painting our house who is rather quick tempered, which makes it not as agreeable. Does things his own way without consulting us. We do not let this trouble us. We have a precious girl to do our work. I am relieved from care a great deal in that direction, but was disappointed that Robert and Mary could not come and live here and take all care from us. But the Lord knows what is best. We will not mark out any way for the Lord to work. We have all we can do. My health is not good. Your father is most a well man, active, cheerful, with clearness of mind. He labors hard in closely applying himself to writing, but his head does not trouble him. We are thankful for this. Your father and I have just taken a walk across to the woods. Last Tuesday we both walked the entire length of the woods to Saunder's fence and back. We were some tired but rested well that night. *1LtMs, Lt 10, 1868, par. 5*

Brother and Sister Strong are with us. Brother Strong is Brother King's nurse. Willie is not as well as usual. *1LtMs, Lt 10, 1868, par. 6*

Brother John Corliss is one of the most faithful, true, good hands to have about. He seems to me as near as a son. His faithfulness has endeared him to us. He is a man of a good mind, an excellent reader. *1LtMs, Lt 10, 1868, par. 7*

I hope you are cheerful, contented and happy. We expect to see you one or two weeks before the conference. Shall want that much time at Battle Creek. Establish a character, my dear son, a spotless pure, holy character, an untarnished name which shall be recorded in the Lamb's book of life to live among the heavenly angels and thus be immortalized. *1LtMs, Lt 10, 1868, par. 8*

Write us how Grandfather and Grandmother get along. Read the letters or parts of letters which I wrote to them which they would be interested in. We do so much want to see you all. I should be glad to have my family all at home, but then we shall be at home so little that we shall not be with them if they were at home. Our life is in this work of saving souls. We must work with all our energies for the night cometh in which no man can work. *1LtMs, Lt 10, 1868, par. 9*

These peaceful times will not last, when we can go about our work with so little to interrupt us. Be faithful, my son, true to your own soul and true to God. *1LtMs, Lt 10, 1868, par. 10*

In much love, *1LtMs, Lt 10, 1868, par. 11*

Your mother. *1LtMs, Lt 10, 1868, par. 12*

**Lt 11, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

March 30, 1868

Portions of this letter are published in *2MR 154*.

Dear Son Edson:

We received yours yesterday and hasten to answer. You have received ere this the reply to your former letter in which your father says he will pay your board but you must get the clothing you need. I will gather your clothes together and bring them at conference time. *1LtMs, Lt 11, 1868, par. 1*

You must labor in the open air a portion of each day, and the money you earn for this will help you get clothes, all that you will need. Your hat is not here. Your Dansville cap you shall have when we come to conference. Will you want your checkered shirts this summer? I shall try to bring you a couple of white shirts. Meanwhile, carry out your purpose. Be prudent of means and you will not be sorry for it. It is going to take all the money we can get to publish your father's books. *1LtMs, Lt 11, 1868, par. 2*

Edson, never did I want means to use as now. I am determined to make my home an asylum for those who need a home, as Sister Moore has needed one, but will need one no longer. We now have taken a girl between twelve and thirteen years old. Took her to save her. George Barnes is a poor, helpless fellow, having been sadly neglected in his education and cultivation. We sent for him at Brother Merrill's request; after he tried him a while, thought him not such a boy as he needed and let him go. He is an awkward boy, disagreeable, uncouth, but in order to help him we have taken him in and provided him with clothing and set him to work. We shall try to do something for him, but we see a great deal to be done for others. *1LtMs, Lt 11, 1868, par. 3*

Edson, I came home to rest. I find no rest. It is worse for me, more

wearing, than when I travel. For in riding all day I can think and rest some. Yesterday was the hardest day I have had. We had a church meeting to take up the cases of Brethren Gravel and Noyce and some things for Brethren Fargo and Maynard and Wilson—forty-two pages. I read the most of it to the church. It was a hard task for me. I think I came near having a shock of paralysis that night. My brain was so weary I could not keep my balance any better than a drunken person. We have been trying to help Johnny's case. Withal Johnny has done well, but his efforts have not been appreciated. We have been having some labor all around.*1LtMs, Lt 11, 1868, par. 4*

Your father is out helping Corliss plough. He is very active. He does not require mittens now, or anything to his feet. The painter is painting our house. George Barnes is helping Brother Noyce fix the cistern. Willie is doing a little of everything. My little girl is picking up chips and I am writing to you. Brother King left yesterday for his home. Is doing well. His head discharges considerable yet. We have dressed it every day.*1LtMs, Lt 11, 1868, par. 5*

Edson, this is just the place for us exactly. We can write, then run out and work or walk. Father has something to call him away from his writing, which compels him to physical exercise. I fear I am breaking down. Tell George and Martha they must wait a little until I am better able to weigh matters. Battle Creek is not the place for us. When the Lord shows us we must again locate there, we will do so, but not till then. We are well satisfied where we are. Were we in Battle Creek, all the burdens would be thrown on us. No, no. Our duty is plain. We shall remain here. Nothing would be the least temptation for us to move again, I think. It would be the finishing of me, once more moving.*1LtMs, Lt 11, 1868, par. 6*

Edson, my head is too tired to write. Excuse me, my son. Write often as you can.*1LtMs, Lt 11, 1868, par. 7*



**Lt 12, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

April 3, 1868

Previously unpublished.

My dear son Edson:

We received your last yesterday. Your summer clothing we will bring to you, also Dansville cap. You have no straw hat here that I know anything about. We have picked up everything. I will look carefully again. The large Atlas we will bring to you. I am glad you are arousing in regard to thoroughness. This you must learn, and when you have educated yourself so that it is natural to you, you have made a great attainment. We shall be at Battle Creek one or two weeks before the conference if we can. Do not neglect watchfulness and prayer. Write to Willie. He is disappointed if he does not hear from you. Your father is very busy out of doors holding plow and making hen coop and doing a little of everything. *1LtMs, Lt 12, 1868, par. 1*

Brother Corliss is going to Greenville. I must put this in his hands. Edson, I want you to go to Warren Batcheller's and inquire for a silk bonnet that I left there above one year ago. Get it and take it to Martha and tell her to take care of it. *1LtMs, Lt 12, 1868, par. 2*

Much love to Father and Mother White. Are they well? Mention when you write. *1LtMs, Lt 12, 1868, par. 3*

In much love from your Mother. *1LtMs, Lt 12, 1868, par. 4*

**Lt 13, 1868**

Long Praying and Preaching

Refiled as *Ms 3, 1868*.

**Lt 14, 1868**

Laying Burdens on Others

Refiled as *Ms 4, 1868*.

**Lt 15, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

June 17, 1868

Portions of this letter are published in *3MR 129-130*; *10MR 30*.

Dear Son Edson:

We had rather of a weary journey because of our leaving Battle Creek so late. We did not arrive at Brother Howe's until near midnight. Charlie horse did nobly but we found bad roads. There had been many heavy rains which have not reached Battle Creek. We are getting a little bit rested. It seems so nice to be in our own good airy rooms again. *1LtMs, Lt 15, 1868, par. 1*

Edson, my dear boy, I have some perplexity in regard to you. I know you are not happy. When I talk with you, you seem at a distance from me as though my words were useless. This makes me feel bad, Edson. I can't reach you until this barrier is broken down and you open your whole heart freely to me. *1LtMs, Lt 15, 1868, par. 2*

Edson, I want you, just as soon as you can, to bear your own weight, for your good. How can you do this as well as to teach next winter? But few boys that you are acquainted with have had the advantages you have had. You have had help at every step. *1LtMs, Lt 15, 1868, par. 3*

Now, Edson, for the mere item of clothes we expended sixty dollars while at Battle Creek, and counted not the work I did. This takes in shirts and all. The shirts are at Harriet's; call for them. The time must soon come when you are of age, but we shall have no less interest in you then than we have now. Yet, Edson, you must learn. I was disheartened and so was your father, to see you so ready to put on a coat which cost twenty-six dollars, merely to walk down to the office. You need not do this. You have coats a plenty you can put on, but as you are not taxed with the getting of your clothing you

don't know the expense and do not feel the necessity of care; and sometimes I think it will never be any different. Here is a sort of slack, disorderly habit you need to rid yourself of. Edson, will you take care of your clothes? Nobody in Battle Creek goes dressed with better clothes than yourself. I am sorry, Edson, that you do not manifest more care in regard to your clothing. It does not seem to be in you to save. *1LtMs, Lt 15, 1868, par. 4*

Well, Edson, I hope you will follow the light which God has permitted to shine upon your pathway. I hope you will seek for pure and undefiled religion. You do not obtain an experimental knowledge of Christ. Oh, how self strives for the mastery with you in nearly all you do. You have not meekness and lowliness of mind. You seek your own desires. Where is your burden of soul to seek for the wisdom from above which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits? What fruit do you bear? The tree is known by its fruit. "A good tree cannot bring forth evil fruit, neither an evil tree good fruit." "Wherefore by their fruits ye shall know them." [*Matthew 7:18, 20.*] *1LtMs, Lt 15, 1868, par. 5*

Consider in humility, in fearfulness and with much trembling your present condition. Let your eye run back upon the past. Have you glorified God in your life? Many, very many times, I have regretted that we prayed for you in your babyhood, that God would turn back the death angel and spare your life. I would rather be written childless than have my children live and not devote their lives to God, but exert an influence in the wrong direction. Oh, my poor boy, you don't try, half try, to glorify God! Yourself occupies your thought and attention. Unless you trust less in yourself, and by your life seek to honor God, you will not be happy, but will be drifting about without an anchor. If you would become converted, if you would now—while probation lasts—dig deep and lay the foundation sure, you would have a good hold on the better, immortal life; and then you will begin to know what happiness there is in this life. *1LtMs, Lt 15, 1868, par. 6*

Edson, when we get your clothes and then you put on the best you have, as you do, merely to come to the Office or to walk down street, you appear foolish and vain, and remarks are made about it. It hurts us, it is against us. They think we lack good judgment in

doing so much for you, but, Edson, ever remember that the outward adorning will not raise you in the estimation of any, but the inward adorning which God says is of great price is a meek and quiet spirit. Such a spirit is of value in heaven and is current among the angels of God. Strive for this. Put away show and vanity. Be a sincere Christian. Write me. *1LtMs, Lt 15, 1868, par. 7*

In love. *1LtMs, Lt 15, 1868, par. 8*

**Lt 16, 1868**

Taylor, Brother

Greenville, Montcalm County, Michigan

June 20, 1868

Portions of this letter are published in *2T 156-161*.

Dear Brother Taylor:

A very great solemnity has rested upon my mind since the vision given me Friday eve June 12. I must write very briefly, coming directly to the point. I was shown the effort which has been made for Brother Goodwin has not been in the order of God. The enemy has sought to insinuate himself, and leads minds in a wrong direction to take on a burden that God did not lay upon them when they were unprepared for the work. You, Brother Taylor, have erred. God cannot do this great work for Brother Goodwin in answer to your prayers, for it would prove the ruin of yourself and others. You would become exalted. You are not humble enough to bear this great work according to your desire. *1LtMs, Lt 16, 1868, par. 1*

All such moves as you have been engaged in, which God does not especially lead you to make, result in terrible injury and discouragement to the work and cause of God. This move has been fanatical, and will prove a lasting injury to the church. Minds have become perplexed. Some have thought that they had faith, but when they were convinced that the Lord was not especially directing them and they were asking not according to the will of God, they were thrown into doubt. Self had more to do in this work than the Lord. *1LtMs, Lt 16, 1868, par. 2*

In the first place I was shown, my dear brother, that you do not know yourself. You have not felt reconciled to the testimony given in your case, and have not made a thorough work to reform. I was referred to Isaiah. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast

out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" *Isaiah 58:6, 7*. If you do these things, the blessings promised will be given. *1LtMs, Lt 16, 1868, par. 3*

You may be making the inquiry, "Wherefore have we fasted, ... and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" *Verse 3*. God has given reasons why your prayers were not answered. You have thought that you had found reasons in others and charged the fault upon them, and that a lack in them has hindered your prayers. *1LtMs, Lt 16, 1868, par. 4*

Dear Brother, there exist, I saw, sufficient reasons in yourself. You have a work to do to set your own heart in order. You should realize that the work must begin with yourself. You have oppressed, you have taken advantage of the necessity of the destitute to advantage yourself. In regard to means, you have been close and have dealt unjustly. You have not possessed a kind, noble, and generous spirit which should ever characterize the life of a minister of Jesus Christ. *1LtMs, Lt 16, 1868, par. 5*

I was shown the case of Sister Baker, who is a precious child of God unto whom angels minister. They have marked every wrong. Here you oppressed the hireling in her wages. You saw her poorly clad, a hardworking girl whom you knew was conscientious and God-fearing, yet you took advantage of her because you could do so. I saw that the small wages and the neglect of seeing and understanding her wants are all written in heaven as done to Jesus in the person of one of His saints. "As ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40*. Heaven has regarded all your closeness toward those who have served in your house and it will stand faithfully chronicled against you unless restitution is made and it is all repented of. You have cost suffering of mind and anguish of spirit. *1LtMs, Lt 16, 1868, par. 6*

Yet this was not as great a wrong in the sight of a heart-searching God as that you committed toward Brother Fuller, a faithful servant of Christ. You were not actuated by a right spirit when you advantaged yourself at his disadvantage. Who could better take the



portion or burden you placed upon him than yourself? You did not love your neighbor as yourself. You did not do unto others as you would have them do unto you. You had no family burdens. He had. The pressure and burden of care, of anxiety, told upon Brother Fuller. He labored far beyond his strength to extricate himself from perplexity and to make his family comfortable, which brought on a long sickness, bringing him to the brink of the grave. Look this all over. How many weeks the cause of God was deprived of his labor through a wrong on your part! One wrong move does harm which, if we could see the extent of the evil, would wring from the soul of the wrongdoer cries of anguish and fear. You are selfish in regard to means. In the case of Brother Fuller, the angel of God pointed to you and said, "Inasmuch as ye have done this to one of Christ's disciples, ye have done it to Jesus in His person."*1LtMs, Lt 16, 1868, par. 7*

The cases I have mentioned are not the only ones. These instances are not solitary ones. I would you could see these things as heaven has opened them before me. Brother and Sister Whipple are in great fault. The love of this world has closed their hearts to compassion, to consideration of the needs of others. It is the religion of Christ that you need and that they need. There is a sad deception upon minds. Christ pleased not Himself. He lived for others' good. He lived to benefit others. You have a work to do and should lose no time in humbling your hearts before God and by humble confessions remove the blot from your Christian character. Then can you engage in the solemn work for the salvation of others without making so many mistakes. What has the time amounted to, spent as it has been, engaged in a work which God did not set you about? Impressions have been made, experience gained, which will require much labor for them to unlearn and take back; souls will wander in darkness and unbelief and perplexity, and some will never recover. They have been under a delusion, expecting a great miracle to be wrought. How bitter their disappointment!*1LtMs, Lt 16, 1868, par. 8*

It is a great work that you entered upon unbidden, a work which none should feel sufficient for until all their lives have been closely investigated by themselves and every wrong corrected with deep heart searching, with earnest prayer, with fasting, with stern, close

self-examination of the life, the motives. Lay bare the soul, and let no act escape criticism. Then, with self dead and the life hid with Christ in God, offer the humble petition. If ye regard iniquity in your heart, the Lord will not hear you. Had God heard your prayer you would have been exalted. Satan has stood by, prepared to make the most of the advantage he has gained. Oh, how important it is that faithfulness in little things characterize our lives, that true integrity mark all our course of action, that we ever bear in mind that angels of God are taking cognizance of every act. That which is meted to others shall be meted to us again. *1LtMs, Lt 16, 1868, par. 9*

A fearfulness should ever attend you lest you should deal unjustly, selfishly. I have ever felt that my hired girl, who wearied herself to bear the burden of the housework, was entitled to my fullest sympathy and sincere respect and careful attention in regard to her health, lest she should become too weary or be overtaxed. I have felt that every true Christian should thus do. My hired help are just as much respected and as kindly cared for as my own children. Should I be deficient here I should expect to merit the displeasure of God. *1LtMs, Lt 16, 1868, par. 10*

We have now a small family. I pay my hired girl two dollars and a half per week. She has time to do her own sewing, has all the stationery she wants, and postage stamps without charge, and if I have articles of clothing she needs which I do not really need, I give them to her freely. One year ago, when we were so cramped for means that we were reduced very low, I paid my hired girl two dollars per week and hired my washing and ironing done. I have ever felt that those who do my work were Christ's disciples and that their ministering angels do always behold the face of our Father which is in heaven. I have, since our circumstances have been more favorable, made up the wages of that hired girl to two dollars and a half per week. *1LtMs, Lt 16, 1868, par. 11*

I pity the servants of the household who work, work, delve, delve for the small sum of even two dollars and a half per week; but when we grind them down to fifty cents or one dollar, even taking advantage of their necessity, God is displeased and His curse will surely follow us. He can and will, by sickness and adversity, remove from us

much more than the sum we obtained by grinding the face of the poor. A just God truly estimates all our motives and actions. *1LtMs, Lt 16, 1868, par. 12*

I was shown the cases of Brother and Sister Whipple. The love of the world has so eaten out true godliness and benumbed the power of the mind to estimate the truth that its influence does not affect the life and character sufficiently to have a transforming power. *1LtMs, Lt 16, 1868, par. 13*

The spirit of the world has separated you from God, Brother and Sister Whipple. You have a work to do to get from beneath the rubbish of the world and make earnest efforts to overcome your love of the world, your selfishness, your penuriousness. I was pointed back to the community in which you lived previous to your moving to Battle Creek. You were close and exacting in deal, taking the advantage in every place where you well could, to advantage yourself. I tried to find in your life acts of noble self-sacrifice and benevolence, but could not—they were so rare. Your light has so shone before others that they have felt disgusted with you and your faith. The truth has been reproached by your closeness in deal, your overreaching. *1LtMs, Lt 16, 1868, par. 14*

May God help you to see all, and to have that hatred for this evil that He has. Self and self-interest have marked your course. Let your light so shine that others, by seeing your good works, may be led to glorify your Father which is in heaven. God has been, and still is displeased with your course. He will deal with you in judgment unless you rid yourself of this spirit of littleness and seek to be sanctified through the truth. Faith without works is dead, being alone. Faith will never save you without it is justified by works. God requires of you to be rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life. *1LtMs, Lt 16, 1868, par. 15*

I was shown that you have oppressed the hireling in his wages. You have taken advantage of your chances and secured your help at the lowest figure, taking advantage of circumstances. This has not been pleasing to God. You should have paid your help liberally,

given them all that they earned; but instead of this, because you could do so, you have thought to advantage yourself while they were disadvantaged. God knows, He sees, He reads. The Searcher of hearts is acquainted with the thoughts, the purposes and intents of the heart; and every dollar that has been gain to you in this way, if retained, will be scattered through adversity and affliction. *1LtMs, Lt 16, 1868, par. 16*

The world, the world, the world has been the order of the day with you, and the salvation of the soul has become secondary. Oh that you could see as in the light of eternity just how God views these things! You would be alarmed and would not rest until you had made restitution. You had light upon health reform, yet you did not receive it and live up to it. You gratified the appetite and indulged your boy to eat when and what he chose, teaching him a sad lesson; you continued the work upon the high pressure plan in your love for the world. The hand of God was removed and you were left to your own weakness. Then you both tottered over the brink of the grave. Yet you learned not the lessons in many things God would have you learn. You retained your love for the world, your selfish love for gain. Your small, close dealing was not done away. *1LtMs, Lt 16, 1868, par. 17*

You did not appreciate the kind care and sympathy and watchful tenderness of the true-hearted, unselfish, God-fearing sister with you. If you had, you would have manifested a spirit of noble benevolence, above every cheap, close dealing with her who had been true to you. You have ground the face of the poor; you have dealt unjustly. There is that scattereth and yet increaseth; and withholding more than is meet tendeth to poverty. *1LtMs, Lt 16, 1868, par. 18*

It seemed to me, as these things were presented before me, that Satan had possessed such power to blind minds through a love of the spirit of the world that even professed Christians forgot or lost all sense of the fact that God lives, and that His angels are making a record of all the doings of the children of men—that every mean act, ever small deal, stamps the life record. Every day bears its burden of record, of unfulfilled duties, of neglect, of selfishness, of deception, of fraud, of overreaching. What an amount of works, evil

works, are accumulating for the final judgment! When Christ shall come His reward is with Him and His work before Him to render to every man according as his works have been. What a revelation will then be made! What confusion of face to some as the acts of their lives are revealed upon the pages of history!*1LtMs, Lt 16, 1868, par. 19*

“Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. ... What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.”  
*James 2:5, 6, 14-17.1LtMs, Lt 16, 1868, par. 20*

You may believe all the truth, yet if its principles are not carried out in your lives your profession will not save you. Satan believes and trembles. He works, he knoweth his time is short, and he has come down in great power to do his evil work according to his faith. Yet God’s professed people do not support their faith by their works. They believe in the shortness of time, yet are just as eagerly grasping after this world’s good as though the world were to stand as it now is a thousand years. Selfishness marks the course of action of many.*1LtMs, Lt 16, 1868, par. 21*

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” *1 John 3:17-22.1LtMs, Lt 16, 1868, par. 22*

Divest yourselves of selfishness and make thorough work for eternity. Redeem the past, and do not represent in Battle Creek the holy truth you profess as you have done where you have lived hitherto. Let your light so shine that others by seeing your good works may be led to glorify our Father in heaven. Stand upon the elevated platform of eternal truth. Regulate all your business transactions in this life in strict accordance with the Word of God.*1LtMs, Lt 16, 1868, par. 23*

I leave these hastily written lines with you; and may God make them a blessing to you is my prayer.*1LtMs, Lt 16, 1868, par. 24*

Your sister in Christ.*1LtMs, Lt 16, 1868, par. 25*

**Lt 17, 1868**

White, J. E.

Greenville, Michigan

July 27, 1868

This letter is published in entirety in *2T 261-268*.

Dear Son Edson:

I write this for your nineteenth birthday. It has been a pleasure to have you with us a few weeks in the past. You are about to leave us, yet our prayers shall follow you. *1LtMs, Lt 17, 1868, par. 1*

Another year of your life closes today. How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you an increased interest in the study of God's Word? Have you gained decided victories over your own failings and waywardness? Oh, what has the past year's record been of your life, which has passed into eternity and can never be recalled? *1LtMs, Lt 17, 1868, par. 2*

As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted than it has ever hitherto been. Have it not your aim to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you are ever needing help yourself, where others have to guard you to keep you in the narrow way. You may be strong to exert a sanctifying influence upon others, where your soul's interest is awakened for the good of others, comforting His sorrowful ones, strengthening the weak ones, and in bearing your testimony for Him whenever opportunity offers. Aim to honor God in everything, always and everywhere. Carry your religion into everything. Be thorough in everything you undertake. *1LtMs, Lt 17, 1868, par. 3*

You have not experienced the saving power of God because you have not made Christ and His glory the great aim of your life. Let

every purpose you form, every work in which you engage, and every pleasure you enjoy, say I am thine, O God, to live for Thee, to work for Thee, and to suffer for Thee. *1LtMs, Lt 17, 1868, par. 4*

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with Him, and our sweetest thoughts are of Him. We have no friendship with the world; we have consecrated all that we have and are to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things. *1LtMs, Lt 17, 1868, par. 5*

You, my son, should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence for good upon the world without decision. Your resolutions have been good and sincere, but have withered for the want of decision, and a firm determined purpose. You have never thrown your whole heart into the cause and work of God. You have not been earnest to obtain an experience in the Christian life. You have not fully put on Christ and exemplified Him in your life. *1LtMs, Lt 17, 1868, par. 6*

You cannot serve God and mammon. You are either wholly on the Lord's side or on the side of the enemy. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Some persons seem never decided. They are always wavering and do not have determination. They are frequently convicted and come almost up to the point of surrendering all for God, but fail to meet the point, and fall back again. While in this state the conscience is hardening and becoming less and less susceptible of the impressions of the Spirit of God. His Spirit has warned, has convicted, and been disregarded, until it is nearly grieved away. God will not be trifled with. He shows duty clearly, and if there is a neglect to follow the light, it becomes darkness. *1LtMs, Lt 17, 1868, par. 7*

God bids you, Edson, be a worker with Him in His vineyard. Commence just where you are. He bids you come to the cross and



there renounce self, the world, and every idol. Take Jesus into your heart fully. You are in a hard place in Battle Creek to preserve consecration and have an influence which shall lead others from sin and pleasure and folly to the narrow way [which] is cast up for the ransomed of the Lord to walk in. *1LtMs, Lt 17, 1868, par. 8*

You have a consecration to make to God, an entire surrender to God, a yielding up of everything unreservedly, and seeking for that peace which passeth understanding. You cannot draw nourishment from Christ unless you are in Him. If not in Him, you are a branch that is withered. You do not feel your want of purity and true holiness. You do not come to God in earnest for His Holy Spirit. You cannot expect the blessing of God without seeking for it, striving for it. If you used the means within your reach you would experience a growth in grace, a rise to a higher life. *1LtMs, Lt 17, 1868, par. 9*

It is not natural for you to love spiritual things; but you can acquire that love by exercising your mind, the strength of your being, in that direction. To know the truth is not enough, but to practice the knowledge you have and bend your mind, discipline it to meditate upon divine and heavenly things, will strengthen your mind in that direction. The power of doing is what you need. True education is the power of using our faculties so as to achieve beneficial results. *1LtMs, Lt 17, 1868, par. 10*

Why, my son, is it that religion occupies so little of our attention, while the world has the strength of brain, bone, and muscle? It is because the whole force of their being is bent in that direction. They have trained themselves to engage with earnestness and fervor in worldly business, until it is easy for the mind to take that turn. This is why Christians find a religious life so hard and a worldly life so easy. The faculties have been trained to exert their force in that direction. *1LtMs, Lt 17, 1868, par. 11*

In religious life there has been an adopting [of] the truths of God's Word, but not a practical illustration of them in their lives. They have not trained themselves to religious thoughts, devotional feelings. These have not been made a part of the education of the mind, influencing and controlling the entire being. *1LtMs, Lt 17, 1868, par.*

12

There is wanting the habit of doing right. There are influences which create spasmodic action, but to think naturally and readily upon divine things, and have this the ruling principle of the mind, is not the case. *1LtMs, Lt 17, 1868, par. 13*

We have no need of being spiritual dwarfs. A continual exercise of the mind in spiritual things will cause a force, a power, in that direction. Merely praying for this, and about this, will not meet the necessity of the case. He must live it, habituate the mind to concentrate upon heavenly, spiritual things, and exercise in that direction will bring strength. *1LtMs, Lt 17, 1868, par. 14*

Professed Christians are, many of them, in a fair way to lose both worlds. To be half a Christian and half a worldly man makes you about one-hundredth part a Christian and all the rest worldly. *1LtMs, Lt 17, 1868, par. 15*

Spiritual living is what God requires, yet thousands are crying out: "I don't know what the matter is; I have no spiritual strength, I do not enjoy the Spirit of God." Yet the same ones will become active, talkative, upon their worldly enterprise, will even become eloquent, talking upon their worldly matters. Listen to them in meeting. There are about one dozen words spoken in scarcely an audible voice. They are men and women of the world [who] have cultivated worldly propensities until their faculties are, through exercise, strong in that direction. Yet in regard to spiritual things, they are as weak as babes. They do not love to dwell upon the mysteries of godliness. They know not the language of heaven and are not educating their minds to be prepared to sing the songs of heaven or to delight in the spiritual exercises which will engage the attention and soul of all. *1LtMs, Lt 17, 1868, par. 16*

Professed Christians, worldly Christians, are unacquainted with the heavenly things, and will never be brought to the gates of the New Jerusalem to engage in scenes which have heretofore not especially engaged their attention. They have not trained their minds to delight in devotion and meditation upon things of God and heaven. How, then, can they engage in the services of heaven, delight in the spiritual, the pure, the holy in heaven, when this was not a special delight to them upon earth? The very atmosphere they

breathe will be purity itself. They are unacquainted with it all, but put them in the world, in their worldly vocations, they know just where to take hold, just what to do, for they trained their mind, the lower order of faculties have been in so constant exercise, they have been growing, while the higher, the nobler powers of the mind, have not been strengthened by use, and are incapable of awakening at once to the spiritual exercises. Spiritual things are not discerned, because they are viewed through the world-loving eyes, which eclipse the value and glory of the divine above the temporal. *1LtMs, Lt 17, 1868, par. 17*

Ample provisions are made by Jesus Christ to satisfy the hungering, thirsting soul for righteousness. The pure element of love will expand the soul for higher attainments, for increased knowledge of divine things which will not be satisfied short of the fullness. *1LtMs, Lt 17, 1868, par. 18*

The language of heaven has not been learned, heavenly things they have not been delighted in. How, then, could these enjoy heaven who had not delighted in the principles of heaven while in probation? They could not. *1LtMs, Lt 17, 1868, par. 19*

The mind must be educated and disciplined to a love of purity. A love for spirituality should be encouraged; yea, must be encouraged, if you grow in grace and in the knowledge of the truth. Desire for goodness and true holiness is right as far as it goes; but to stop here will avail nothing. Good purposes are right, but will prove of no avail unless determinedly carried out. Many will be lost [while] hoping and desiring to be Christians; but they carry their efforts no farther, therefore will be weighed in the balance and found wanting. The will must be exercised in the right direction. I will be a wholehearted Christian. I will know the length and breadth, the height and depth, of perfect love. *1LtMs, Lt 17, 1868, par. 20*

Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [*Matthew 5:6.*] Most professed Christians have no sense of the spiritual strength they might attain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses who profess to be

Christians have been satisfied to be spiritual dwarfs. To make it their highest object to seek first the kingdom of heaven and His righteousness, they have no disposition to do. Therefore, godliness is a hidden mystery which they have never experienced. They know not Christ by experimental knowledge. *1LtMs, Lt 17, 1868, par. 21*

Let men and women who are satisfied with their dwarfed, crippled position in divine things be suddenly transported to heaven and for an instant experience the high, holy state of perfection which ever abides there: The souls filled with love, joy beaming upon every countenance, the high and melodious strains of enchanting music in honor of God and the Lamb; the ceaseless streams of light which flow from the face of Him who sitteth upon the throne, and from the Lamb, upon the faces of His saints; and yet higher and greater joy to experience. The more they receive and exercise the enjoyment of God, the capacity is increased to bear more, to rise higher in eternal, immortal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible. *1LtMs, Lt 17, 1868, par. 22*

Could that transported, unready one, mingle with the heavenly throng, participate in their songs, and receive the high purity, the exalted spiritual, transporting, glory that emanates from God and the Lamb? Oh, no! Their probation was lengthened for years that they might learn the language of heaven, that they might be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 *Peter* 1:4.] But they have had a selfish business of their own to engage the powers of their mind and the energies of their being. They could not afford to serve God unreservedly and make this a business. Worldly enterprises must come first and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision: “He that is holy, let him be holy still,” “he which is filthy, let him remain so forever”? [*Revelation* 22:11.] Such a time is coming. *1LtMs, Lt 17, 1868, par. 23*

Those who have trained the mind to delight in spiritual exercises are the ones who can be translated and not be overwhelmed with the sacred purity and the transcendent glory of heaven. My son, you may have a good knowledge of the arts, you may have an

acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your associates, but what have these things to do with a preparation for heaven? What have they to do to prepare you to stand before the tribunal of God?*1LtMs, Lt 17, 1868, par. 24*

Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a true, pure, elevated character and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all.*1LtMs, Lt 17, 1868, par. 25*

Begin then, my son, at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. It is a preparation for eternity such as you have not yet engaged in. Educate your mind to love the Bible, to love the prayer meetings, to love the hour of meditation, and, above all, the hour when the soul communes with God. Become heavenly-minded if you would unite with the heavenly choir in the mansions above.*1LtMs, Lt 17, 1868, par. 26*

A new year of your life commences. A new page of the recording angel's book is turned. What will be the recording angel's record upon the pages? Shall it be blotted with negligence to God, with unfulfilled duties? God forbid. Let a record be there stamped by yourself of which you will not be ashamed to have revealed to the gaze of angels or of men.*1LtMs, Lt 17, 1868, par. 27*

From your Mother.*1LtMs, Lt 17, 1868, par. 28*

**Lt 18, 1868**

King, Seneca

Orleans, Michigan

July 1868

Portions of this letter are published in *4MR 258*.

Dear Brother Seneca King:

I was shown June 12 some things in reference to you. My dear brother, I saw that Satan has twice made an especial attack upon your life. But God's angels had been commissioned to defeat the plans of Satan. I was shown that Satan had laid his plans to enshroud you with darkness, to bring his agents about you to annoy, perplex, and dishearten you. *1LtMs, Lt 18, 1868, par. 1*

It is the pleasure of God that you be surrounded with a more holy atmosphere than the present company can bring you. God does not require you to retain with you such malignant spirits as that possessed by your wife's sister. The poison of asps is under her tongue. She has a fire burning beneath the surface constantly, which is ready to burst forth upon any occasion where she has an opportunity. Her tongue is set on fire of hell. She hears all she can, and reports, placing her own construction upon matters, and falsehoods are very handy for her to utter. An influence is constantly going out from your house detrimental to the family, and to our faith. She is in her element when she can be instigating a quarrel with someone connected with the family. *1LtMs, Lt 18, 1868, par. 2*

These corrupting influences bring darkness, and encourage evil angels in your dwelling and around about you. They bring evil influences too near. *1LtMs, Lt 18, 1868, par. 3*

I was shown that there is no prospect of Maria's receiving the truth. She hates everything that savors the truth. Free yourself from these dark spirits. The mother has not the spirit possessed by the daughter. *1LtMs, Lt 18, 1868, par. 4*

Brother King, the Lord has blessed you with means, and you have felt the sanctifying influence of the truth upon your heart. But you do not invest all that you should in benevolent enterprises. You are now steward of your property. How long you may remain so is uncertain. God wishes you to devote your life to doing good, being rich in good works, ready to distribute, willing to communicate; laying up in store for yourself a good foundation against the time to come, that you may lay hold on eternal life. *1LtMs, Lt 18, 1868, par. 5*

You may not retain your stewardship until Jesus comes. You may be released. It is safe for you to see to the disposition of your means yourself while you can do so. You have left things too much at loose ends. Satan wished to take your life while everything remains in such confusion, that there would be contention over your possessions, and quarrels, which it is impossible for you now to realize. Have everything in regard to your business transactions thoroughly arranged, that you may not rob God but render to God the things which are God's. Cast not your property out of your hands into the hands of your disobedient, unfaithful children, who have pursued a course to cause you confusion and great trouble of mind. God would have you move very cautiously, very discreetly. Unless you do, Satan will out-general you. *1LtMs, Lt 18, 1868, par. 6*

I was shown that Sister King has made some improvement in patience. She is less fretful, yet her penurious spirit is exercised greatly to your and her disadvantage. I was shown her standing, hesitating whether to put upon the table certain foods or fruits prepared, casting in her mind if they could not possibly pass that meal and save it for the next, which would be a gain. What a mistake! The food or fruit that is prepared is frequently left until nearly spoiled, the freshness and flavor gone; when these things are placed in the stomach they do not nourish the system, but lie there and ferment. If the food, after being properly cooked, and the fruit after being prepared, were eaten while sweet and fresh and good, the system would receive benefit from them. Nothing at all is saved by this economy, but much is lost. *1LtMs, Lt 18, 1868, par. 7*

This close, penurious spirit is disgusting in the sight of the Lord. Sister King should learn that what is received in the stomach is not

lost. Brother King needs a nourishing diet, food prepared in a wholesome, hygienic manner, and an abundance of it. Not the same dishes over and over, but a change, a variety, some things new and then placed unstintedly upon the table; then it can be eaten with a relish. If this plan had been followed, Brother King would have improved in flesh. Had his house been free from the dark influences which have been brought there, his mind would have been more at rest. Satan has purposed to overwhelm him with his dark spirit. *1LtMs, Lt 18, 1868, par. 8*

Brother King has reasoned and tried to get his wife to do differently, but her set, notional habits have been clung to and have been as difficult for her to yield as for the leopard to change his spots or an Ethiopian his skin. I was shown that Sister King must overcome her selfishness. God will help her. He has helped her. She cannot do this work in her own strength. Brother King, this selfish, avaricious spirit has affected you, and you have not done all that you might, and all that you ought in the advancement of the cause of God. Your wife would hold you back, but God has committed to your trust His goods, which He will require at your hand again. It belongs not to your wife, neither to your children. It is the Lord's. *1LtMs, Lt 18, 1868, par. 9*

Had your sons served you faithfully until they were of age, you would have a duty to do to aid them liberally in starting in life. But they have been disobedient, ungrateful, disrespectful. They would injure you if they could. All the interest they have is to share your means. Selah is more moral than the other two. But he has steeled his heart against the truth. You should in no case neglect the claims Heaven has upon you, supposing that you have unfulfilled duties to help your children. *1LtMs, Lt 18, 1868, par. 10*

Your wife must divest herself of her closeness, her selfishness, or God will remove His Spirit from her. You, my dear brother, are governed too much by this spirit. You must, as God's free man, act independently, as one having an individual responsibility. The world has too large a place in your heart. You think you are willing to lay the sacrifice upon the altar, while at the same time you hold it off at arm's length. It may as well be a mile from the altar as within reach, if the surrender is not made. The offering is not sanctified until it



touches the altar. Oh how many, when called upon to render an account of their stewardship, will then feel the sin of withholding. Their deficiencies are then before them unveiled, living realities. *1LtMs, Lt 18, 1868, par. 11*

If men who have property could see the causes, during their lives, of their spiritual leanness as God sees them, they would discover in the sin of covetousness the chief obstacle to their religious prosperity. He that soweth sparingly shall also reap sparingly. God loveth the cheerful giver. God designs that we be workers together with Him, and possessing the ability to bestow should make us humble. With David we might say, "Who am I, and what is my people, that we should be able to give so willingly after this sort? for all things come of thee, and of thine have we given thee." *1 Chronicles 29:14. 1LtMs, Lt 18, 1868, par. 12*

Brother King, you are beloved of God, and He will make you a pillar in the church, a father to His people, a counselor, and an advisor; for this reason Satan is continually seeking to block up your way to usefulness and becloud your clear intellect that his deceptions may affect you, and he keep from God's cause that which He requires—talents or work and of influence, talents of money. Your entire being He requires—all of you and yours. Will you give it to Him unreservedly? May God let the clear light of truth shine upon your pathway with beautiful distinctness that every step may be taken in God, and you walk in the light of His countenance. *1LtMs, Lt 18, 1868, par. 13*

It has been almost impossible for you to live amid the spirit of closeness, and listen to the words upon the subject you do, without it affecting you. The leaven works, and it is most difficult for you to stand entirely clear from being affected by it. You have stood nobly where many would have made shipwreck. You have moved out where you felt it to be clear duty irrespective of the influence surrounding you, while many in your situation would have done nothing at all, but yielded to the force of circumstances and been swayed by the frequent pressures about them. God has marked your desire to do His will, your integrity of heart. And now He wishes to bring you still closer to Himself where the divine rays of light from His presence shall remove the lingering mist of darkness

around you. *1LtMs, Lt 18, 1868, par. 14*

Last winter when you were coming to visit us Satan met you in the way to destroy you. He saw that he did not succeed in his efforts through the agents about you. You still held your head above the wave, that the waters did not quite overflow you. He came a little closer, and as you lay bruised and bleeding upon the ground, Satan exulted, his evil angels triumphed around you. God directed our course to bring you to our house. Had you remained where you were taken after your injury, you would have died in a few weeks. The Lord heard the prayers offered in your behalf, and blessed the watchful care bestowed upon you. It would have needed but a little bad management of your case to have placed you beyond hope. Had a fever ensued through the diet you would have had among unbelievers, or even at your own home, you could not have lived. You needed the most simple diet, and a judicious use of water, and an unstinted amount of air. Had you been at your own home, the wrong views of your wife in regard to diet and air, would have been carried out so far as to result in your death. Your case has been a marvel to physicians in Greenville. But oh how easy to have turned the scale upon the wrong side and have brought death! *1LtMs, Lt 18, 1868, par. 15*

I saw that God has given you a new lease of your life, and requires you, in a special sense, to devote your life to Him. *1LtMs, Lt 18, 1868, par. 16*

After the vision was given in regard to your wife's wrongs, she could not see it and did not receive it. Then if those in whom she had confidence could have, with kindness and tenderness, helped Sister King by manifesting an interest in her salvation, it would have been beneficial to her. But the course pursued by those who had been her friends in standing away from her and treating her coldly as though her case was incurable, left her to feel that it was no use to try, for no one would have confidence in her. Sister Mother Wilson has been highly esteemed in your family, and no one could have helped you, especially Sister King, better than she. But she took strong positions, said strong things in a decided, unfeeling manner, and held off Sister King at arm's length, saying by her course of action that hers was a hopeless case, beyond the reach of mercy.

Her decided, positive course cut her entirely loose from Sister King where she could never had that influence as a counselor she previously had. The Lord did not lead Sister Wilson to manifest that harsh, unfeeling spirit, and she has a work to do as far as lies in her power, by confession, to remove the oppressive hand she has laid upon her. The wrong may be healed and union restored. *1LtMs, Lt 18, 1868, par. 17*

Was Sister King greatly at fault? Had she pursued a very grievous course? She had done this, and she was in darkness and great blindness of mind. She could not see her great sin. She turned to the right and left to justify herself, or excuse herself in some way. This led her brethren and sisters to despair of there ever being any change wrought in her, which would redeem the past. Just at this time of great pressure, Sister King needed friends of patient forbearance and kindness, for she was in such gross darkness that she was unable to see herself. God gave her a chance for her life in reproving her wrongs, and entreating her to reform. The brethren and sisters should have been more hopeful, and tried to help her, instead of leaving her to battle with Satan alone. *1LtMs, Lt 18, 1868, par. 18*

Sister King has much to do yet to correct her erroneous life. A great work is before her and she should be surrounded with favorable influences which would aid her in the performance of this work. Sister King has no time to lose if she would win eternal life. She loves this world, loves herself, and must be transformed by the renewing of the mind before she can come up to the measurement of God. *1LtMs, Lt 18, 1868, par. 19*

I was shown that it would have been better if brethren and sisters believing the truth had remained clear from the difficulties existing in the family connection. Yet I saw that Sister Wilson's feelings in regard to the matter were all wrong. She has felt hard toward Brother King. Has felt much stirred, and said much which was displeasing to God. Undue sympathy for her son led to this. These hard speeches must be taken back by confession, and those who are united in church capacity should remain free from the difficulty on both sides. There is no special, grievous sin resting upon Brother King or Brother and Sister Fargo in reference to the part

they acted in the difficulty. Yet it would have been better had they kept free and clear from it. *1LtMs, Lt 18, 1868, par. 20*

Sister Wilson's feelings did not spring from her zeal lest the cause of God should be stigmatized, but more from a sympathetic feeling for her son. He has no control of his own spirit. He becomes excited, inflamed, and in agitation pours out his bitter, ungodly feelings to his mother, who pities him as none but a mother can. She listens to his words of reproach and blame heaped upon Brethren King and Fargo, and a spirit of sympathy kindles in her own heart in favor of her son, and before she is aware of it, she is thinking very much as he thinks, and is affected with the spirit he has, and it produces hardness toward these brethren. Sister Wilson should not lend her ear to these complaints, which are instigated by Satan. It only brings her into bondage and causes an unhappy feeling toward her brethren, which separates her sympathy from them. Her son is not a sane man. He has a diseased imagination, and he imagines things just as Satan would have him. His mother cannot help him by her sympathy. *1LtMs, Lt 18, 1868, par. 21*

Brother King should guard himself and not allow his sympathy to affect his judgment in favor of his sister. If he does, he will surely be brought into bondage. His relatives are an impulsive, excitable people, very set, possessing vivid imaginations. They are well skilled in stirring up strife, and creating trouble where none would exist if they would let it alone. They would not receive the love of the truth, and a number of them have become special mediums of Satan. They have filled your children's minds, Brother King, with bitterness against you and the truth by their deceptive wiles. Their words are frequently as smooth as oil, but the poison of asps is under their tongues. They impart a venom, which poisons their feelings, and creates roots of bitterness, which spring up, whereby many are defiled. *1LtMs, Lt 18, 1868, par. 22*

Brother King, the visit your wife's relatives made at your house some years ago was an unfortunate one. The influence was bad upon your children and did much to their injury. The mind of Selah became unsettled and confused, which resulted in giving himself up to follow the imagination of his own heart. *1LtMs, Lt 18, 1868, par.*

23

**Lt 19, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

August 11, 1868

Previously unpublished.

Dear Eddie:

I have just received a letter from you, and am thankful for the efforts you are making in overcoming. Your father and myself are seeking to humble ourselves before God, and for a greater degree of His Spirit. Be not discouraged in your efforts, but persevere. In all probability your faith will be tried, because you have not lived up to all the light you have had in the past. *1LtMs, Lt 19, 1868, par. 1*

I have, this afternoon, had six teeth extracted and do not feel like writing a longer letter, so you must excuse me; but I want you to send me immediately that which I wrote for your birthday. I will copy it and preserve it for you. We will expect you to go to the camp meeting. I will write again as soon as I can. *1LtMs, Lt 19, 1868, par. 2*

**Lt 20, 1868**

White, J. E.

Greenville, Montcalm County, Michigan

August 11, 1868

Portions of this letter are published in *CTr* 97.

Dear Son Edson:

I am thankful to our heavenly Father for the efforts you are making to overcome every defect of character. It is the overcomers who will see Jesus as He is, and be made like Him. We, your father and mother, see the necessity of closely examining our own hearts, of humbling ourselves before God and seeking continually for divine aid. Although we are much older than you, we too have our temptations to resist and overcome; and our faith is often sorely tried. So you must not be discouraged in your efforts; your faith will be tested, but if you walk in the light which God has given you, increased light will shine upon your pathway. Worship God in spirit and in truth; then will duty become the helm of life.<sup>1</sup>*LtMs, Lt 20, 1868, par. 1*

We need to pray, for our great Example prayed most earnestly to His Father in our behalf. But it is one thing to pray, and another thing to live out our prayers. When we feel our need of help from God, and ask Him for the things we need, He is ever ready to supply our wants from His abundant fullness. We shall never send up the sincere prayer of faith in vain. It is your privilege not only to be ready to engage in duty because it is duty, but because you love the work of right doing.<sup>1</sup>*LtMs, Lt 20, 1868, par. 2*

Do not fail to cherish conscientiousness. Make the will of God your rule of conduct in all things—in small matters as well as great. Let the precepts of God's law habitually govern your life. Wherever you may be placed, you must be fortified by firm principle. Enter life determined by the help of God to cleave close to whatsoever things are honest, true, lovely, and of good report. The fear of God, united with the love of that which is noble, pure, and elevating, will guard

you from a dishonest action. You will not appropriate to yourself one farthing of that which is not truly yours. Even if you knew you would never be detected, the consciousness that you had been guilty of dishonesty would be sufficient to degrade you in your own eyes. But how pleasant, how satisfactory, will be the recollection all through life that though exposed to many and fierce temptations, your hands were unstained by dishonesty, and your heart undefiled by cherishing temptation. *1LtMs, Lt 20, 1868, par. 3*

Extravagance tempts many to take the first step in wrongdoing. Young men who are seeking their own pleasure will often expend dollars for a few hours' amusement or for unnecessary display. If the money which many spend thus needlessly were saved, it would furnish a capital to set them up in business, or would procure them a home of their own. But young men of your age generally entertain false ideas of life. They look with envy upon the spendthrift, and become restless and dissatisfied because they cannot have means to squander in the same free manner; and then comes the temptation to appropriate means not their own. Extravagance must have resources, and if money cannot be obtained honestly, it will be obtained dishonestly. A love of pleasure, of fine clothing, has brought many a youth to prison, and even to the gallows. Always make it a point to live within your income. Do without things rather than incur a debt. Never purchase an article until you can pay for it. *1LtMs, Lt 20, 1868, par. 4*

What a lesson for all youth we have in the history of Joseph. Here moral integrity was preserved under the strongest temptations. How fierce and seductive was the assault upon his virtue! Coming from such a source and in such a form, it was the most likely to corrupt a youthful mind. Joseph was saved by his religious principles, which led him promptly and firmly to resist the device of Satan. His tempter, defeated in her purpose, wickedly sought to ruin the youth whose virtues she could not corrupt, and accused Joseph of the very crime he would not commit. He was cast into prison as the price of his virtue, and for years he was confined as a criminal. But God's eye was upon him every moment. God made the imprisonment of this faithful youth the means of his elevation. Had it not been for this wicked act of Potiphar's wife, Joseph would never have become prime minister of Egypt. *1LtMs, Lt 20, 1868, par. 5*

How many youth of today, were they suffering for their integrity, would bear the trial as did Joseph? He did not give himself up to gloomy forebodings, nor occupy his hours in relating how miserably he had been repaid for his fidelity to his master and to his God. Although suffering under the severest trial of faith—the loss of his situation, of his master’s confidence, and of his liberty—yet he did not waste his time in dwelling upon the dark side of the picture. Although vice seemed to triumph, while virtue was trampled in the dust, Joseph did not make his lot worse by repining. He possessed genuine religion. It was this that gave him strength to resist temptation, that led him to utter the noble words, “How can I do this great wickedness, and sin against God?” [*Genesis 39:9.*] Joseph remembered that the all-seeing eye of God was upon him. It was this that kept him from discouragement under the test of temptation and adversity. He did not foster hatred against his enemies; his sympathy with humanity was strong. He did all in his power to help and relieve the discouragement and wretchedness of the prisoners. He forgot self, and became cheerful in helping others to bear their woes. He was the servant of servants, and gained in his humiliation the confidence and love of his companions in adversity. *1LtMs, Lt 20, 1868, par. 6*

God was teaching Joseph important lessons. He was preparing him for a position of trust, honor, and usefulness. Joseph learned to govern, by first learning to obey. He humbled himself, and God exalted him. The religion of the Bible never degrades the receiver; on the contrary, it elevates and ennobles all who accept and obey its teachings. The fear of God is a strong defense for the youth. With this shield they may pass through the most corrupting scenes uncontaminated. *1LtMs, Lt 20, 1868, par. 7*

My dear son, do not get above the simplicity of a humble Christian life. Let the character of Joseph be your character; let his strength to resist temptation be your strength. Your efforts will be successful if you make them in the strength of God. Jesus is a present help. May the blessing of Jesus ever rest upon you, is the prayer of your *1LtMs, Lt 20, 1868, par. 8*

Mother.



**Lt 21, 1868**

Farnsworth, J. P.

Pilot Grove, Iowa

October 7, 1868

Portions of this letter are published in *TSB 23-24*.

Brother [J. P.] Farnsworth:

I feel it to be my duty to write to you at this time. Some things have been shown me in regard to yourself which I shall not be clear until I write. *1LtMs, Lt 21, 1868, par. 1*

I was shown that you did not understand yourself. You were in darkness. There are traits in your character which must be overcome. And yet I fear you will fail to see yourself as God sees you. You are not teachable, not willing to be led. You have, in your efforts to obtain the things of this world, neglected spirituality and acted out your own nature, your natural temperament, which is not refined and elevated. You have neglected the common courtesies of life and have not cultivated true Christian politeness. You have not possessed the graces which ever accompany the true religion of Jesus. All who possess the genuine article will show the same by their fruits. *1LtMs, Lt 21, 1868, par. 2*

I learned that you thought of marrying a sister named Anna Hale. This aroused me to hasten out the things which I had seen. Your organization is not of that refined order that you can make a woman of her fine, sensitive nature happy. It is not at all in God's order that such temperaments as hers and yours should unite. You possess a large proportion of the animal. You have strong animal passions which have not been controlled as they should have been. The more noble, elevated powers of the mind have been servant to the lower or baser passions. You have failed to be sanctified through the truth which you profess, have failed to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. *1LtMs, Lt 21, 1868, par. 3*

Anna Hale is not a person who can endure the roughest of life. She is a frail flower and would soon droop and die if exposed to storm and neglect. You have not in your previous marriage understood the wants of a woman. You have not appreciated her delicate organism. You failed, greatly failed, with your first wife. She possessed a powerful constitution which can scarcely be equaled for power of endurance, but she presumed too much. Your anxiety to acquire led you both to overtax yourselves and be swallowed up in the cares of this life, and to neglect present happiness and comfort, looking ahead to a time when you should have more of this world's goods, and then you could afford to look after the comforts of life. *1LtMs, Lt 21, 1868, par. 4*

You have made a sad mistake. The life of your wife was sacrificed. She might have lived. She ought to have lived. But you knew so little of woman's organism that you failed to have care, and neglected the preparation you should have made for her comfort. To a very great degree, you possess the temperament of your father. When you seek a wife, go not among the delicate and refined, where the intellectual predominates. Select you a wife among that class more in accordance with your organization. You cannot make a person of refined spiritual temperament happy. *1LtMs, Lt 21, 1868, par. 5*

I know you will feel bad about what I have written, for you do not know yourself. You are not of a happy temperament. You cannot bear contradiction or to have the least censure rest upon your course, however justly you may deserve it. You call this sensitiveness. I call it your coarse nature, uncultivated, unsubdued by the Spirit of God. *1LtMs, Lt 21, 1868, par. 6*

You possess a set, stubborn will, a mulish disposition, unless you are subdued by the Spirit of God. Self-esteem is prominent with you and the spirit of the world has choked out the precious seeds of truth that have been sown in your heart, so that they have not sprung up and borne fruit. You have been very jealous and suspicious, surmising evil; you have possessed a spirit of retaliation. A bitter spirit has dwelt in your heart and you have felt that you were wronged. There have been unreconciled feelings to your marriage with Jennette, but this is nothing you should blame

them for. God did not lead Nettie to take the step she did. Her friends all felt that she was moving out of God's order. Their feelings were correct. *1LtMs, Lt 21, 1868, par. 7*

**Lt 22, 1868**

Lockwood, Sr.

Refiled as *Lt 18, 1869*.

**Lt 23, 1868**

Friends in Burlington

Battle Creek, Michigan

April 27, 1868

Portions of this letter are published in *9MR 280-281*.

Dear Friends in Burlington:

Some things have been shown me in regard to you which you should have had long ago, but sickness in my family and many cares caused me to forget it. I related the matter to Brother Dodge and commenced writing, but never finished. *1LtMs, Lt 23, 1868, par. 1*

I was shown that the church at Burlington are too mixed up. Some there have accounted neatness and order [as] pride, and have counted slackness and disorder [as] humility. Here I saw that they made a sad mistake. Their ideas are too low. They must elevate their minds and feelings, and it is impossible for them to make thoroughgoing Christians or such disciples as Jesus owns unless they observe strict habits of order and cleanliness. Their persons should be kept perfectly clean, their clothing clean and in order, their houses clean and orderly, their premises in order. If they leave everything around them at loose ends, just the same lack will be seen in their religious experience. I saw that it was impossible for a person lacking order and cleanliness to make a consistent Christian until he should see the evil of such a course and reform. *1LtMs, Lt 23, 1868, par. 2*

There must be a work done for the church at Burlington, for they are far below what they should be, and some of them, by their slack habits and by their actions, miserably represent our faith and disgust unbelievers. They are too low. The truth of God received in the heart and carried out in the life will tend upwards. The truth elevates but never degrades. The truth practiced ennobles and refines the believer. It does not make one coarse and rough. No, it refines his taste, sanctifies his judgment, and is continually fitting up

the believer to dwell with holy angels in a glorious, pure heaven, where there can never enter any unclean thing. *1LtMs, Lt 23, 1868, par. 3*

I was shown that God wants His servants to admonish the church when they fail in these things. The houses of all should be cleanly and orderly. Their dress should be cleanly, for angels of God will not deign to minister where all is filth and uncleanness. *1LtMs, Lt 23, 1868, par. 4*

I saw that God is no less particular now than He was anciently. He gave special direction to the children of Israel to observe cleanliness in their camps, to wash their clothes, etc., etc., lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I was shown that in this God wished His Israel to practice habits which would ensure them health and would keep them elevated above the heathen around them, for they were His peculiar treasure which He was sanctifying to Himself. Nothing would be more displeasing to God than for them to have disregarded His special commands and persisted in being unclean; and if they had done so the consequences would be that God would visit them with curses instead of blessings, with defeat instead of victory. If any family among Sabbathkeepers dare continue in slack, disorderly habits and risk it, they will be visited with a curse instead of a blessing, for they will be the means of bringing a reproach upon all Sabbathkeepers and will cause the heathen to make them a byword and a proverb. *1LtMs, Lt 23, 1868, par. 5*

In these last days, especially, should all seek to elevate their lives for they are fitting for translation and must be without spot or wrinkle or any such thing—perfect before God, pure in heart and life, holy—and then will their light shine. You need not imitate the fashions of the world in order to have influence, but in order to have influence you must all take an exalted position that your influence may tell. You who are looking for Christ's coming should be the most orderly, systematic, cleanly people upon the earth; but it has not been thus. Some have acted as though it was no matter what they wore, how their houses or persons appeared, and that these slovenly manners were tokens of humility. Instead of this it is a true sign hung out to

unbelievers of what is within; you are judged accordingly. God help you to arise. *1LtMs, Lt 23, 1868, par. 6*

In love. *1LtMs, Lt 23, 1868, par. 7*

**Lt 24, 1868**

White, J. E.; White, W. C.

Adams Center, New York

October 1868

Previously unpublished.

Dear Children, Edson and Willie:

Edson: Read this to Willie slowly and distinctly that he may understand it all. *1LtMs, Lt 24, 1868, par. 1*

We have just arrived at this place. Our journey was favorable. We took the sleeping cars soon after dark. We first took the boat, and on the other side, after the boat landed, we went directly into the sleeping car. The cars were well ventilated and we rested well, excepting a few hours I lay awake thinking of home, of my dear children. My tears and prayers went up to God for you. You are very near to your mother's heart. (I was weary also, which prevented my sleeping as well as I otherwise should.) *1LtMs, Lt 24, 1868, par. 2*

In the morning we parted the curtain from our window and found it was snowing slightly. At Rochester we met on the cars our friends Sister Andrews, Brother and Sister Prentiss, Brethren Sanders and Harmon Lindsey from Olcott, Brother and Sister John Lindsey, and a number of others. We had a pleasant interview with them. We changed cars at Rome. In the depot we met Brother and Sister Abbey, Samuel, [and] Ellenor, with a pretty little girl of about ten months, of which she seemed quite proud. All the family were present except Lucinda. We met Brother Cottrell at Rochester; at Rome, Brethren Edson, Chapel, and very many I will not attempt to name. *1LtMs, Lt 24, 1868, par. 3*

It is now—while I am writing—snowing heavily. The ground is covered. The trees are loaded with snow, bending beneath their weight of purity. We met Elder D. T. Taylor at his brother Otto's. He has come to attend the meeting. What will be the result we cannot say. I feel rather depressed in spirits, yet we trust the Lord will be



present at our meeting and work for us. How thankful should we be that we have an ever present help in every time of need.<sup>1</sup>*LtMs, Lt 24, 1868, par. 4*

Dear children, I feel a deep interest for you, my dear children. Education in book knowledge is essential, but there is something of yet greater value which you must diligently seek. It is pure and undefiled religion. There is much which passes for religion which is not genuine—it is spurious. It lacks the true ring.<sup>1</sup>*LtMs, Lt 24, 1868, par. 5*

**Lt 25, 1868**

Children [White, J. E.; White, W. C.]

Richmond, Maine

December 2, 1868

Portions of this letter are published in *4MR 38*; *5MR 63*.

Dear Children:

It has been some time since I have written you. I have been quite sick and, not being able to rest at all, have not gained strength. *1LtMs, Lt 25, 1868, par. 1*

I found your aunt Sarah very near her end. She did not seem to be aware that this was the case. I was shocked at her appearance. She was much worse than I had feared. I was confident she must die. I labored quite hard in Connecticut, and united with this was my anxiety for Sarah and my distress at the disorder prevailing in the family. I was sick when I left her. *1LtMs, Lt 25, 1868, par. 2*

We tarried in Boston—merely slept in the bed, ate nothing—and in the morning our bill was \$6.00. We tugged our baggage to the cars and I felt unable to sit up through the day. We were on board the cars from early morning until eight o'clock at night. I was dizzy and thoroughly exhausted. My nervous system was all deranged, the circulation was broken up. In the morning my face was badly swollen, proceeding from the two roots left in my mouth when my teeth were extracted. *1LtMs, Lt 25, 1868, par. 3*

I labored all through the meeting at Norridgewock, unable to hold up my head only while standing upon my feet. I had a burden for the people which pressed me to say considerable. Your father sent an appointment to Richmond, on his old ground, Tuesday and Wednesday and Thursday evenings. We knew not how we should be received but we were welcomed by old Father Umberhind's family. Most all were afraid of us, yet we urged our way among them during the day, visiting from house to house and speaking to the people in the evening. Our testimony has had a good

effect. *1LtMs, Lt 25, 1868, par. 4*

Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. Were coldly received. We prayed with them and left. Our dinner was gems, made of flour we brought, without sauce of any variety. For three days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch. *1LtMs, Lt 25, 1868, par. 5*

We went to Portland Friday. Got there at noon; made our home at Brother Goswell's. We never have been received in any place with such manifest thankfulness and with a more hearty welcome. We met Lizzie and Harriet at Portland. Both attended our meetings. We learned from a letter from Stephen that Sarah died the Wednesday before. I hardly was prepared for this, although I had thought she could not live long and might die at any moment. *1LtMs, Lt 25, 1868, par. 6*

We had good meetings in Portland, and a good hearing—never better anywhere. The house was well filled in the afternoon. The nominal Adventists let me in their hall to speak. The hall was literally packed. We had excellent attention. I had perfect liberty in speaking to the people. I walked one mile and back three times a day, and then visiting my sisters and cousins wore me. Our appointments had been given out for us both to speak in the Reed meetinghouse Monday eve and in a large hall at Richmond village Tuesday night. Monday evening we found above two hundred assembled to hear us. I was sick, yet spoke about thirty minutes. Tuesday I could sit up but a short time through the day, yet, putting my trust in God, I walked to the hall and spoke about three quarters of an hour. Your father spoke the same length of time. There were three hundred people present. We never had better attention. But today, Wednesday, I am worn. Rest we must have. But we look forward to the time when "we'll lay our heavy burdens down, there's resting by and by." *1LtMs, Lt 25, 1868, par. 7*

Tonight we tarry at Brother Howland's. On the morrow we shall take

dinner with Sister Temple of Boston, by a special request from her by letter to us. She has obtained a divorce from Hicks.*1LtMs, Lt 25, 1868, par. 8*

The only apology I have for not writing before is, no time or strength. We felt that we must make a break into the Reed neighborhood, urge a hearing here and open a field for Brother Waggoner to work. He has held meetings in union with us. He is well liked. He is in the way of his duty and calculated to do good. The Lord has given him access to the people.*1LtMs, Lt 25, 1868, par. 9*

I hope you are all seeking to do just right. Edson, you know your Master's will. Only do it, and you will have a conscience void of offense. Seek to exert an influence for good upon all with whom you associate. You are either gathering with Christ or scattering abroad. God help you to work the works of righteousness, that when the Master comes to reckon with His servants you may hear from His lips "Well done, good and faithful servant: ... enter thou into the joy of thy Lord." [*Matthew 25:23.*]*1LtMs, Lt 25, 1868, par. 10*

Willie, my dear boy, love is a part of your nature. Cherish it, for it is the most precious gift of heaven. Don't neglect prayer. May the Lord bless you, my dear boy.*1LtMs, Lt 25, 1868, par. 11*

My children, have your aim to do good, to bless others. We are now packing our trunks for Boston.*1LtMs, Lt 25, 1868, par. 12*

Please to write me. In haste and much love.*1LtMs, Lt 25, 1868, par. 13*

**Lt 26, 1868**

White, J. E.; White, W. C.

Rochester, New York

December 16, 1868

Portions of this letter are published in *2Bio 253*; *3MR 48-49*.

Dear Children, Edson and Willie:

We are now visiting at Elder Andrews'. We rode last night in the cars and slept but little. When we arrived at Rochester we were met by T. L. [Lampson] who welcomed us at his house. We had a heavy snow storm last night. It is very pleasant today. A.H. is accompanying us to Battle Creek as copyist. We are anxious to meet you again and enjoy the society of our children. We have not seen our new home but will be prepared to enjoy it with you when we shall return. We left Boston and Sister T. [Temple] yesterday about noon. We hope now her long state of inactivity will end and she be again an interested worker in the cause of God, as she has been. *1LtMs, Lt 26, 1868, par. 1*

We have not been entirely free from anxiety on your account. We find relief in prayer. We daily commend your case to God, pleading that the Lord will give you strength to resist every temptation. We present you to God, asking Him to accept the gift and use you both in His cause as instruments of righteousness. Remember you are not your own. You are bought with a price, even the precious blood of the Son of God. Pursue a course that the Lord can approve. Associate the Lord with all you do and in all you say, that Jesus may not be ashamed to call you His sons. Imitate the life of the true Pattern. You may, if you choose, be qualified to be colaborers with Jesus Christ and the heavenly angels. Seek to be faithful in everything. Be sincere and upright in your life. *1LtMs, Lt 26, 1868, par. 2*

Edson, as you labor in the office exert an influence for good. Be careful to observe the rules of the office. Do not encourage visitors, for this will divert your mind from your work. The Office is no place

for visitors who have no special business there. You must not take liberties because you are a son of Elder White. It would be much worse for you to depart from the rules governing the workers in the Office than for any other hand. Because you are our son and should give to others an example of obedience. *1LtMs, Lt 26, 1868, par. 3*

Law and order are altogether too little regarded by youth. You are now forming your characters, my dear children. Do not spend precious moments in mere pleasure seeking. I wish you to feel that now is the time to discipline your minds. Store up knowledge. Do not grow away too fast from the simplicity and trustfulness of childhood. I am not in a hurry for you to become worldly wise. The fear of the Lord is the beginning of wisdom. *1LtMs, Lt 26, 1868, par. 4*

I will tell you what I saw in the street coming to this place. A boy was abusing a dog. He was a small boy, but I thought, That child is educating himself in cruelty. I thought how my heart would ache if one of you should do as he was doing. I passed along another street and a well dressed man, who appeared like a gentleman, was driving a fine horse. The wind blew a piece of paper under the horse's feet and he started and jumped to one side. That was all, but the man who appeared to be a gentleman whipped the horse cruelly. He was not satisfied with this. He became more and more excited until he was worked up into a rage. He jumped from the carriage and seized the bit and jerked the horse's head back and then kicked the horse several times with his heavy boot. I thought probably that man began his acts of cruelty as did the little boy—upon small animals. He acted the tyrant over God's helpless creatures until the temper and spirit were educated to cruelty. That man could not be a patient, kind, affectionate father. He was cultivating traits of character which would cause others sorrow and make himself miserable. *1LtMs, Lt 26, 1868, par. 5*

A man cannot be a Christian and allow his temper to fire up at any little accident of annoyance that he may meet, and show that Satan is in him in the place of Jesus Christ. The passionate belaboring of animals or the disposition to show he is master is often exhibited towards God's creatures in the streets. This is venting their own anger or impatience upon helpless objects which show they are

superior to their masters. They bear all without retaliation. Children, be kind to dumb animals. Never cause them pain unnecessarily. Educate yourselves to habits of kindness. Then it will become habitual. I will send you a clipping from a paper and you can decide for yourselves if some dumb beasts are not superior to some men who have allowed themselves to become brutish by their cruel course of action to dumb animals. *1LtMs, Lt 26, 1868, par. 6*

**Lt 26a, 1868**

White, J. E.; White, W. C.

Rochester, New York

December 16, 1868

Previously unpublished.

Dear Children, Edson and Willie:

We are at the present time at Elder Andrews'. We are very weary. We rode last night in the cars and slept but little. When we arrived at Rochester we found Brother Lampson waiting for us at the cars. He took us with his team to his house. We had a heavy snow storm last night. It is pleasant today. We are anxious to see you and anxious to get to our new home which we have not yet seen. We met Sister T. [Temple]. Yesterday she attended meeting at South Lancaster. The Lord gave us the burden of testimony and many were deeply interested. Several were convicted. Sister T. mourned with true sorrow that so many years had been wasted through inactivity in the work and cause of God. *1LtMs, Lt 26a, 1868, par. 1*

Dear children, every day that passes into eternity brings us one day nearer our heavenly home. It is ours to fight the battles of life in such a manner that we may win the crown of glory. We are every day losing or gaining in spiritual knowledge. We have had a checkered experience during the thirty years of our religious experience. We have learned that we must be advancing or we will be going back. You both prize highly the beauty of integrity and you have decided to cultivate it, but when put to the test the trial may be greater than you thought, and you may be in danger of discouragement. But keep steadily to the point. Let nothing swerve you from your duty. You will make a success if you will be persevering and patient and determined in your efforts. Temptations you will meet, to allure from your grand purpose, but oh, how dreadful it would be to fail! As young combatants for the crown of eternal life, you may both win. But you will, in the providence of God, meet with test upon test. If you bear the proving of God, rich will be your reward. Jesus has provided strength for you, whereby



you may overcome. You are to trust Him, to believe Him, to love Him, making Him the first and best in everything.*1LtMs, Lt 26a, 1868, par. 2*

It is impossible for you to retain uprightness and untarnished integrity amid the manifold trials of life unless your souls are in harmony with God. Faith in Jesus, precious Saviour, will bring to you help and strength and power. Ever be loyal to your sense of right. No motive can be sufficient to move you from the straight path of duty. Never sell your principles for money, for position, or for friendship. Jesus has claims upon you. He has bought you with an infinite price. Surrender yourselves wholly to Him, soul, body, and spirit. Lay upon His altar a living sacrifice. The neglect of cultivating moral principles opens the door for entire apostasy. Cultivate the traits of character wherein you are deficient. Jesus, precious Saviour, is your ever present help in time of need. Jesus wants you to be happy.*1LtMs, Lt 26a, 1868, par. 3*

Mother.

**Lt 27, 1868**

Smith, Hannah and Mary

Attica, New York

December 18, 1868

Previously unpublished.

Dear Sisters Hannah and Mary [Smith]:

I designed writing to you ere this, but I have traveled so much and labored so very hard, I had no time or strength for writing. I am now using my dinner basket as a stand. *1LtMs, Lt 27, 1868, par. 1*

While at Adams Center I was shown some things in regard to matters at Battle Creek. The Battle Creek church is in continual danger of pride, and love of the world. The lust of the flesh, the lust of the eye, and the pride of life, are constantly controlling the youth. None have been more easily influenced by the same selfish spirit which controls the world-loving youth than yourselves. *1LtMs, Lt 27, 1868, par. 2*

I was shown that you do not yet know yourselves, and will not be prepared to shun the errors of the past until you understand them as they are. *1LtMs, Lt 27, 1868, par. 3*

I was shown the three sisters, especially Hannah and Mary, that you have lived selfish lives; self-gratification has been your ambition. Ways were opened for you to earn means quite readily, yet you did not feel that the cause of God had any special claims upon you. When means were earned, like pleasure seekers, you set to work to plan how you could use it for your own gratification. Large means were spent in dress and trimmings, and in your trip East. As this visit was not to glorify God but to display yourselves, your influence was in accordance with your object. You spent much time in arranging your hair and dressing as worldly young ladies do, and manifested so little devotion to God, so little of the spirit of Jesus—who came not to be ministered unto, but to minister—so much pride and display, that your deportment was a reproach to our

faith and a dishonor to the cause of Christ. I looked to see wherein you had sought to know and do the will of God on that journey. *1LtMs, Lt 27, 1868, par. 4*

Did your light so shine that others by seeing your good works were led to glorify your Father who is in heaven? Wherein did your influence attract the mind to Christ and divert it from the world? I could not see wherein your journey had done good, but very many instances where it had done much harm, for you were considered representatives of those who profess the truth at Battle Creek. *1LtMs, Lt 27, 1868, par. 5*

Again this Scripture was presented: “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] I saw that you had transgressed this commandment; you had duties devolving upon you at home which you should have been performing: lightening the cares of your father and mother, taking the labor upon yourselves which fell upon them, because you would not bear the burdens Heaven designed you should. *1LtMs, Lt 27, 1868, par. 6*

What was your father doing while you were upon that pleasure trip, seeking for your own happiness? He was sometimes seen with his saw-buck and saw, acting in the capacity of a wood sawyer, at different houses; bowing his back to burdens, while his hair and beard were frosted with age. What a sight was this for angels to look upon—your venerable father condescending to the laborious task of sawing wood for families, while his three daughters were expending more or less, chasing after pleasure, displaying themselves, dressing their persons, dressing their hair, while their mother was toiling at home and the father performing labor that would weary the robust young man. Did you think, children, that you were dishonoring your parents in thus doing? And dishonoring God, whose servants you profess to be? *1LtMs, Lt 27, 1868, par. 7*

When you were at home the cares of your parents were increased, for they waited upon you, ministered to you, instead of your waiting upon them and ministering to them. You are deficient, wonderfully deficient in the useful branches of household labor, cooking, washing, and taking care. Asenath engaged in caretaking more

than the other two; but there was a lack here, a decided lack with all. In the vision given last June the Lord was pleased to present before you the condition of your family: your selfishness, the lack of your parents—their sin before God in bringing you up free, in a great measure, from life's cares and burdens, in flattering your pride, in blinding their eyes to your faults and withal excusing your errors, while your lives were unconsecrated. *1LtMs, Lt 27, 1868, par. 8*

After this plain testimony, reproving your selfishness, again you seek your own pleasure and spend means to take another pleasure trip. Your sister Asenath had been with you for quite a length of time. You had, as it were, but just parted, yet you take the long journey to the West. *1LtMs, Lt 27, 1868, par. 9*

You display yourselves, but do not magnify Christ. Your influence was not to inspire others with devotion or love to God, but rather to lead them to seek their pleasure and thus separate from God. But where was your father all this time? He had been suffering a long, painful sickness, with but a faint prospect of recovery; yet, finally, by the blessing of God he is seen a man among men, but infirm and crippled; leaning upon his crutches, he is peddling paper to earn a little means, while his two daughters are spending more or less means upon a pleasure trip to please themselves. "Honor thy father and thy mother." Were you doing this in your selfish trip West? Your parents needed your help; they needed your care, your love. You could have ministered unto them; but instead of this you were pleasing yourselves. It is very hard for you to see yourselves aright. *1LtMs, Lt 27, 1868, par. 10*

May God forgive your parents for the part they have acted in the past in making you what you are, for it will be like the gall of bitterness to them. Their misapplied affection has not increased your affection for them, but only directed your minds to yourselves—to please self, to esteem self, to display self. Your lives have not been a blessing to others; you have not been unselfishly seeking to make others happy, and bless others with your influence, and thus leave a bright track behind you. As your past life stands, Christ will not say, "Well done, good and faithful servants." [*Matthew 25:23.*] You lack both goodness and faithfulness. Souls have been turned

into the downward road through your influence.*1LtMs, Lt 27, 1868, par. 11*

You do not yet see yourselves. I entreat you, if you have respect for the truth and for heaven, do not dishonor the precious cause of your Redeemer longer through your unconsecrated lives. Take your home burdens and you will not be so readily inclined to run into vanity and selfishness.*1LtMs, Lt 27, 1868, par. 12*

With eyes enlightened, look carefully into your own spirit; read your hearts; try your motives. Lay your soul bare for close and jealous investigation. As you are, you must fail of everlasting life. Your foundation is built upon the sand, which will be swept away with wind and rain. When the overflowing scourge shall pass over, your foundation will be tested, and it cannot stand.*1LtMs, Lt 27, 1868, par. 13*

Mary, you have become blinded: you cannot discern true moral worth; you do not estimate and weigh your acts. May God pity you, for pride and self-esteem has given you a perverted idea of true modesty of deportment.*1LtMs, Lt 27, 1868, par. 14*

You lack humility and sincerity. I want you to view these things as they are; divest yourself of self-love and pride long enough to view your own character correctly. A work is yet to be done for you which you cannot appreciate, because you do not discern the requirements of God.*1LtMs, Lt 27, 1868, par. 15*

The judgment is just before us, when the work of every man and woman must be tried. All will be rewarded according as their works have been. An impartial Judge then views character stripped of all outward gloss.*1LtMs, Lt 27, 1868, par. 16*

A thorough transformation must take place with you both before you can possess that meek and quiet spirit which in the sight of God is of great price.*1LtMs, Lt 27, 1868, par. 17*

I write this in the depot. We have been waiting here four hours; we have been blocked in with snow.*1LtMs, Lt 27, 1868, par. 18*

In love.*1LtMs, Lt 27, 1868, par. 19*

**Lt 28, 1868**

White, J. E.; White, W. C.

On the cars from Albany to Springfield

November 4, 1868

Portions of this letter are published in *3MR 175-176*; *2Bio 252-253*.

Dear Sons Edson and Willie:

I will try to write you amid the jostling of the cars. We are on our way to visit your Aunt Sarah [Belden], who is very low with consumption. Poor sufferer! We have hastened to her as soon as we could after the close of the Olcott meeting. Four years since, I visited Connecticut to stand by the bed of your grandfather while the last sands of life's hourglass were running out. Now we are called to the same state and same family to witness the decay of my sister and comfort her in the conflict she must have in giving up her children, five in number, the eldest one year and a half younger than Willie. As she is reconciling herself to laying down her life's burdens, I may make the struggle less severe and soothe and heal the lacerated heart. *1LtMs, Lt 28, 1868, par. 1*

Dear children, before we received the letters from your Uncle Stephen [Belden] and one also from Sister Chamberlain, representing the case of your Aunt Sarah as very critical, we had sent our appointment to the *Review* for different points in New York. After these letters came we presented the case to God. At two o'clock in the morning I awoke with distress of mind, anxious to understand our duty—whether we should go to Connecticut or fill our appointments in New York. I prayed for some time and fell asleep and dreamed I was in Connecticut. In a woodshed, your Uncle Stephen was bowed in prayer earnestly praying to God. His prayer was plaintive for God to send him help: that we might be sent to him in this, his state of necessity, and give him counsel. I dreamed the same the second time, and felt my duty was plain to go to Connecticut, and arrange our appointments for the eastern states accordingly. Our purpose was to remain a few weeks in New York, and then return to enter our new home at Battle Creek and

get our dear children home, that our family again be united. *1LtMs, Lt 28, 1868, par. 2*

We hope that in our absence you will both seek to be contented. Put up with little inconveniences and seek to be cheerful and happy in the position you are in. I hope to have a letter of particulars from you, and you will tell me just how you feel, and the exercises of your mind. We hope you will be obtaining an experience daily in the things of God, seeking to become more and more heavenly-minded, being partakers of the divine nature, having escaped the corruption that is in the world through lust. *1LtMs, Lt 28, 1868, par. 3*

Dear children, seek to be Christians, seek to possess the graces of humility. Don't seek for pomp, for show. Lay aside everything of foolishness, for all this is evidence of a shallow character, of a superficial mind. A thorough, substantial character looks above parade in dress, in deportment, in actions. Keep learning, my children; you will never be too old to learn, and never old enough to graduate. Ever keep the position of learners. Be self-reliant, yet teachable. Realize your individual responsibility, yet at the same time encourage a habit of looking after others' happiness, of seeking to do others good. This was the work of our divine Lord. Jesus came not to be ministered unto, but to minister to others. If we would labor to imitate Christ we could not but be happy. *1LtMs, Lt 28, 1868, par. 4*

There is much that I might write, but I cannot at this time. We give ourselves to the work of God and hope you, our children, will help us in the laborious, self-denying work before us. Don't fail to pray, to keep in a praying mood, and you will be fortified against Satan's temptations. *1LtMs, Lt 28, 1868, par. 5*

Yesterday we put in a box some things for Battle Creek. In the basket in a small box I put two shirts. By changing the necks they will be right for you. In love to you, my dear children. *1LtMs, Lt 28, 1868, par. 6*

**Lt 29, 1868**

Wicks, Brother and Sister

Greenville, Michigan

March 17, 1868

Previously unpublished.

Dear Brother and Sister Wicks:

Brother Wicks made a sad mistake in shifting the responsibility of his stewardship upon his wife, and she made a sad mistake in urging him to do so. The Searcher of hearts, to whom the intents and purposes of every heart stand faithfully revealed, was acquainted with the motives and purposes, and this transfer of property was not from motives which would stand the test of the judgment. *1LtMs, Lt 29, 1868, par. 1*

Sister Wicks' peculiar traits of character are penuriousness, selfishness, acquisitiveness. In order for her to be benefited by the mediation of Christ and inherit eternal life she must be an overcomer and imitate the character of her divine Lord, doing good to others, living for the benefit of others, loving others as Christ has loved us. She is a stranger to the precious gift of love possessed so largely by our Saviour. His life was characterized by noble, disinterested benevolence. His whole life was not marred by one selfish act. "He that saith he abideth in him ought himself also so to walk, even as he walked." [*1 John 2:6.*]*1LtMs, Lt 29, 1868, par. 2*

"Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." [*1 John 4:17.*] "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4.*]*1LtMs, Lt 29, 1868, par. 3*

The work of overcoming Sister Wicks knows but very little about, and when Brother Wicks transferred his stewardship to his wife, he took a similar course to the man to whom was committed the one



talent and he hid it in the earth, and when God called him to account, excused himself by saying, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." [*Matthew 25:24, 25.*] What the man with the talent was afraid of was that all the improvement of his talent would be required of God. This led him to pronounce God a hard man, and in order to keep from God that improvement which He required of him, he hid it in the earth, lest God should be benefited with it. *1LtMs, Lt 29, 1868, par. 4*

Both Brother and Sister Wicks are at fault and will be no better able to stand the test of the judgment than the man with the one hidden talent. Brother Wicks' shifting the responsibility upon his wife does not ease or lessen his accountability one whit. When he made the transfer he pleased the enemy, his wife, and himself. Satan generaled the matter and exalted because both were ensnared. This property transferred to her was a stumbling block to her, and she has made no advancement in the Christian graces since. She had a great work to do before to overcome intemperate, hurtful habits which were warring against the soul, beclouding her intellect and benumbing her sensibilities to that degree that it was impossible for her to discern sacred things, and blunting her perceptive faculties, thus making it impossible for her to rightly estimate or value the atonement or the worth of the soul and everlasting life. *1LtMs, Lt 29, 1868, par. 5*

God calls upon these two to overcome while they have an Advocate with the Father, to make thorough work for eternity, to have their sins go beforehand to judgment that when the times of refreshing shall come from the presence of the Lord their sins may be blotted out. Unless they are both thoroughly converted and are partakers of the divine nature, having escaped the corruption that is in the world through lust, they will never possess the heavenly treasure, never dwell with the self-sacrificing, self-denying Son of God, but will through their earnest efforts to save their lives here, lose their lives eternally. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the

Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”  
[*Matthew 16:25-27.*] *1LtMs, Lt 29, 1868, par. 6*

Brother Wicks possesses a different spirit from that of his wife, but unless he will act upon the light God has given, and see the snare of Satan, he will be drawn under the cloud of unbelief and yield the conflict. He has loved to listen to the truth, but has been too much of a forgetful hearer and not a doer of the work. He should be a doer of the work. His wife’s spirit cannot harmonize at all with the spirit of truth and holiness. He has thought to save himself trials by yielding to his wife. From what I saw, darkness has so long enveloped her, and the Spirit of God has had so little to do with her, that she will fail to make the efforts that are absolutely necessary for her to break through the snare of Satan. If so, Satan will use her as his agent to ruin her husband and be a stumbling block to others. *1LtMs, Lt 29, 1868, par. 7*

Sister Wicks has habits which are steadily undermining her constitution, and which will eventually leave her a wreck. She can now do something toward placing herself in a better condition of health. She cannot glorify God in her body and her spirit which are God’s while she is indulging the use of poisonous stimulants. She flatters herself that these are strengthening her, that she cannot live without them, but this is a mistake. They are taking from the strength of the nerves and using up her future resources of strength. She may have everlasting life if she will deny herself, take up the cross, and follow Christ. She has a work to do which no one can do for her—to cleanse herself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. *1LtMs, Lt 29, 1868, par. 8*

Tea, coffee, snuff, and swine’s flesh are not the nourishing substances God would have us introduce into the system. None of these can build up the system, but they tear down. Sister Wicks, while you use these hurtful things, you are benumbing the fine, sensitive nerves of the brain, making it utterly impossible to discern sacred things, to value the atonement and to see the necessity of purity and holiness of life in order to meet the measurement of God. It is for you to decide whether you will have life or death. *1LtMs, Lt*

*29, 1868, par. 9*

I saw that there was a great work to be done for Sabbathkeepers and they must do this for themselves. One cannot do the work of another. Each must do his and her own work. Many will fail to come up to the standard and sell eternal life for their present enjoyment and for the sake of gain. *1LtMs, Lt 29, 1868, par. 10*

**Lt 30, 1868**

Rogers, Brother and Sister

Greenville, Michigan

April 6, 1868

This letter is published in entirety in *2T 50-55*.

Dear Brother and Sister Rogers:

I have been shown that Brother Rogers has had the cause of God at heart, but he has felt too deeply and taken on many burdens he should not have borne. He has suffered in health in this way. He has viewed things in a strong light, and has been too earnest and anxious to have all see matters in just the light he viewed them, and because they were backward in doing so he has felt nearly crushed. He feels to the depth and is in danger of urging his views of things too strongly. *1LtMs, Lt 30, 1868, par. 1*

Jenny wants to be a Christian but is of a very sanguine turn of mind, self-confident, ardent, and has not cultivated discretion and true courtesy. She shows the rough part of her character, and has not appeared to advantage. She has moved from impulse, just as she felt, and sometimes very excited and strong. She has strong likes and dislikes, and has permitted this unfortunate trait in her character to develop itself greatly to the detriment of her own spiritual advancement and to the injury of the church. She has talked too much and unwisely, just as she felt. This has had a strong influence upon her husband and led him to move at times from excitement of feeling when to have waited and calmly looked at matters for some time, weighed them properly, would have been better for himself and for the church. Nothing is gained by moving hurriedly, moving from impulse or from strong feeling. *1LtMs, Lt 30, 1868, par. 2*

Jenny moves from impulse and finds fault, and has had too much to say against her brethren and sisters, which will cause confusion in any church. If Jenney could control her own spirit, a great victory would be gained. If she would seek the heavenly adorning, even the

ornament of a meek and quiet spirit, which God, the Creator of the heavens and the earth calls of great price, she would then be a real help to the church. If she would cherish the spirit of Christ and be a peacemaker, her own soul would flourish and she would be a blessing to the church, wherever she may be located. Unless she is converted and an entire change wrought in her, and she educates herself to be slow to speak, slow to wrath, and cultivates true Christian courtesy, her influence will mar and blight her own happiness and that of those who are connected with her. She has an independence which is a damage to her and alienates her friends from her. This independence has caused her much trouble, and wounded her best friends. *1LtMs, Lt 30, 1868, par. 3*

If those who had means have acted close toward her husband and did not favor him in business transactions more than worldlings, she has felt, and talked, and aroused feelings of dissatisfaction where none had previously existed. This is a selfish world at best. Those who profess the truth are not many of them sanctified by the truth they profess, and may not have a heart to make even a trifling variation in their prices of produce when dealing with a poor brother any more than they would with an able worldling. It would be more pleasing to God were there less selfishness and more disinterested benevolence. There is not loving their neighbor as themselves. *1LtMs, Lt 30, 1868, par. 4*

As Jenny has seen that in deal this spirit was manifested, she has committed a greater sin by feeling and talking in regard to the matter as she has. She has erred in expecting too much. The tongue has been truly an unruly member, a world of iniquity set on fire of hell, untamed and untamable. Sister Jenny has had a spirit of retaliation, to manifest by her deportment that she was offended. This was all wrong. She has cherished bitter feelings, which is foreign to the spirit of Christ. Anger, resentment, and all unkind tempers are indulged by speaking against those with whom we are displeased, and in reciting the errors and failings and sins of neighbors. The hurtful desires are gratified. *1LtMs, Lt 30, 1868, par. 5*

If, Jenny, you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow

the Bible rule. "Tell him his fault between thee and him alone." [*Matthew 18:15.*] As you go to the one you suppose to be in fault, see that you speak in a meek and lowly spirit, for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness and tender love. Be careful in your manner of speaking. Avoid everything in look or gesture, word or tone of voice, that savors of pride or self-sufficiency. Guard yourself against word or look that would exalt yourself or set your goodness and righteousness in contrast to their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care, avoid every appearance of anger, and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love. *1LtMs, Lt 30, 1868, par. 6*

Above all, let there be no shadow of hate or ill will, no bitterness or soreness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it was given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions that your efforts may avail. If any good is accomplished take no credit yourself. God alone should be exalted. God alone hath done it all. *1LtMs, Lt 30, 1868, par. 7*

You have excused yourself for speaking evil of your brother or sister or neighbor to others, before going to them first and taking the steps the Lord has absolutely commanded you, in this way, "Why, I did not speak to anyone until I was so burdened that I could not refrain." What burdened you? Was it your own neglect of a plain duty? of a thus saith the Lord? You were under the guilt of sin, because you did not "go tell him his fault between thee and him alone." [*Verse 15.*] If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was burdened while you were trampling the command of God underfoot, and hating your brother or neighbor in your heart. And what way

have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault; and you excuse yourself under His censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease—by committing sin? *1LtMs, Lt 30, 1868, par. 8*

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose and pursue the evil course they have started to follow? This will frequently be the case. Sometimes the mildest and tenderest reproof will have no good effect. In that case the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your heavenly Father. You have delivered your soul; their sin no longer rests upon you. You are not now partaker of their sins. But if they perish, their blood is upon their own heads. *1LtMs, Lt 30, 1868, par. 9*

Dear friend, an entire, thorough transformation must take place in you or you will be weighed in the balances of the sanctuary and found wanting. Talking women have a lesson to learn. "If any man [or woman] seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." [*James 1:26.*] Many will be weighed in the balance, and found wanting in this matter of so great importance. Where are the Christians who walk by this rule? Who will take God's part against the evil speaker? Who will please God and set a watch, a continual watch, before thy mouth and keep the door of thy lips? Speak evil of no man. Hear evil of no man. If there are no hearers to be found, then there will be no speakers of evil. If any speak evil in thy presence, check him. Refuse to hear, if his manner be ever so soft and accents mild. He may throw out sideways hints, profess attachment, and yet stab the character in the dark. *1LtMs, Lt 30, 1868, par. 10*

Resolutely refuse to hear, though the whisperer complain of being burdened till he speak. Burdened, indeed, with a cursed secret which separateth very friends. Go, burdened ones, and be delivered of your burden in God's appointed way. First go tell thy brother between thee and him alone. If this fail, next take with thee one or

two friends and tell him in their presence; if this does not prove a success, if these steps fail, then tell it to the church. Not an unbeliever is to be made acquainted with a particle of the matter. "Tell it to the church" is the last step taken. [*Matthew 18:17.*] Publish it not to the enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ's followers be exposed. *1LtMs, Lt 30, 1868, par. 11*

Those who are preparing for the coming of Christ should be sober and watch unto prayer, for our adversary, the devil, goeth about like a roaring lion seeking whom he may devour; whom we are to resist steadfast in the faith. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." [*1 Peter 3:10-12.*]*1LtMs, Lt 30, 1868, par. 12*



**Lt 31, 1868**

Aldrich, J. M.

NP

1868

Previously unpublished.

To J. M. Aldrich:

[First part missing] ... these things will the consequences be ascribed to him. He might have done different. He ought to have done differently. His pride has never been fully subdued. It has controlled him. To a great extent he has loved and lived for the approbation of the people. He has never felt as God would have him [regarding] the exalted character of the work as well as its simplicity, which later was that which gave it its strength and power.*1LtMs, Lt 31, 1868, par. 1*

Brother Aldrich, self and self-interest have been prominent with you; you have not been yet consecrated to the work. Your influence in the office has tended to weaken the desire for a growth in grace. You have not been right.*1LtMs, Lt 31, 1868, par. 2*

In your business management there is a shrewdness but a lack of that principle underlying your actions which springs from disinterested benevolence, which God requires all His followers to possess.*1LtMs, Lt 31, 1868, par. 3*

There is no prospect of the cause in Battle Creek flourishing as God would have it while you and Brother Walker remain just as you are in connection with the work and yet not consecrated to it. God will not suffer it. He will remove you from your positions unless you cease your worldly enterprises and engage in the work He has assigned you, unselfishly and with a deep and thorough interest.*1LtMs, Lt 31, 1868, par. 4*

I wish, Brother Aldrich, I could make you see this matter in the light the Lord presented it to me. You should, in the fear of God, possess

a discerning, understanding spirit in regard to those who do business with you. You could do this if you laid off your worldly responsibilities, served yourself less, and devoted your entire interest to the important work you have to perform. *1LtMs, Lt 31, 1868, par. 5*

You should have a care and interest for all, while you have a special interest for some, especially widows, orphans, and the unfortunate. *1LtMs, Lt 31, 1868, par. 6*

But, dear Brother, there is a great mistake made in regard to your fine, tender, sensitive spirit. You can manifest this spirit, and frequently do, but it is natural for you to be unaccommodating, short, harsh, and overbearing. *1LtMs, Lt 31, 1868, par. 7*

You need, I saw, converting—an entire transformation. Your pride, your set will, your love of gain, must not be so indulged by you. J. M. Aldrich must die, and Jesus live in you, or it were better you acted no part in this cause. You have had influence over Brother Smith and nearly all the hands in the office. You talk, you reason, and build up a good conclusion upon false premises. Were the premises correct, all would be right, but there is the fault. These in the office should see and understand your true position, and stand upon their own judgment and not be warped by you. You have taken too much responsibility. You have not come right down to your brethren and said, “Let us counsel together.” You have felt J. M. Aldrich’s judgment and wisdom were all-sufficient, and you have had matters very much your own way in almost everything you have undertaken. You have not judged the cause of the widow and the fatherless. You have not made their case a subject of special interest. *1LtMs, Lt 31, 1868, par. 8*

This is the work for the one in your place. A stern businessman may be found anywhere to fill that position. But God does not want this. He requires a man of sanctified judgment and wisdom, which emanate from Him. He requires an unselfish man, a devotional, godly man who has no separate interest aside from this most solemn, important work. *1LtMs, Lt 31, 1868, par. 9*

There has been selfishness exhibited in that office, which God despises. He will speak yet again, and if His voice is not heard He

will then come closer. He will scatter those who are still clinging to their selfish acts. He will reprove as He did those who made the temple, which should be devoted to a sacred use, a place of merchandise. He will overthrow these speculations, and will make clean and thorough work if the place of these who now occupy responsible positions are made vacant. *1LtMs, Lt 31, 1868, par. 10*

It is faithfulness God requires. A man who is unselfish, a man who will be interested to help the widow and the fatherless, a man whose whole soul is astir within him for the good of others, whose happiness consists in making them happy and who will judge unselfishly, who will not retain feelings which bias the judgment and affect the course of action. *1LtMs, Lt 31, 1868, par. 11*

**Lt 32, 1868**

Smith, Harriet

NP

[March 1868]

Previously unpublished.

Dear Sister Harriet [Smith]:

I congratulate you upon your present of a daughter. This is a treasure we never possessed. I learn that you are doing well. I rejoice in your prosperity and hope that this new comer will not cause you a weight of anxiety and burden of care that will be felt so heavily by you [that] you will cease to trust in God and will worry yourself, with your children, out of the compassionate, loving arms of Christ. Cast all your care on Him, for He careth for you, Harriet. *1LtMs, Lt 32, 1868, par. 1*

“And be ye thankful.” You must cultivate this Christian grace—gratitude to God. “Rejoice in the Lord always: and again I say, rejoice.” [*Philippians 4:4.*] “Let the peace of God rule in your hearts, ... and be ye thankful.” [*Colossians 3:15.*] Be cheerful in God. This will encourage Uriah. Get the expression of a smile upon your countenance, and let it sit there naturally with ease, as if at home. Smiles are too great strangers to your countenance. Put away your doleful expression, as though some terrible evil was impending over you. Believe that Jesus loves you, that He gave His life for you, that you might have happiness and joy forevermore. That same Jesus, who withheld not His own life to save you, will not leave you to yourself but will take you in His care and will not forsake you. Oh, Harriet, you have been too faithless and unbelieving. Stay up the hands of Uriah by cheerful countenance [and] encouraging words. *1LtMs, Lt 32, 1868, par. 2*

Trust in the Lord forever. Trust, and banish every fear. Now, Harriet, this is the battle with you—to be cheerful, joyful in God, thankful, praising Him for all His benefits. Don't you look upon the dark side for one moment. *1LtMs, Lt 32, 1868, par. 3*

I will say to Uriah, Do you seek opportunities to ride out? Do you have plenty of air in the office? Do you heed the light God has seen fit to give you? The spring of the year has come—a trying period, for all the blood moves sluggishly through the system and needs the electrifying air of heaven. Exercise what you can even if it wears you. Seek every opportunity to be in the air. Don't keep closed windows and hot rooms if you prize life and health. May the Lord bless you both and your little flock, is our prayer. *1LtMs, Lt 32, 1868, par. 4*

**Lt 33, 1868**

Green, Deloss B.

Battle Creek, Michigan

Circa January 5, 1868

Previously unpublished.

Dear Brother Deloss [B. Green]:

I have your case presented before me in vision. I saw that the heavenly angels were inviting you to accept the whole truth and to take your stand firmly upon it, but you were hesitating, undecided. Years ago when the effort with the tent was made at Adam's Center, you were almost persuaded then to come out and take your position with the people of God. You felt the weight of evidence. The Spirit of God strove with you to identify yourself with Sabbath-keeping Adventists. Your dallying grieved the Spirit of God in not yielding to your convictions of duty and the impressions of the Spirit of God wore away since that time. You have had feeling, you have felt the Spirit of God calling you to give all for Christ's sake, but you have been so slow, so unbelieving, so hesitating. The impressions have passed away.<sup>1</sup>*LtMs, Lt 33, 1868, par. 1*

I saw that the Spirit of God has not taken its departure. Angels of God are still waiting to bear your decision upward that "as for me and my house, we will serve the Lord." [*Joshua 24:15.*] It is dangerous to delay. Every ray of light that has shone upon your pathway which you have neglected to cherish has left you bound by Satan in chains of darkness and unbelief until to yourself it seemed impossible to put forth an effort. But the Lord's will is to save you if you will consent to be saved in His own appointed way. Mark out no plan of your own, but come out from among them with God and be separate and touch not the unclean, and I will receive you and will be a Father unto you. Submission is required on your part, a humbling of yourself before God, making a decided, determined effort, come what may, that you will be a follower of Christ, a soldier of the cross. You are powerless in saving yourself, and it is impossible for you to dwell in heaven with your nature unrenewed.

You are now conformed to the world. You are required to be transformed by the renewing of your mind that you may prove, experience for yourself, [that] which is [the] good and acceptable and perfect will of God. *1LtMs, Lt 33, 1868, par. 2*

Christ died for you that through faith in His merits and power to save you might be partakers of His grace, a receiver of the heavenly benefit provided for you, and that you might be strengthened by all might in the inner man. Your heart must be subdued by grace. You openly acknowledge that you receive Christ as your Saviour. Submit your will and your wisdom and your ways to God and receive that wisdom which is from above. The heart is deceitful and easily drawn from God. *1LtMs, Lt 33, 1868, par. 3*

I was shown that you should erect a family altar, give to God the wealth of your affections. It belongs to Him. Your danger is in being too slow, of hesitating until the convictions of the Spirit of God wear away, and every time this occurs you become less susceptible of divine impressions. Such will generally have to move without special feelings, decide from the weight of evidence. You should not trifle with the Spirit of God. He requires the whole heart, your entire affection. He bids you lift the cross; inconvenient though it be, He requires you to raise it. You feel no strength to do this. The cross seems exceedingly heavy, yet in the act of obeying God and of receiving the cross, you will be astonished to find the cross lifts you. It raises you. It imparts to you a strength you have never before possessed. *1LtMs, Lt 33, 1868, par. 4*

God is very merciful. He invites you and your wife to His sheltering arms. Let your heart repose in God. Trust in Him as a child would trust in its earthly parents. Believe that Jesus saves you now. It is a present Saviour you need, a salvation you must have. Die to self, die to the world. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is, there will your heart be also. *1LtMs, Lt 33, 1868, par. 5*

Unloose your grasp from the world and fasten it upon the better

world than this. Submit to God's obedience. Obedience God requires of you; obedience is better than sacrifice.*1LtMs, Lt 33, 1868, par. 6*

I commit these few ideas to you as given to me. May they be blessed to your good.*1LtMs, Lt 33, 1868, par. 7*

In love.*1LtMs, Lt 33, 1868, par. 8*



**Lt 34, 1868**

Munsel, Jarvis

NP

c. 1868

Previously unpublished.

Jarvis Munsel:

It becomes my duty to write you. I have been shown some things concerning you. In the last vision given me I was shown that you, Jarvis Munsel, have not a ray of light from Jesus. You are a complete agent for Satan to work through. You have ever been an injury to God's cause. You do not keep yourself straight but a few hours at a time. You have been puffed up by the enemy. You have been so large in your own estimation that God could impart to you no strength. You have lacked religion and have imitated the hateful disposition of Satan. You are one of his faithful servants. God disowns you. You are a curse to His cause. *1LtMs, Lt 34, 1868, par. 1*

I was shown that you have fretted, scolded, and acted so mean a part in your family that it is impossible for your wife to have any affection for you. She is united with you only in form but her heart despises you. She has listened so long to fretting and to your falsehoods, and been so long under your satanic influence, that she has imbibed your spirit and is fast imitating your peevish, fretful, mean course. God pities her. Jarvis, you irritate and provoke her and taunt her with not being a Christian. Says the True Witness, "I know thy works." [*Revelation 3:15.*] *1LtMs, Lt 34, 1868, par. 2*

God will never take such as you to heaven. You would mar and disturb the whole heavenly host and your spirit would contaminate the place. I was shown that if your wife had been separate from you she would now have been a faithful child of God. When you married her, her disposition was sweet and pure; she had self-respect, self-control; was peaceable, kind, and lovely. But oh, how changed now! Her living with you has destroyed noble feelings, her self-respect,

her self-confidence, and her confidence in God. Faithfully have you acted the part Satan wished you to act—fretted, scolded, told falsehoods—and your degrading influence has brought her down from the exalted position she ought to occupy. She has lost much of her fine feelings and has been on the point of yielding everything. You are determined to be lost yourself and to drag her with you. *1LtMs, Lt 34, 1868, par. 3*

I saw that God's eye is still over her for good. She should not condescend to utter one word when you fret and complain. She should keep her lips as though sealed. Then she will not sin against God with her lips. *1LtMs, Lt 34, 1868, par. 4*

Matilda, I saw that God's mercy was still extended to you. You have thought the church cared nothing for you. It is not so. The course of Jarvis has led them to shun your house; his course is so mean, he is such a son of Belial that everyone that has anything to do with him regrets it afterwards. He leaves a stain on everything he touches and the brethren's safest course is to leave him to his own meanness, which is so despicable in the sight of God. Then they will escape being wounded. *1LtMs, Lt 34, 1868, par. 5*

I saw, Matilda, you should exert every energy to overcome the evil which has been taking root in your heart, and root out the poisonous weeds as quickly as possible. Save your own soul by your own righteousness. Let not the bitter, hateful, overbearing talk of your husband ruin you. If you have to, leave the house, do not hear it. Go from it when you can. Do not retaliate or answer back, for he has not a particle of reason and you cannot help him but will only stain your own soul with blackness. *1LtMs, Lt 34, 1868, par. 6*

Satan has studied well to work your ruin. He works through Jarvis to irritate and provoke you, that you may lose your self-command and lose the fear of God and stain your life with retaliation. Do not come down to such meanness. Maintain your dignity; take a decided stand, a straightforward course. Save your own soul. You can do it. God will help you. Angels will watch over you. Regain what you have lost. Redeem your self-respect. Make a thorough, decided effort. The church will help you. Your eternal interest depends upon the course you now pursue. God would be pleased to have you

shun the bitter, degrading talk of your husband. Flee from it. Seek to God for strength. Plead with Him, agonize, groan in spirit before God for His salvation. Yearn in spirit for pure, elevated feelings; hold fast the promise of God. Believe, pray, and weep before the Lord. *1LtMs, Lt 34, 1868, par. 7*

You have possessed fine, elevated feelings, but you have been fast losing these sacred qualities and imbibing a spirit which is as opposed to the Spirit of God as Satan was opposed to Jesus Christ. Shake yourself from this unhallowed, ruinous [course]. Make sure work for eternity. God is purifying His people and dead weights must be shaken off from them. The church must clear themselves. *1LtMs, Lt 34, 1868, par. 8*

Your children, I saw, could not be brought under a worse influence than they are now. They are forming characters to be cut down with the seven last plagues and their father will bear this burden, this fearful burden. Oh, what lessons for your children! What a shameful example! And the neighborhood are not in ignorance of your shameful course. You publish your own disgrace and yet you pretend to be Sabbathkeepers. Says the True Witness, "I know thy works." God will spue you out of His mouth. [*Verses 15, 16.*] *1LtMs, Lt 34, 1868, par. 9*

## Manuscripts

### Ms 1, 1868

Testimony Regarding Brother Dennis

Watrousville, Michigan

February 28, 1868

Previously unpublished.

I was shown the case of Brother Dennis. His experience in connection with this work has been superficial. He has never yet seen the sinfulness of sin. I was shown that it would have been far better for the cause of present truth had he never professed to believe it, had he never joined the ranks of Sabbathkeeping Adventists. He has been considered as a sample of the people who believe the truths which are peculiar in this degenerate age. The natural heart will turn from the truth and catch hold of any excuse at hand to ease the conscience and resist the convictions of the Spirit of God. Oh, what a miserable representative of the truth has been the life of Brother Dennis! His name is a byword in the mouths of those who love not the cross of Christ, and some honest souls really think that the ranks of Sabbathkeepers are made up of material like this man. *1LtMs, Ms 1, 1868, par. 1*

Satan was willing he should in name and profession become a Sabbathkeeper, while no reformation was wrought in his character. He pushes such unworthy, unconsecrated ones into the ranks of Sabbathkeepers to keep conscientious, worthy persons out. As such are convicted of the truth and are weighing evidence, Satan is at hand to lead those who are decidedly opposed to the truth, and who have no sympathy for Sabbathkeeping Adventists, to bring up the cases of these unconverted, unconsecrated men and women and say, "There is such a one, a Sabbathkeeper; look at his course. All of them are made up of just such people. Look at Dennis. You know he is not an honest, honorable man. He is a rascal; and if you know when you are well off, keep out of such company. You had better save your good name and have nothing to do with this

strange people.” Thus has this man Dennis been a reproach to the cause of God, a stumbling block to sinners, a disgrace to the truth.*1LtMs, Ms 1, 1868, par. 2*

I was shown that God, who never slumbers and sleeps, has a faithful record of the lives of all men. Angels are upon their track and follow them in their acts of life, and nothing escapes their notice. Everything is open to their scrutinizing gaze. I was shown that the education of this man has been sadly deficient. His life has been marked with loose, lax morals. He has considered any course that he might pursue to advantage himself, even at the disadvantage of others—by prevaricating, by deceiving, by false statements—and yet bear a passably fair character before his fellow men that he is a smart fellow, a shrewd man. His name was presented before me by the recording angel, all covered with spots as black as ink. “These things,” says the angel, “have not been seen in their true hideousness. His character is all full of deformity and he sees it not. These things have become second nature. He has thought to depart from rectitude in this, that, and the other in order to be advantaged, that he would obtain some good to himself.” Thus Satan leads souls on to sin that by so doing they can gain some coveted object. Oh what a deception! The desired thing, when gained, proves to be like the apples of Sodom—fair and beautiful without, but when opened is found to contain nothing but ashes.*1LtMs, Ms 1, 1868, par. 3*

I was pointed to his marriage and the separation from his wife. He was wrong in marrying the woman. He loved her not, but her little means was a bait, a temptation not to be resisted. He married the woman for her money, and his marriage relation was unhappy indeed. This woman was not a prudent, cautious woman. She was infatuated, and was persistent to marry the man of her choice. She sacrificed her own happiness and that of her children at the altar of blind passion. She awoke from her deception, and her love—so strong—grew cold. She said many bitter things, irritating in their nature, which made the gulf of separation wider and wider. The love of money led to all this unhappiness. Brother Dennis, the love of money is the root of all evil. How much have you sacrificed to this love? Your benevolence and your manhood. What have you gained? The apples of Sodom. God’s curse has been resting upon

you and His prospering hand has not attended your course in life. Does it pay to sacrifice so much for a life of sin, of error and wrong, when the wages is death?*1LtMs, Ms 1, 1868, par. 4*

Your wife—who has left you—was in fault, as well as yourself. Yet your course evidenced to all who understood the matter that her money was the motive of your marriage. You did not love her or her children. You took the responsibility upon you of supporting all, both mother and children, but just as long as you were aware of the fact that there was a fund of surplus means, you did not see the necessity of earnestness, industry, and perseverance to live without this means and reserve this to the ones to whom it belonged—the mother and children, especially the latter. You were restless, dissatisfied, unhappy, because of this money. It was the apple of discord. At length she felt that your marriage with her was for her money and she appealed for help to her friends, who gave it to her, and then gave notoriety to your course.*1LtMs, Ms 1, 1868, par. 5*

She did not awake any too soon. The demon had taken possession of you because there was money within your reach, which you could not fully command. The love of money is the root of all evil. The course the mother pursued in separating from you, was right. If then she had devoted herself to her children, and carried out habits of economy and industry, she would have secured to herself a measure of happiness. But her lack of discernment of character has again brought her into trouble where her marriage relation sets upon her as fetters.*1LtMs, Ms 1, 1868, par. 6*

If, when you professed to believe the truth, you had been sanctified through the truth, you would have seen the sinfulness of your past life and would have felt thoroughly humbled and confessed your wrongs to her who was once your wife, and made thorough work in undoing your past wrongs. But instead of this you excused yourself, sin did not appear exceeding sinful, and you passed over sins of magnitude as small items not worth noticing. In seeking to obtain the heart of your present wife you deceived her—made her think you were a worthy man and had been abused. The sister you married made a sad mistake. It would have been better had she never married you.*1LtMs, Ms 1, 1868, par. 7*

You misrepresented the facts in regard to your case to the ministers preaching present truth, and then made what you could of their counsel gained by your prevarication. You have linked a precious child of God to your side. Yet, since her marriage, her zeal for God and her devotion to Him have greatly lessened. She has been separating, in her affections and union, from the people of God. She has entertained the idea that her husband has been dealt with too severely, and that he has not been regarded in the right light; that he was not as wrong as many of his brethren supposed. There she has deceived her own soul. The brethren could only view him from the things developed in his character. Much they know nothing about; but God, whose eyes are too pure to look upon and sanction iniquity, has written in His book the true character which is hidden from the eyes of short-sighted mortals. This sister must possess her soul in patience, cling to God, devote to Him the wealth of her affections, and she will never here be disappointed, never be turned away. *1LtMs, Ms 1, 1868, par. 8*

I was shown that a great work was before Brother Dennis. He has felt very bitterly toward those who have in the fear of God stood separate from him and have felt that they could not cover up his wrongs. He has had hatred in his heart, and possesses a revengeful spirit towards those who oppose instead of justifying his course. Oh, if he could once view his character and life as God views it, he would not consider his lifetime any too long to repent of the past events of his life. It is not duty now to separate from his present wife, but to live with her and seek to make her happy. She must draw nigh to God and He will draw nigh to her. *1LtMs, Ms 1, 1868, par. 9*

Brother Dennis, wherein you have appropriated to your own benefit means which belonged to your wife divorced, it should be restored as soon as you can do so and not bring your own family to actual want. More than this, in your past life where you have played the gouge game and, through wrong means or false pretenses, deprived others of that which was their right, if it is possible, restore; and if this shall be out of your power, write or acknowledge the wrong and seek to make all right with God and man. Your character must be entirely reformed. There must be a transformation of the mind. A thorough conversion is needed, an entire change of

life. *1LtMs, Ms 1, 1868, par. 10*

If this change takes place, then may he yet gain a good character for heaven. I fear that the necessity for this thorough reformation will never be seen by him. He can yet be saved if he will take the necessary steps required for a transformation of life that Jesus may be formed in him, the hope of glory. Every defect in his character will have to be remedied, be refined as gold seven times purified. If he sees the deception of the heart, that the heart is deceitful above all things and desperately wicked, and becomes jealous of himself, conscientious, he may yet become an heir of immortality. *1LtMs, Ms 1, 1868, par. 11*

My fears are that he will never make thorough work and that he will be found wanting in the day of God, his character all spotted over with imperfections, sin, and corruptions. His only hope is in humble, thorough repentance and humility. Let him die to self, be crucified to self. Let the life show that the truth has accomplished a good work for him, then can he exemplify the truth to others by his consistent life and godly conversation. He can be an honor to the cause of present truth if he takes hold of the work. Light is for him if he will come to the light. But I fear, through what I have seen, that he loves darkness rather than light, and that his sensibilities are so benumbed by sin and wrong that they are blunted, his conscience seared, and sacred things are dragged down to a level with common things. *1LtMs, Ms 1, 1868, par. 12*

That which ye sow, that ye shall reap. The harvest is sure, an abundant crop you will have. You are sure of a crop. No frost shall blight, no mildew blast it, no palmerworm devour it. *1LtMs, Ms 1, 1868, par. 13*

He will reap that which he has sown. A terrible harvest awaits him. Affliction's bitter cup he will drink. Now there is an opportunity for wrongs to be righted, sins to be repented of. Humble confessions now should be made and he be reconciled, as far as lies in his power, to his fellow men. *1LtMs, Ms 1, 1868, par. 14*

Salvation and immortality are granted the faithful overcomer, those who by patient continuance in well doing sought for glory, honor, immortality, eternal life. This is worth a lifelong effort. *1LtMs, Ms 1,*



1868, par. 15

## Ms 2, 1868

Testimony to Washington N. H. Brethren

NP

1868

This manuscript is published in entirety in *2T 93-111*.

Your case, Brother Ball, was shown me in connection with the church at Washington two years ago. The vision related to the past, present, and future. As I stand before the people in different places as we travel, the Spirit of the Lord brings before me clearly the cases I have been shown, reviving the matter previously given me. I was shown you as receiving the Sabbath while you stood opposed to important truths connected with the Sabbath. You were not fortified with all the truth. I then saw your mind directed in the wrong channel, in the channel of unbelief, of doubt, distrust, and seeking for to obtain those things to strengthen unbelief and darkness. Instead of searching for evidence for to strengthen faith you took the opposite course and Satan directed your mind in a channel to suit his own purposes. You love to combat, and when you enter this field of battle you know not when to lay down your arms. You love to argue, and have indulged in this until it has led you from the light, led you from the truth, led you from God, where you have been enshrouded in darkness, and dark unbelief has taken possession of your mind. You have been blinded by Satan. *1LtMs, Ms 2, 1868, par. 1*

You have, like faithless Thomas, considered it a virtue to doubt unless you could have unmistakable evidence removing all cause from your mind for doubting. Did Jesus commend the unbelieving Thomas? As He granted him the evidence he had declared he would have before he believed, He said unto him, "Be not faithless, but believing." Thomas answered, "My Lord and my God." He is now compelled to believe. There is no room to doubt. Jesus said unto him, Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed. [*John 20:27-29.*] You were represented to me as uniting your efforts with the rebel leader and his host to annoy, perplex, dishearten,

discourage and overthrow those who are battling for the right, who are standing under the blood-stained banner of Prince Immanuel. Your influence, I was shown, has turned souls from keeping the Sabbath of the fourth commandment. You have employed your talents, your skill, to manufacture weapons to place in the hands of the enemies of God to fight those who are trying to obey God in keeping His commandments. While angels have been commissioned to strengthen the things that remain, to withstand and counteract your influence, they have looked with the deepest grief upon your work to dishearten and destroy. You have caused pure, sinless, holy angels to weep. *1LtMs, Ms 2, 1868, par. 2*

Those who are living amid the perils of the last days, which are characterized by the masses turning from the truth of God to fables, will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon unpopular truth. Those who turn from these fables to truth are despised, hated, and persecuted by those who are presenting fables to the people for their reception. Satan is at war with the remnant who are endeavoring to keep the commandments of God and the testimony of Jesus. Evil angels are commissioned to employ agents who are men upon the earth who can the most successfully exert their influence to make Satan's attacks effective against the remnant whom God calls "a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." [1 *Peter 2:9.*] This, Satan is determined to hinder. He will employ everyone who will engage in his service to hinder the chosen people of God from shewing forth the praises of Him who has called them from darkness into His marvelous light. To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host. *1LtMs, Ms 2, 1868, par. 3*

While Jesus is purifying His people unto Himself, redeeming them from all iniquity, Satan will employ his forces, his power, to hinder the work and prevent the perfection of the saints. Those who are all covered up and walled in by fables and error, and who make no effort to receive and obey the truth, Satan does not feel so anxious about them. He knows he is sure of them. But those who are seeking for truth, that they may obey it in the love of it, are the ones

who excite his malice and stir his ire. He is so gratified, so pleased, when he can lead them from right in a course of disobedience, because he can never weaken them while they keep close to Jesus. *1LtMs, Ms 2, 1868, par. 4*

When we disobey and sin against God there is a disposition to fall behind a day's journey from Jesus; [we seek to separate from] His company because [it is] distasteful, for every ray of light from His divine presence points to the sin, the wrong, we have been guilty of. Satan exults over the errors and wrongs he has induced souls to commit, then he takes all these failures and sins and wrongs and makes the most of them. He rehearses them to the angels of God and taunts them with these weaknesses and failures. He is in every sense of the word an accuser of the brethren and exults over every sin and wrong God's people are deceived and beguiled to commit. *1LtMs, Ms 2, 1868, par. 5*

You, Brother Ball, have been engaged in this same work to quite an extent. You have taken the things which you have called wrongs, weaknesses which have appeared to you like errors in the ranks of Sabbath-keeping Adventists, and have brought them to the notice of the enemies of our faith, who were warring against that company whom angels of heaven were ministering unto and Jesus their advocate pleading their cause before His Father. He cries, "Spare them, Father, spare them, the purchase of My blood," and lifts to His Father His wounded hands. You have been guilty before God of a great sin. You have been taking advantage of those things which grieve, which bring anguish upon the people of God as they see some of their numbers unconsecrated and frequently overcome by Satan. Instead of aiding in the work to help these erring souls get right, you have triumphantly made their errors conspicuous to those who hated them because they professed to keep the commandments of God and the faith of Jesus. You have made it very hard for those who were engaged in the work of saving the erring, hunting up the lost sheep of the house of Israel. *1LtMs, Ms 2, 1868, par. 6*

I was pointed back to the history of ancient Israel. For their disobedience and departure from God, He suffered them to be brought into close places, and adversity to come upon them, their

enemies to make war with them, to humble them and lead them to seek God in their trouble and distress. “Then came Amalek and fought with Israel in Rephidim.” [*Exodus 17:8.*] This took place directly after the children of Israel had given themselves up to their rebellious murmurings and unjust, unreasonable complaints against their leaders whom God had qualified and appointed to lead His people through the wilderness to the land of Canaan. *1LtMs, Ms 2, 1868, par. 7*

The Lord directed their course where there was no water purposely, to prove them, to see, after they had received so many evidences of His power, if they had learned to turn to Him in their affliction and had repented of their past rebellious murmurings against Him, by charging Moses and Aaron with selfish motives in bringing them from Egypt to kill them and their children with hunger, that they might be enriched with their possessions. In doing this they ascribed to man that which they had received unmistakable evidence was from God alone, whose power is unlimited. These wonderful manifestations of the power of God He would have them ascribe to Him alone, and magnify His name upon the earth. The Lord brought them over the same ground of trial repeatedly to prove them, to try them, if they had yet learned His dealings and repented of their sinful disobedience and rebellious murmurings. *1LtMs, Ms 2, 1868, par. 8*

In Rephidim, when the people wanted for water, they were again proved, and again showed that they yet possessed an evil heart of unbelief, of murmuring, of rebellion, which revealed that it would not yet be safe to establish them in the land of Canaan, for if they would not glorify God in their trials and adversity in their travels through the wilderness to the Canaan in prospect, while God was continually giving them unmistakable evidence of His power, His care for them and His glory, they would not magnify His name and glorify Him when established in the land of Canaan surrounded with blessings and prosperity. Because the people thirsted for water they were provoked so that Moses feared for his life. *1LtMs, Ms 2, 1868, par. 9*

When assailed by the Amalekites Moses gave Joshua directions to fight with their enemies while he would stand with the rod of God in

his hand, with his hand raised toward heaven in the sight of the people, showing rebellious, murmuring Israel [that] their strength and power was in God. He was their might and the source of their strength. There was no power in that rod. God wrought through Moses. Moses had to receive all his strength from above. When Moses held up his hands, Israel prevailed; when he let down his hands, Amalek prevailed. When Moses became weary, preparations were needful to keep his weary hands continually raised toward heaven. Aaron and Hur prepared a seat for Moses to sit upon, and then both engaged in holding up his weary hands until the going down of the sun. These men in thus doing shewed to Israel their work to sustain Moses in his arduous work, while he should receive the word from God to be spoken to them, also to shew Israel that God alone held their destiny in His hands, that He was their acknowledged leader. *1LtMs, Ms 2, 1868, par. 10*

“And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of the people, for I will utterly put out the remembrance of Amalek from under heaven. ... For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.” [*Verses 14-16.*] “Remember what Amalek did unto thee by the way when ye were come forth out of Egypt: how he met thee by the way, even all that were feeble behind thee when thou wast faint and weary: and he feared not God. Therefore it shall be when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.” [*Deuteronomy 25:17-19.*]*1LtMs, Ms 2, 1868, par. 11*

As the angel of God presented these facts in the travels and experience of the children of Israel, I was deeply impressed with the especial regard that God had for His people, notwithstanding their errors, their disobedience, and their rebellion. They were God’s chosen people that He had especially honored by coming down from His holy habitation upon Mount Sinai, and in majesty and glory and awful grandeur spoke the ten commandments in the audience of all the people, and wrote them with His own finger in the tables of stone. The Lord says of His people Israel, “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to

be a special people unto Himself above all people upon the face of the earth. The Lord did not set His love upon you nor choose you because ye were more in number than any people: for ye were the fewest of all people; but because the Lord loved you and because He would keep the oath which He had sworn unto your fathers.” [Deuteronomy 7:6-8.] *1LtMs, Ms 2, 1868, par. 12*

I was shown that those who are trying to obey God and purify their souls through obedience to the truth are God’s chosen people, modern Israel. God says of them through Peter, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” [1 Peter 2:9.] *1LtMs, Ms 2, 1868, par. 13*

As it was a crime for Amalek to take advantage of the children of Israel in their weakness, their weariness, and he annoyed them, perplexed them, discouraged them, so it was no small sin for you to be closely watching for to discover the weakness, the haltings, the errors, and sins of God’s afflicted people, and expose the same to their enemies. You were doing Satan’s work, not the work of God. *1LtMs, Ms 2, 1868, par. 14*

Sabbath-keeping Adventists in Washington [N. H.] have been, many of them, very weak. They have been miserable representatives of the truth. They have not been an honor to the cause of present truth and the cause would have been better off without them. You have taken the unconsecrated lives of Sabbath-keepers as an excuse for your occupying the position of doubt and unbelief. It has also stood in your way to see that these unconsecrated ones were, some of them, professing strong faith in the visions, vindicating them when opposed and defending them with warmth. While at the same time they professed so much zeal, they were disregarding the teachings given through vision and were going directly contrary to them. In this respect they were stumbling blocks to Brother Ball, and were by their course bringing the visions into disrepute. *1LtMs, Ms 2, 1868, par. 15*

Brother Ball, I was shown that you had a proud heart, and when you thought your writings at the Review office were slighted, your pride

was touched and you commenced a warfare which has been like Paul's kicking against the pricks. You have joined hands with those who turn the truth of God into a lie. You have strengthened the hands of sinners, opposed the counsel of God against your own soul. You have been warring against that which you had no knowledge of. You have not known what work you were doing. I saw your wife wrestling with God in prayer, with her faith firmly grasping you and at the same time fixed upon the throne, pleading the never-failing promises of God. Her heart has ached as she has seen you persisting in your warfare against the truth. I was shown that you were doing this ignorantly, blinded by Satan. While engaged in this warfare you were not increasing in spirituality and devotion to God. You had not the witness that your ways pleased God. You had a zeal but not according to knowledge. You had no experience in my calling, had scarcely seen me, and had no knowledge of my work. *1LtMs, Ms 2, 1868, par. 16*

You possess, Brother Ball, qualifications which would make you of special service in the church at Washington, or in any other church, were your talents devoted to the upbuilding of the cause of God. I saw your children were now in a state to be impressed with the truth, and Jesus was pleading for you, Brother Ball, "Spare him a little longer." I was shown that if Brother Ball was converted to the truth, he would make a pillar in the church and could honor God by his influence, sanctified through the truth. *1LtMs, Ms 2, 1868, par. 17*

I saw angels of mercy hovering about Brother Ball. I was shown that he was deceived greatly in the moral worth and standing before God of that class who have withdrawn from the body. A few honest ones are among them; these will be rescued, but the most of them have long been in heart unconsecrated, and the close testimonies have been in their way, a yoke of bondage to them. They have thrown off the yoke and retained their corrupt ways. God calls upon you to separate from them, cut loose from these whose delight it is to war against the truth of God. A little from this, their true character will be developed. They are of that class who loveth and maketh a lie. *1LtMs, Ms 2, 1868, par. 18*

If your whole interest is in the truth and the preparatory work for this



time, you will be sanctified through the truth and receive a fitness for immortality. You are in danger of being too exacting with your children, not as patient as is necessary. The thorough work of preparation must go on with all who profess the truth until we stand before the throne of God without fault, without spot or wrinkle or any such thing. God will cleanse you if you will submit to the purifying process. *1LtMs, Ms 2, 1868, par. 19*

I was shown the case of Brother William Farnsworth. He was shown me enshrouded in darkness, which darkness was not relieved by rays of light from Jesus. He did not seem sensible of his darkness, but was in a state of listless indifference, unfeeling and unconcerned. I enquired the cause of this much-to-be-dreaded condition, and was pointed back for years, and shown that Brother Farnsworth had not, since he embraced the truth, been sanctified through the truth. He has been selfish, gratified his appetite, his lustful passions, to the destruction of his own spirituality. I was shown that God had given light through the gifts placed in the church which would instruct, counsel, guide, reprove and warn. These testimonies which he has professed to believe were direct from God, he has not regarded or lived according unto. To disregard light is to reject it. The rejection of light leaves men captives, bound about by chains of darkness and unbelief. *1LtMs, Ms 2, 1868, par. 20*

I was shown that you have increased your family without realizing the responsibility you were bringing upon yourself. It has been impossible for you to do justice by your companion or by your children. Your first wife ought not to have died, but you brought upon her cares and burdens which ended in the sacrifice of her life. You have, by increasing your family so rapidly, been kept in a state of poverty, and the mother who has been engaged in rearing the younger members of your family has not had a fair chance for her life. She has nursed her children under the most unfavorable circumstances. When heated over the cook stove, and a child in her arms almost all the time, she could not instruct them as she should and regulate their habits of eating and working. *1LtMs, Ms 2, 1868, par. 21*

The result of eating food not the most healthy, and by violating the

laws which God has established in our being, has brought disease and premature death upon the elder class of your children. Disease has been transmitted to your off-spring and the eating largely of flesh meats has increased the difficulty. The eating of pork has awakened and strengthened a most deadly humor in the system. Your offspring are robbed of vitality before they are born. You have not added to virtue knowledge, and your children have not been instructed how to preserve themselves in the best condition of health. Never should one morsel of swine's flesh be placed upon your table. *1LtMs, Ms 2, 1868, par. 22*

Your children have come up, instead of being brought up and educated to the end that they might become Christians. Your cattle have received in many respects better treatment than your children. Your wife now living has a hard lot. Her vitality is nearly exhausted. You have not done your duty to your children. You have left them to grow up in ignorance. [You] have not realized [that] if you took upon yourself the responsibility of bringing into the world so numerous a flock you were accountable in a great measure for their salvation. You cannot throw off this responsibility. *1LtMs, Ms 2, 1868, par. 23*

You have robbed your children of their rights by not interesting yourself in their education and instructing them patiently, faithfully in regard to forming characters for heaven. Your course has destroyed the confidence of your children in you. You are exacting, overbearing, tyrannical, fret and scold and censure, wean the affections of your children from you. [You] treat them as though they had not just rights, but as though they were machines to turn in your hands according to your pleasure. You provoke them to wrath and often discourage them. You do not give them love and affection. Love begets love, affection begets affection. The spirit you manifest toward your children will be reflected back upon you. *1LtMs, Ms 2, 1868, par. 24*

You are in a critical condition and have no realizing sense of it. It is impossible for an intemperate man to be a patient man. First temperance, then patience. You have so long lived for self and followed the imagination of your own heart that you cannot discern sacred things. Your lustful appetite has controlled you, your lustful passions have controlled you. The higher order of the mental

organs have been weakened and controlled by the lower base organs. The animal propensities have been gaining strength. You have corrupted your ways before the Lord. You have given loose rein to your appetite and have not restrained the animal passions until you are debased in the sight of a holy God.*1LtMs, Ms 2, 1868, par. 25*

When reason is left to be controlled by appetite, the high sense of sacred things is not discerned, the mind is debased, the affections are unsanctified. The heart testifies what is therein by the mouth and the acts. God has been displeased and dishonored by your conversation and deportment. Your words have not been select and well chosen, but low, vulgar conversation comes naturally to your lips in the presence of children and youth. Your influence in this respect has been bad. Your example has not been right, and you have stood directly in the way of your own children seeking the Lord, and the children of Sabbath-keepers in Washington [N. H.].*1LtMs, Ms 2, 1868, par. 26*

Your course in this respect cannot be too severely censured. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things. An evil man out of the evil treasure of his heart bringeth forth evil things. For I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." [*Matthew 12:34-37.*] Your heart needs to be purified, cleansed, sanctified, through obedience of the truth. Nothing can save you but a thorough conversion, a true sense of your sinful ways, and a thorough transformation by the renewing of your mind.*1LtMs, Ms 2, 1868, par. 27*

In your profession you have been very zealous to plead the necessity of not denying our faith by our works, and have made your faith an excuse for not granting your children the privilege of obtaining an education in even the common branches. Knowledge is what you need in regard to yourself, and you will yet have to see the necessity of obtaining [it]. Knowledge is what your children need, but do not have the privilege of obtaining. With this great lack, your children cannot be useful members of society and will be

deficient in their religious education. A weighty responsibility rests at your door. You are shortening the life of your wife. How can she glorify God in her body and spirit, which is God's?*1LtMs, Ms 2, 1868, par. 28*

God has given you light, brought knowledge direct to you which you have professed to believe came direct from Him, to deny your appetite. [You know] that the use of swine's flesh was in disregard to His express commands, not because He wished to especially show His authority, but because its use was injurious to those who should eat it. The blood would become impure, humors and scrofula would corrupt the system, and the whole organism would suffer. Especially would the fine, sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but placed upon the low level with common things. Light has come in regard to disease caused by using this gross article of food. Have you heeded the light?*1LtMs, Ms 2, 1868, par. 29*

You have gone directly contrary to the light God has been pleased to give in regard to the use of tobacco, yet the indulgence of your appetite has eclipsed the light given of heaven and you have made a god of this hurtful indulgence. It is your idol. You have bowed to this instead of to God, at the same time professing great faith in the visions and acting entirely contrary to them.*1LtMs, Ms 2, 1868, par. 30*

You have not advanced one step in divine life for years, but have been growing weaker and weaker, darker and darker. You have felt sadly afflicted over the course Brother Ball has pursued in opposing the truth as he has done. You have ascribed the weak, discouraged state of the church to the opposition of Brother Ball. Brother Ball has been a great hindrance to the advancement of the cause of God in Washington, but the course you have pursued, Brother Farnsworth, who had professed to know the truth and to have an experience in the cause of God, has been a greater hindrance than Brother Ball. If you had stood in the counsel of God and been sanctified through the truth you professed to believe, Brother Ball would not have had all the doubts he has had. Brother Farnsworth's position as a defender of the visions, has been a stumbling block to those who were not believing.*1LtMs, Ms 2, 1868, par. 31*

I was shown that Brother Cyrus Farnsworth tried to stand up under the heavy burdens which the sad condition of the church brought upon him until he nearly fell under the weight he was bearing, and left for his life. I saw that God's care was over Brother and Sister Farnsworth. If their faith was unwavering they would yet see the salvation of God in their own house and in the church. *1LtMs, Ms 2, 1868, par. 32*

I was shown the case of dear Brother and Sister Mead. They had been passing through the dark waters, the billows had nearly gone over their heads, yet God loved them, and if they would only trust their ways to Him, He would bring them forth from the furnace of affliction purified. Brother Mead has looked upon the dark side, doubted whether he was a child of God, doubted his salvation. I saw that he should not labor too hard to believe, just trust in God as a child would confide in its parents. He worries too much, worries himself out of the arms of Jesus, and gives the enemy a chance to tempt and annoy him. God knows the feebleness of the body and of the mind, and will require no more of Brother Mead than with the requirement He will give him strength to perform. He has tried to be faithful [and] true to his profession. He has failed in his life in a number of things, all ignorantly. In regard to the discipline of his children [he] has considered it his duty to be severe and has carried this discipline to rigor, and has treated small offenses with too great a degree of severity. This has had an influence to wean in a degree the affection of the son somewhat from the father. *1LtMs, Ms 2, 1868, par. 33*

During your sickness, Brother Mead, you have had a diseased imagination. Your nervous system has been all deranged and you have thought that your children did not feel for you and love you as they should, but this was the result of disease. Satan wished to destroy you and dishearten and discourage your poor children. But God has not laid this to your charge. Your children have had greater burdens to bear than many that are older than they, and they deserve careful discipline, judicious training mingled with sympathy, love, and great tenderness. *1LtMs, Ms 2, 1868, par. 34*

The mother has had especial strength of God and wisdom to encourage and help her husband and yet bind her children to her

heart and strengthen their affections for their father and mother and for one another. I saw that angels of mercy were hovering over your family although prospects looked so dark and foreboding. *1LtMs, Ms 2, 1868, par. 35*

Those who have had bowels of compassion for Brother Mead will never have cause to regret it. Brother Mead is a child of God, beloved of Him. The depressed state of the church has been very detrimental to Brother Mead's health. I saw Brother Mead looking at the dark side, distrustful of himself, looking down into the grave. He must not dwell upon these things, but look to Jesus, a Pattern that is unerring. He must encourage cheerfulness in God, courage in the Lord. Talk faith, talk hope, rest in God, and not feel that a severe, taxing effort is required on his part. All that God requires is simple trust—to drop into His arms with all his weakness, brokenness, and imperfectness—and Jesus will help the helpless, and strengthen and build up those who feel that they are very weakness itself. God will be glorified in your affliction through the patience, faith, and submission exemplified by you. O, this will prove the power of the truth we profess, its consolation when we need it, its support when every prop of an earthly nature, which has been a measurable support, is removed away. *1LtMs, Ms 2, 1868, par. 36*

I was shown the case of Brother Stowell. He has placed himself in a condition of bondage that God did not call him to. God is not pleased with aged fathers placing their stewardship out of their hands into the hands of unconsecrated children, even if they profess the truth. But when these children are enemies to God, to place that which God has trusted to them to these unbelieving children, God is dishonored, for they have placed that which they should retain in the ranks of the Lord into the enemy's ranks. *1LtMs, Ms 2, 1868, par. 37*

Again, Brother Stowell has used tobacco and acted a part of deception, [and] would have his brethren think that he did not use this corrupting, hurtful indulgence. I saw that this sin has caused Brother Stowell to make no advancement in the divine life, a work he has to do in his advanced age to abstain from fleshly lusts which war against the soul. Brother Stowell has loved the truth and has suffered for the truth's sake. Now he should so estimate the eternal

reward, the treasure in the heavens, the immortal inheritance, the crown of glory that is unfading, that he can cheerfully sacrifice the gratification of depraved appetite, let the consequences or suffering be ever so great, in order to accomplish the work of purification of the flesh and spirit. *1LtMs, Ms 2, 1868, par. 38*

I was shown the daughter-in-law of Brother Stowell, the sister of Brother Mead. She is beloved of God, but held in servile bondage, fearing, trembling, desponding, doubting, very nervous. Now this sister should not feel that she must yield her will to a godless youth who has less years upon his head than herself. She should remember that her marriage does not destroy her individuality. God has claims upon her higher than any earthly claim. Christ has bought her with His own blood, she is not her own. She fails to put her entire trust in God and submits to yield her convictions, her conscience, to an overbearing, tyrannical man fired up by Satan when his satanic majesty can make it effectual to intimidate the trembling, shrinking soul who has so many times been thrown into agitation that her nervous system is torn to pieces and she [is] nearly a wreck. *1LtMs, Ms 2, 1868, par. 39*

Is this the work of the Lord, that this sister should be in this state and God robbed of her service? No. Her marriage was a deception of the devil, yet now she should make the best of it, treat her husband with tenderness, make him as happy as she can and not violate her conscience, for if he remains in his rebellion this world is all the heaven he will have. But to deprive herself of the privilege of meetings to please and gratify an overbearing husband possessing the spirit of the dragon is not according to God's will. God wants this trembling soul to flee to Him. He will be a covert to her; He will be like a great rock in a weary land. Only have faith, only trust, and He will strengthen and bless. All three of her children are susceptible of the influences of the truth and Spirit of God. Could these children be as favorably situated as many Sabbath-keeping children are, all would be converted and enlist in the army of the Lord. *1LtMs, Ms 2, 1868, par. 40*

I was shown a young girl who had departed from God. She was enshrouded in darkness. Said the angel, "She did run well for a season, what did hinder her?" [*Galatians 5:7.*] I was pointed back

and saw that it was a change of surroundings. She was surrounded with influences—youth like herself, filled with hilarity and glee, pride, love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy. “Watch and pray always lest ye enter into temptation.” [*Mark 14:38.*] Temptation may be all around us but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its influence is not to degrade but to elevate, refine, purify, and exalt to immortality and the throne of God. *1LtMs, Ms 2, 1868, par. 41*

Said the angel, “Will ye have Christ or the world?” Satan presents the world in its most alluring, flattering charms to poor mortals, and they gaze upon it, and its tinsel and glitter eclipses the glory of heaven, the immortal life which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable which shall know nothing of sorrow, sadness, pain or death is sacrificed for a short lifetime of sin. All who will turn from the pleasures of earth and with Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of the world, will, with faithful Moses, receive the unfading crown of immortality and the far more exceeding and eternal weight of glory. *1LtMs, Ms 2, 1868, par. 42*

The mother of this girl has been at different times susceptible to the influences of the truth, but she has soon lost the impression through indecision. She lacks decision of character, is too vacillating, affected too much by the influence of unbelievers. She must encourage decision, fortitude, steadiness of purpose which will not be swerved to the right or left by circumstances. She must not be in a state of such vacillation. If she does not reform in this respect she will be easily ensnared, taken captive by Satan at his will. She will have to possess perseverance and firmness in the work of overcoming or she will be overcome and lose her soul. The work of salvation is not child’s play to be taken hold of at will and let alone at pleasure. It is the steady purpose, the untiring effort, that will gain the victory at last. It is he that endureth to the end that shall be saved. It is they who by patient continuance in well doing shall have eternal life and the immortal reward. If this dear sister had been true to her convictions and possessed steadiness of purpose she might



have been the means of exerting a saving influence in her family over her husband and been a special help to her daughter. *1LtMs, Ms 2, 1868, par. 43*

All who are engaged in this warfare with Satan and his host have a close work before them. They must not be as impressible as wax that the fire can melt into any form. They must endure hardness as faithful soldiers, stand at their post, and be true every time. *1LtMs, Ms 2, 1868, par. 44*

God's Spirit is striving with the entire family. He will save them if they are willing to be saved in God's appointed way. Now is the hour of probation, now is the day of salvation. Now, now is God's time. In Christ's stead we beseech them to become reconciled to God while they may, and in humility with fear and trembling work out their salvation. *1LtMs, Ms 2, 1868, par. 45*

I was shown that it was the work of Satan to keep the church in a state of insensibility that the youth may be secured in his own ranks. I saw that the youth were susceptible of the influence of the Spirit of truth. If the parents would consecrate themselves to God, and labor with interest for the conversion of their children, God would reveal Himself to them and magnify His name among them. *1LtMs, Ms 2, 1868, par. 46*

I was shown the case of Brother James Farnsworth, that Satan had been fastening his bands about him and leading him away from God and his brethren. Brother Ball has had an influence to greatly darken his understanding with his unbelief. I was pointed back and shown that the wisest course was not pursued in the case of Brother James. There was not sufficient reason why Brother James should have been left out of the church. He should have been encouraged, even urged, to unite with his brethren in church capacity. He was in a more fit state to come into the church than several who were united with the church. Brother James did not understand things clearly and the enemy used this misunderstanding to the injury of Brother James. God, who seeth hearts, has been better pleased with the life and deportment of Brother James than some of those who were united with the church. It is the Lord's will that Brother James come close to his

brethren, be a strength unto them and they a strength unto him. *1LtMs, Ms 2, 1868, par. 47*

Brother James' wife can be reached by the truth. Her deportment in many respects is not as questionable as some who profess to believe all the truth, yet she must not look at the failures and wrongs of those who profess better things, but earnestly inquire, What is truth? She can exert an influence for good in connection with her companion. These souls sanctified through the truth can in the strength of God be pillars in the church and have a saving influence upon others. These dear souls are accountable to God for the influence they exert. They either gather with Christ or scatter abroad. God requires the weight of their influence on the side of truth in His cause. Jesus has bought them by His own blood. They are not their own, for they have been bought with a price, therefore the work is before them to glorify God in their bodies and spirits which are God's. We are doing up work for eternity. Every day, every hour, is of the highest importance that they be employed in laying up treasure in heaven and securing the eternal weight of glory. *1LtMs, Ms 2, 1868, par. 48*

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Brother Cyrus, I commit this to you to read it to such members of the church collected together which you deem would use it discreetly. Don't permit the children to be present. Keep the copy in your own hands. Return me a copy of the same. Send to our address when it is convenient. *1LtMs, Ms 2, 1868, par. 49*

### **Ms 3, 1868**

#### Long Praying and Preaching

NP

1868

Previously unpublished.

In the vision given me June 12, 1868, I was deeply impressed with the great work to be accomplished to prepare a people for the coming of the Son of man. I saw that the harvest is great but the laborers are few. Many that are at the present time in the field laboring to save souls are feeble, greatly lacking in physical and mental strength. They have borne heavy burdens which have tried and worn them. *1LtMs, Ms 3, 1868, par. 1*

Yet, I was shown that with some of our ministers there has been too great an expenditure of strength which was not actually required. Some pray too long and too loud, which greatly exhausts their feeble strength and needlessly expends their vitality. In preaching, their discourses are protracted frequently one-third or one-half longer than should be. In thus doing they become excessively weary; and the interest of the people decreases before the discourse closes, and much is lost to them, for they can not retain it. One-half that was said would be better than more, although all the matter may be important. Success would be much greater were the praying and talking less lengthy. The result would be reached without so great weariness and utter exhaustion. Vitality is being used up needlessly, and strength wasted which for the good of the cause it is so necessary to retain. It is the long, protracted effort, after laboring to the point of weariness, which wears and breaks. *1LtMs, Ms 3, 1868, par. 2*

It was this extra labor when the system was exhausted that consumed the life of dear Brother Sperry and brought him prematurely to the grave. Had he worked with reference to health he might have lived to have labored until the present time. It was this extra labor that exhausted the life forces of our dear Brother Cranson, and caused his light of usefulness to be extinguished

when his light was so much needed. *1LtMs, Ms 3, 1868, par. 3*

Much singing wearies to a great degree, as well as long and protracted praying and talking. Our ministers generally should not continue their effort longer than one hour. They should leave all preliminaries and come to the point at once. Cut short your discourse while the interest is the greatest. Continue not your effort until the desire is in the hearts of your hearers for you to cease speaking because they are too weary to be benefitted by what you may say. Much of this extra labor is lost upon the people, and who can tell how great the loss that is sustained by ministers who thus labor? Nothing is gained in the end by this draft upon the vitality. *1LtMs, Ms 3, 1868, par. 4*

The strength is frequently exhausted at the commencement of a protracted effort, and at the very time when there is much to be gained or lost the devoted minister of Christ who has an interest, a will to labor, cannot command the strength. He used that up in singing, long praying, and protracted preaching, and the victory is lost for want of earnest, well directed labor at the right time. The golden moment was lost. Impressions that were made were not followed up and it would have been better had no interest been awakened, for when convictions have been once resisted and overcome it is very difficult to impress the minds again with the truth. *1LtMs, Ms 3, 1868, par. 5*

I was shown in regard to our ministers that, in the space of one year, with the care that should be exercised to preserve the strength instead of needlessly expending it, much more will be accomplished by judicious, well-directed labor than by long talking, praying, and singing which exhaust and wear. For in this case the people are frequently deprived of labor which they much need at the right time, but cannot have because the laborer is in need of rest and will endanger health and life if he should further presume to continue his effort. *1LtMs, Ms 3, 1868, par. 6*

Our dear Brethren Bourdeau and Matteson have made a mistake here, and should reform in their plan of laboring. Speak short and pray short. Come to the point at once, and in your labors stop short of exhaustion. You can both accomplish more good by thus doing,

and at the same time preserve strength to continue your labor which you love, without breaking down entirely. *1LtMs, Ms 3, 1868, par. 7*

## Ms 4, 1868

### Testimony—Laying Burdens on Others

NP

1868

This manuscript is published in entirety in *2T 118-124*.

In the vision given me June 12, 1868, I was shown the danger of the people of God looking to us, to Brother and Sister White, and thinking that they must come to us with their burdens and seek counsel of us. This ought not to be so. They are invited by their compassionate, loving Saviour to come unto Him when weary and heavy laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus they will find the promise in regard to them fulfilled. As in their distress they experience the relief which is found alone in Jesus, they obtain an experience which is of the highest value to them. Brother and Sister White are striving for purity of life and to bring forth fruit unto holiness, yet they are nothing but erring mortals. Many come to us with the inquiry, Shall I do this? Shall I engage in this enterprise? Or, In regard to my dress, shall I wear this article or that?*1LtMs, Ms 4, 1868, par. 1*

I tell them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He lived among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what you must do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves which shall be founded in God. Then you can stand amid the perils of the last days, and be purified and not consumed amid the fires of affliction, through which every saint must pass in order to have the impurities removed from his character preparatory to receiving the finishing touch of immortality.*1LtMs, Ms 4, 1868, par. 2*

Many of our dear brethren and sisters think that they cannot have a large gathering unless Brother and Sister White attend, and in many

places they realize that something must be done to move the people to more earnestness and decided action in the work and cause of truth. They have had ministers to labor among them, yet they realized a greater work must be done, and look to Brother and Sister White to do it. This, I saw, was not as God would have it. *1LtMs, Ms 4, 1868, par. 3*

In the first place there is a deficiency with some of our ministers. They lack thoroughness. They do not take on the burden of the work and reach out to lift just where the people need help. They do not possess discernment to see and feel just where the people need to be corrected, reprov'd, built up and strengthened. Some of them labor weeks and months in a place, and there is actually more to do when they leave than when they commenced. Systematic benevolence is dragging. It is one part of the ministers' labor to keep up this branch of the work. Because this is not agreeable, some neglect their duty. They talk the truth from the Word of God, but do not impress the people with the necessity of obedience. Therefore many are hearers, but not doers. The people feel the deficiency. Things are not set in order among them, and they look to Brother and Sister White to make up the deficiency. *1LtMs, Ms 4, 1868, par. 4*

Some of our ministering brethren have glided along without settling deep into the work and getting hold of the hearts of the people. They have excused their lack with the thought that Brother and Sister White would bring up these things, for they were especially adapted to the work. These men have labored, but not in the right way. They have not borne the burden. They have not helped where help was needed. They have not corrected deficiencies which needed to be corrected. They have not entered with whole heart and soul and energies, into the wants of the people, and time has passed and they have nothing to show for it. The burden of their deficiencies falls back on us, and they encourage the people to look to us. They present the idea that nothing will accomplish the work but our special testimony. *1LtMs, Ms 4, 1868, par. 5*

God is not pleased with this. Ministers should take greater responsibilities and not entertain the thought that they cannot bear their message which will help the people where they need help. If

they cannot do this, they should tarry in Jerusalem till they be endued with power from on high. They should not engage in a work they cannot perform. They should go forth weeping, bearing precious seed, and return from the effort rejoicing, bringing their sheaves with them. *1LtMs, Ms 4, 1868, par. 6*

Ministers should impress upon the people the necessity of individual effort. No church can flourish unless its members are workers. The people must lift where the minister lifts. I saw that nothing lasting can be accomplished for churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of their own souls depends upon their own individual effort. Souls cannot be saved without exertion. The minister cannot save the people. He can be a channel through which God will impart light to His people, but then after the light is given it is left with the people to appropriate the light, and in their turn let the light shine forth to others. The people should feel that an individual responsibility rests upon them not only to save their own souls but to engage earnestly in the salvation of those who remain in darkness. *1LtMs, Ms 4, 1868, par. 7*

Instead of the people looking to Brother and Sister White to help them out of their darkness, such should be earnestly engaged in helping themselves. If they should begin to hunt up others worse off than themselves, and should try to help them, they would help themselves into the light sooner than in any other way. If the people lean upon and trust in Brother and Sister White, God will humble them among you or remove them from you. You must look to God and trust in Him. Lean upon Him, and He will not forsake you. He will not leave you to perish. Precious is the Word of God. "Search the scriptures, for in them ye think ye have eternal life." [*John 5:39.*] These are the words of Christ. The words of inspiration carefully and prayerfully studied and practically obeyed will thoroughly furnish you unto all good works. Ministers and people must look to God. *1LtMs, Ms 4, 1868, par. 8*

We are living in an evil age. The perils of the last days thicken around us. Because iniquity abounds, the love of many waxes cold. Enoch walked with God three hundred years. Now the shortness of



time seems to be urged as a motive to seek righteousness. Should it require that the terrors of the day of God be held before us in order to compel us to right actions? Enoch's case is before us. Hundreds of years he walked with God. He lived in a corrupt age when moral pollution was teeming all around him. He trained his mind to devotion, to love purity. His conversation was upon heavenly and divine things. He educated his mind in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus.*1LtMs, Ms 4, 1868, par. 9*

Enoch had temptations, as well as we. He was not surrounded with society any more friendly to righteousness than that which surrounds us. The atmosphere he breathed was tainted with sin and corruption the same as that which we breathe. Yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representation of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So also those who "are alive and remain," who are faithful, will be translated to heaven. [*1 Thessalonians 4:17.*] They will be removed from a sinful and corrupt world to the pure joys of heaven.*1LtMs, Ms 4, 1868, par. 10*

The course of God's people should be upward and onward to victory. A greater than Joshua is leading on the armies of Israel. One is in our midst, even the Captain of our salvation, who has said for our encouragement, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*1LtMs, Ms 4, 1868, par. 11*

## Ms 5, 1868

Testimony Concerning Battle Creek Church

Battle Creek, Michigan

June 30, 1868

Previously unpublished.

I was shown June 12 that the church at Battle Creek had been fast becoming like worldlings, especially for a few years in the past. There has been an influence to encourage a love of the world and to foster pride and selfishness. This influence has spread everywhere. A condition of things now exists in the church which is truly alarming. This is all the more displeasing to God because it has been found to exist to an alarming extent in the men who should be the freest from all such spirit—men who occupy responsible positions in the Office, men who are of just that stamp to please those who are deficient in spirituality and Christian grace. Brethren Aldrich and Walker are of this class. Heaven mourns over the tendencies of these brethren to pride and love of the world which have had their influence upon very many—an influence which the curse of heaven is upon, which will bring dearth to the soul. *1LtMs, Ms 5, 1868, par. 1*

I was shown, Brother Aldrich, that you have not exerted a correct influence in the church at Battle Creek and in the cause of God which He has been pleased to unite you unto. You need a fresh conversion. You are decidedly a worldly business man. If God designed you to act in that capacity He would not have placed you where you are. He designed no such thing. He designed you to become a spiritual worker, to feel an interest in the spiritual and temporal prosperity of His people whom your position gave you an acquaintance with. *1LtMs, Ms 5, 1868, par. 2*

You are not one who faithfully points out errors and wrongs in those around you; for this reason many have received the impression that you were a man of so fine and sensitive a nature that you could not do this. How shortsighted is man in this respect! How little can they read the heart and how wide of the mark would be their estimate of

the intents and purposes of the heart. *1LtMs, Ms 5, 1868, par. 3*

Brother Smith is a man of exactly the description above. He will, when the burden is so felt by him that he dare not restrain, speak and lay before those in danger their true situation. Yet his whole being shrinks from being a reprovor, and God has not laid this much-to-be-dreaded burden upon him. He has a different work for which he is fitted. *1LtMs, Ms 5, 1868, par. 4*

## Ms 6, 1868

Our Travels

NP

July 1868

Portions of this manuscript are published in *TMR 220-221*.

The last sketch of my experience closed May 20. After the General Conference at Battle Creek closed we devoted our time to writing and laboring in behalf of the church. We felt much burdened on account of the vanity, pride, and love of the world existing in the church at Battle Creek. We felt urged by the Spirit of God to bear a pointed testimony reproving their errors and sins, and especially their neglect of duty to those who in the providence of God are brought within the circle of their influence. While speaking, the solemn and awful presence of God seemed to be in the meeting and I immediately fell to the floor and was shown in vision many things. The light given me laid me under new responsibilities and additional burdens to give others the reproofs, the warnings, and the encouragements the Lord had given me for them. We labored a few weeks in Battle Creek and saw some making earnest efforts to draw nigh to God by humble confessions and humiliation before Him. We were encouraged to hope that the good work commenced would be carried forward until the church would be revived, their love to God and for the truth increased, and they feel that they were called upon to redeem the time. *1LtMs, Ms 6, 1868, par. 1*

June 15 we returned to our home in Greenville, much worn in consequence of constant anxiety and hard labor. Brother Smith accompanied us. For several weeks I could not perform mental or physical labor. My husband and I visited the grove frequently and pleaded with God for health and strength to continue to labor in His cause. We realized the answer to our prayers. We were strengthened to do a large amount of important writing and also to bear our testimony when necessary. The condition of the church in Battle Creek was a continual anxiety and burden to me; this had a depressing influence upon our spirits and health. *1LtMs, Ms 6, 1868, par. 2*

July third we left Greenville in company with Brother Smith, to visit Wright. My husband spoke Sabbath forenoon, with freedom. He stated that while the world at large were celebrating our national independence a few of us were observing an institution as old as the world, the rest day of Jehovah. My husband spoke upon the importance of keeping the very day of the week upon which God rested if we would observe the true memorial of His rest, as the people of the country were observing the fourth of July in commemoration of the independence of the people. *1LtMs, Ms 6, 1868, par. 3*

In the afternoon I spoke to the people in reference to the responsibility resting upon the church to let the light shine to others, that God had permitted to shine upon them. If they valued the truth and salvation that they were partakers of, they should be interested to help others to receive the great blessing they were enjoying. In every town, city, and village there are hearts susceptible to truth, and if those who profess the truth would meekly and judiciously recommend the same by their consistent lives, many would yield obedience to its requirements and take their position with the people of God. The responsibility of this great work should be felt and shared by all who profess to be followers of Jesus. Very much depends upon those who have the light in their possession. The work must be carried forward by those who believe. They should give themselves to the work with greater earnestness and energy. Nothing can be done without exertion and diligence. *1LtMs, Ms 6, 1868, par. 4*

This meeting was well attended and there seemed to be a good interest among the people. We felt encouraged with the evidences manifested to take hold anew of the work of God. Here the subject of general camp meetings was introduced and they unanimously voted in favor of such meetings. *1LtMs, Ms 6, 1868, par. 5*

July 11 there was a monthly gathering at Greenville. The brethren from Stanton, Bushnell, and Orleans were present. The house of worship was well filled. My husband spoke in the forenoon upon (*Hebrews 11:14*): "For they that say such things declare plainly that they seek a country," even a heavenly. This discourse was practical and impressive. He spoke of the necessity of exemplifying faith by

works. If Christians, while professing to believe that the end of all things is at hand, fasten their affection upon their earthly treasure, devoting all their energies of bone, brain, and muscle to accumulating worldly possessions, their works deny their faith, for they declare plainly that they are expecting to stay a great while here and have no necessity for seeking a better country. God would scatter the treasures that the heart's affections are upon—if not before, the fires of the last days will consume the idolized treasures of the earth. This meeting was interesting to all present. Danish brethren gave an interesting statement of the work that had been commenced among the Danes. Several were examining our faith with interest and are expected to be fully converted to the truth. *1LtMs, Ms 6, 1868, par. 6*

Our attention has been called to the wants of the widows and fatherless. There has been a decided lack in giving that sympathy and timely aid that all of this class demanded of us as Christians. Much might have been done by farmers who have an abundance and they would never feel the lack of the help they should bestow, but those whose wants were supplied would be made more comfortable and happy. There are many homes which the orphans might share and be a blessing. Although they may be a care at times, and a burden, yet this is just what many need to aid them to overcome their selfishness. Those who shun all responsibilities will lose many a blessing that they might gain. Especially are the fatherless and motherless needed to bless and enliven the homes of those who are childless. *1LtMs, Ms 6, 1868, par. 7*

Selfish hearts would take children for the purpose of the work that they would do and to benefit themselves, while they have but little idea of benefiting those that they take to their homes. To take the burden of patiently instructing and encouraging them to learn how to properly do the duties of this life, and how to secure the better life, is a work but very few have any knowledge of. There are those who are willing to make homes for the orphans and for the destitute if they can obtain advantage themselves by so doing. Many need children in their homes to share their thoughts and care and to teach them lessons of love and forbearance. Those who have no children toward whom they are called to exercise care, to bear with, to be patient and forgiving towards when they do wrong, are in

great danger of becoming selfish, narrow, and covetous. *1LtMs, Ms 6, 1868, par. 8*

Those who do for the homeless and the needy in this life are imitating the example of Jesus. He inconvenienced Himself to help us. He suffered and endured and bore with sinful mortals. Are they willing in their turn to do and suffer and bear with the helpless and needy, although they may be erring and tax the patience of those who have the care of them? But this is exactly the experience needed. Those who shun responsibilities and seek to avoid all that is unpleasant in life will be useless in this life and will not amount to anything in the next. We have taken the responsibility of two children. One lives with us; the other we have found a home for in Battle Creek while he learns the printers' trade. *1LtMs, Ms 6, 1868, par. 9*

About this time I learned that Sister Chipman was working at a hotel in Greenville and had given up the Sabbath. I had met Sister Chipman at Monterey and was deeply interested in her case. I had not seen or heard directly from her until the news was brought to us of her being at Greenville. My husband and I talked over the matter and decided immediately to learn the particulars of this case. We found Sister Chipman in discouragement. She had sought to find a boarding place in a Sabbathkeeping family but was refused. She then found employment at the hotel and was obliged to work on the Sabbath. Her faith had not changed but her peculiar trials had driven her to hopelessness and despair and she had yielded to the pressure of circumstances and given up the Sabbath. We took her to our home and sought to encourage her. *1LtMs, Ms 6, 1868, par. 10*

We were at this time especially exercised in regard to the duty of the followers of Christ to carry out the principles of the last six commandments, and love their neighbor as themselves. If they obey the law of God they will be aroused to true Christian zeal which works for the benefit of those who need help. I attended a general meeting at Orleans. The friends from the region around about were present. The subject of the wants of the needy was considered and Brother King was appointed to look after those who needed aid and advice and counsel. *1LtMs, Ms 6, 1868, par. 11*

We felt like entreating the followers of Christ to imitate the life of our great Exemplar who was self-denying. His life was characterized by disinterested benevolence. If His followers indeed work the works of Christ, they will not be indifferent to the cases of those who are less prosperous than themselves; especially will they feel that God has claims upon them to bless the needy, to visit the fatherless and widows in their affliction. If Christians will show that they are influenced by feelings of benevolence and compassion and an earnest desire to help and bless those who need food and clothing, and if they are ready with kindly words to help the discouraged and desponding, they have found an avenue to their hearts. They can counsel and warn and entreat with the spirit of genuine Christian kindness. *1LtMs, Ms 6, 1868, par. 12*

Christian zeal without kindly deeds of love is a spurious article. The tenderness of love seen in the acts of benevolence to relieve the wants of the needy will open a way to the heart for the entrance of divine truth. If the heart glows with Christian zeal, the hands will be nerved to Christian duty. *1LtMs, Ms 6, 1868, par. 13*



## Ms 7, 1868

Elder L. L. Howard—Testimony No. II

NP

1868

Previously unpublished.

I was shown, October 25th, 1868, the case of Brother Howard. I saw that he was very far from meeting the mind and will of God. Brother Howard, you indulge in spiritual sloth. There has been a deficiency in persevering energy and close application in temporal matters. In your business transactions there has been a decided failure. You have let those things devolving on you to be accomplished, be neglected and remain at loose ends because you loved your ease or because it was not agreeable to you. Make the most of your time and do the duties of the present without putting them off for another time, which leads frequently to neglecting them altogether. *1LtMs, Ms 7, 1868, par. 1*

Your family have suffered in many ways from this fault of yours. You are head of a family. Your example and influence give shape to the character of your children. Your example will be followed by them in a greater or less degree. Your lack of thoroughness is setting a bad example for others. But where your deficiencies are more sensibly felt, with more weighty results, is in the cause and work of God. Your family may feel this deficiency. They have lacked many things which diligence, industry, and perseverance might have supplied. But this deficiency in you has been seen and felt in the cause and work of God in as much greater degree as the cause and work of God is of higher importance than the things pertaining to this life. Your influence in the cause of God has not been good in this direction. *1LtMs, Ms 7, 1868, par. 2*

You have not set a good example of industry to the people, carefully guarding your moments. You spend minutes and hours in doing nothing. These minutes and hours, once passed into eternity with their record, can never be recalled. You are naturally an indolent man, which has made it difficult for you to make any

enterprise you should undertake a success. This deficiency has been seen and felt through your religious experience. You alone are not the sufferer but others are made to suffer by this fault of yours. You have, at this late period, lessons to learn which you should have learned at an earlier period.*1LtMs, Ms 7, 1868, par. 3*

You are not a close Bible student. You are disinclined to apply yourself diligently to the study of the Word of God. You have, in consequence of this neglect, labored at great disadvantage. You have not in your ministerial efforts accomplished one tenth part of the work you might have done. Had you seen the necessity of closely applying your mind to the study of the Word of God, and become familiar with the Scriptures and with Bible arguments, you might be fortified to meet opponents and so present the reasons of our faith as to make the truth triumph and silence their opposition.*1LtMs, Ms 7, 1868, par. 4*

Those who minister in the Word must have as thorough a knowledge of that Word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of the Word and will of God and leave these professed teachers far behind. When the people are in advance of the minister who would instruct them, all his efforts will prove fruitless. The people need to teach him the Word of God more perfectly before he is capable of instructing others.*1LtMs, Ms 7, 1868, par. 5*

You might now, Brother Howard, have been a thorough workman had you made a good use of your time, and felt that you would have to give an account to God for your misspent moments. You have displeased God because you have not been an industrious man. Self-gratification, self-love, a selfish love of ease, have kept you from good, kept you from obtaining a thorough knowledge of the Scriptures, that you might be thoroughly furnished unto all good works. You have idled away in your bed much time which might have been spent by you in the study of your Bible.*1LtMs, Ms 7, 1868, par. 6*

Some few subjects that you have dwelt upon the most you can speak upon to acceptance, but you have in a great degree rested

the matter here. You have not felt altogether satisfied. You have realized your deficiencies at times, but have not been sufficiently awakened to the crime of your negligence in not becoming acquainted with the Word of God. When you profess to be a teacher of that Word, the people are deprived of the intelligence they might obtain from you, and which they expect to receive from a minister of Christ; but on account of your ignorance of the Word of God they do not receive it and are disappointed. By rising early and economizing your moments you can find time for a close investigation of the Scriptures. You must have a perseverance not to be thwarted in your object, but persistently to employ your time in a study of the Word, bringing to your aid the truths other minds have dug out for you and with persevering effort prepared to your hand. You should years ago have become familiar with the strong points of our position. *1LtMs, Ms 7, 1868, par. 7*

I beg of you, have done with your idleness. It is a continual curse to you. God requires you to make every moment fruitful of some good to yourself or to others. "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] "He also that is slothful in his work is brother to him that is a great waster." [*Proverbs 18:9.*]*1LtMs, Ms 7, 1868, par. 8*

It is important for every minister of Jesus Christ to see the importance of self culture. This is necessary in order to adorn his profession and maintain a becoming dignity. Without mental training he will certainly fail in everything he may undertake. God is not pleased with the haphazard ways and manners and ideas of professed ministers. Their haphazard manner of quoting texts of Scripture is a disgrace to their profession. They profess to be teachers of the Word, and yet fail to repeat Scripture correctly. God requires thoroughness of all His servants. The religion of Jesus Christ will be exemplified by its possessor in the life, in the conversation, and in the works. Its strong principles will prove an anchor. Those who are teachers in the Word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. *1LtMs, Ms 7, 1868, par. 9*

“Give an account of thy stewardship” [*Luke 16:2*], will be soon heard by all. What account, Brother Howard, would you have to render if the Master should now appear? You are unready. You would as surely be reckoned with the slothful servant as that they exist. You have precious moments left you: redeem the time, I entreat of you. *1LtMs, Ms 7, 1868, par. 10*

Paul exhorted Timothy: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.” “But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will.” [*2 Timothy 2:15, 23-26.*] *1LtMs, Ms 7, 1868, par. 11*

In order to accomplish the work God requires of ministers, they need to be qualified for the position. The Apostle Paul, writing to the Colossians, in speaking of his ministry, says: “Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the Word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to His working which worketh in me mightily.” [*Colossians 1:25-29.*] *1LtMs, Ms 7, 1868, par. 12*

No less devotion to a sacred appreciation of the work of the ministry does God require of His ministers who are living so near the end of all things. God will not accept of anything short of earnest, active, zealous heart labor. Vigor and fruitfulness in the work, He requires. Brother Howard, you lack self devotion and consecration to the work. Your heart is selfish. The deficiencies in you must be supplied or you will meet with a fatal disappointment ere long; you will lose heaven. *1LtMs, Ms 7, 1868, par. 13*

God does not lightly regard a neglect of the faithful performance of the work He has left His servants to do. Enduring energy and a constant reliance upon God is lacking in those who are laboring in the ministry. The result of this lack brings upon those who possess these qualities great burdens, and they are necessitated to make up for the apparent deficiencies of those who might be able workmen if they would become so. There are a few who are working day and night, depriving themselves of rest and social enjoyment, taxing their brain to the utmost, performing the labor of three men, wearing away their valuable lives to do your work. You and other ministers like you are too lazy to perform your part, therefore those who feel and realize the sacredness of the work are doing extra labor, making superhuman efforts, using up their brain power to keep the work moving while scores of ministers are carefully preserving themselves and accomplishing next to nothing. *1LtMs, Ms 7, 1868, par. 14*

Were the interest and devotion to the work equally divided, and were all who profess to be ministers diligent of their time, devoting their interest wholly to the work, not saving themselves, the few earnest, zealous, God-fearing workmen who are fast wearing out might be relieved of this high pressure upon them, and their strength might be preserved that when actually required it would tell with double power, and accomplish far greater results than can now be seen while under so great a pressure of burdens, overwhelming care, and anxiety. *1LtMs, Ms 7, 1868, par. 15*

God is not pleased with this inequality. Men who profess to be called of God to minister in word and doctrine, do not feel, many of them, that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the Word of God. Many of them misquote the Scriptures, and some by their apparent lack of being qualified for the work they are trying to do, injure the work of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrendering of the soul to God. He will direct the intellect and affections that they will center upon the divine and eternal, and then will they possess energy without rashness, for all

the powers of the mind and the being are elevated, refined, and directed in the loftiest and holiest channel. *1LtMs, Ms 7, 1868, par. 16*

From the lips of the heavenly Teacher was heard, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." [*Luke 10:27.*] When submission is made to God, true humility will grace every action, while at the same time those who are thus allied to God and His heavenly angels will possess a becoming dignity savoring of heaven. The Lord requires His servants to be energetic. It is not pleasing to Him to see His servants listless and indifferent. They profess to have the evidence that God has especially selected them to teach people the way to life, yet their conversation is not profitable, and they give every evidence that they have not the burden of the work upon them. "Whatsoever thy hand findeth to do, do it with thy might." [*Ecclesiastes 9:10.*] The soul must be trained to work earnestly and with untiring zeal for God, and pull souls out of the fire. Feel the power of the truth in your own soul, thrilling your own being, then can you possess a power which will affect hearts. *1LtMs, Ms 7, 1868, par. 17*

Paul exhorted Timothy, "Let no one despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. ... Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." [*1 Timothy 4:12-16.*]*1LtMs, Ms 7, 1868, par. 18*

What a weight of importance is here attached to the Christian life of the minister of God! What a necessity of their faithful study of the Word! *1LtMs, Ms 7, 1868, par. 19*

You shun hardship. You do not appreciate the sacred, exalted character of the work for this time. You have tried in a degree to heed the testimony given you for yourself and family, yet you can do more. I saw that you had not felt the burden of the work. Had you felt this, you would have gone forth weeping, bearing precious

seed. As you present the important truths which are to test the professed people of God, you should do it with humbleness and lowliness of mind, with meekness instructing those who oppose the counsel of God against themselves. You have been an object calling forth much labor to fit you up to be sanctified through the truth. Much perseverance, patience, and long forbearance has been exercised toward you while you manifested but little special anxiety to learn, to search and see if these things were so. You have done much to make it hard for God's servants to labor to bring up things and to establish them on a right basis in Maine. God was displeased with your making the work of God's servants so hard. You have yet to realize this and sincerely repent of it. It is a terrible thing to stand in the way of the work of God. It is a fearful thing to stand back and not help the men whom God has sent to do a special work. *1LtMs, Ms 7, 1868, par. 20*

But now you have become more reconciled to the plan of labor adopted by the Sabbathkeeping Adventists. You are not clear until you work earnestly to counteract your past labor which has been in opposition to the work which you now acknowledge to be of God. You have a class of brethren you could help. You have a duty to perform in setting the truth before them, and urging upon them its claims. You dread to approach opposers, but when you are sensible of the responsibilities and duties devolving upon the watchmen on the walls of Zion, you will work more earnestly and courageously. *1LtMs, Ms 7, 1868, par. 21*

"But if the watchman see the sword coming and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee for a watchman unto the house of Israel. Therefore thou shalt hear the word at my mouth and give them warning from me." [*Ezekiel 33:6, 7.*] *1LtMs, Ms 7, 1868, par. 22*

This is the business of the watchmen, to hear the words at the mouth of the Lord and warn the people. Ministers are mouthpieces for God. Yet some are too indolent to exercise zeal, earnestness, and fervor to bear the words of God to the people. This is no trifling work. It is a work that gives no time for ease or self-convenience, no

release from watching and warning. *1LtMs, Ms 7, 1868, par. 23*

You, Brother Howard, have not realized the exalted character of the work and the necessity of the faithful performance of your duty. You have sought for as easy a time as possible. Has God called you? If He has, it was to make you a workman. He has said: "Go labor in my vineyard." [*Matthew 21:28.*] You cannot build up the church without an entire transformation. There are serious lacks in your education, your experience, and training. You leave things unfinished and lack thoroughness. You cannot obtain this leaning upon others. God has not set you to help the church. They are in advance of you. You are required to go forth into new fields. Lay hold of the truth. Rest not until you are imbued with the spirit and power of truth. *1LtMs, Ms 7, 1868, par. 24*

You need to be aroused. You are asleep. You need to be energized by the vital influence of the spiritual power of the truth. You can do nothing by talking the truth merely, without being energized by its vital principles. You need a conversion to God. There is too much of L. L. Howard that lives. Self must die, and the spirit you possess must be such as dwelt in the bosom of Jesus Christ. There must be no separate interest aside from the work. *1LtMs, Ms 7, 1868, par. 25*

Those who are consecrated to this work know no difference in States, in fields of labor, or in people. The cause is one, the work one, the States one. The dignity of none is to be cautiously guarded. The work, the cause of truth, is the great question which swallows up every selfish interest. Those most devoted to the work are all interested for the success of the truth without a question in regard to saving or honoring self. True watchmen are earnestly listening for words from God, watching to give the words to the people. God cannot bless ministers unless they are engaged in the labor heaven has appointed them. They should go forth to labor in hard fields, if necessary, and trust in God. *1LtMs, Ms 7, 1868, par. 26*

Have faith, and venture something. Take hold on God, leaving all upon His promises; take hold of the power of God by faith, and then give God an opportunity to do something for you. Leave room for the Lord to make His strength perfect in your weakness. God wants



you to do something or come down from the walls of Zion and be no longer a watchman. I saw that you do not begin to feel the burden of the work, and the necessity of putting forth earnest, persevering effort to save fallen men. *1LtMs, Ms 7, 1868, par. 27*

Deceive not your own soul that you are doing the will of God while you can show scarcely anything for your labor. You need to devote hours to prayer and to the study of the Scriptures. You are not familiar with the Word of God. Apply yourself more diligently to the study of the Word of God. Ministers need a work done for them before they can see all things clearly and be where they can be a help to God's people, and a help to those who sit in darkness. They need to become Bible students. *1LtMs, Ms 7, 1868, par. 28*

You are better qualified in some Bible subjects than any of the ministers in Maine, yet you can accomplish nothing as you should until you feel a burden of the work. As you go forth to labor amidst discouragements and are called to manifest patience, zeal, faith, and wisdom, that others have manifested for you, you become discouraged. You have not the hold-on, in your labors. You let go because things look discouraging. Is there not a cause? Think you Satan will see you take souls from his ranks and place them in the ranks of Christ without making an effort to prevent this? He will oppose every effort you make. He will work through men and women, using them as instruments to make your work of none effect, and to drive you from the work by discouragement. Satan's object is gained if you yield. Work faithfully. Your testimony will be a savor of life unto life, or of death unto death. *1LtMs, Ms 7, 1868, par. 29*

You are not thoroughly furnished unto all good works. You have a few subjects you can speak upon with diligence. You should have investigated and studied and prayed, then you could have become familiar with the reasons of our faith in every particular. The evidence of our position has been prepared at your hand, and it is inexcusable negligence in you that you cannot give the arguments of our position. You have a strong constitution that has not been shattered by excessive labor. You would have been in better health at the present time had you engaged more earnestly in physical labor. You are stupefied, and need arousing. You should be more

active. Arouse your energies by activity. You easily become jealous, fearing the attention and interest of the people will be withdrawn from yourself. You need have no fears in that direction. If you will earn your reputation, work for it. Show humbleness of mind. Yield your stubborn will and make a full consecration of yourself to God. God calls for devoted men. He will accept you and help you if you do all you can on your part and then sincerely desire His aid. *1LtMs, Ms 7, 1868, par. 30*

May the Lord help you to reform is my earnest wish and prayer. *1LtMs, Ms 7, 1868, par. 31*

In love. *1LtMs, Ms 7, 1868, par. 32*

**Ms 8, 1868**

Test. to Bushnell Church

Extract from *Lt 22, 1867.*

**Ms 8a, 1868**

Test. to Bushnell Church

Refiled as *Lt 22a, 1867.*

## Ms 9, 1868

Counsel to the Wife of an Unbelieving Husband

Battle Creek, Michigan

1868

This manuscript is published in entirety in *TSB 44-47*.

We receive many letters soliciting advice. One mother says her husband is an unbeliever. She has children but they are taught by the father to disrespect the mother. She is deeply burdened for her children. She does not know what course she can pursue. She then expresses her anxiety to do something in the cause of God, and inquires if I think she had a duty to leave her family if she is convinced she can do no good to them. *1LtMs, Ms 9, 1868, par. 1*

I would answer, my sister, I cannot see how you could be clear before the Lord and leave your husband and your children. I cannot think you would feel that you could do this yourself. The trials you may have may be of a very trying character. You may be often pained to the heart because disrespect is shown you; but I am sure that it must be your duty to care for your own children. This is your field where you have your appointed work. It may be rocky and discouraging soil to work, but you have a Companion in all your efforts to do your duty unflinchingly, conscientiously, notwithstanding all the discouraging circumstances. Jesus is your Helper. Jesus came into our world to save lost and perishing souls and you are to consider that in this work you are a laborer together with God. *1LtMs, Ms 9, 1868, par. 2*

Do not shirk your responsibilities. Be a daily home missionary. Not only teach your children from their babyhood, but train them. Keep a steady, firm hold upon your children. You must not only tell them what to do, but to the very best of your ability make their surroundings favorable and sow your precious seed in the love and spirit of Jesus. Because Satan uses the father of your children to counteract your work, do not be discouraged; do not give up the conflict. Do as you wish them to do. Treat your husband with kindness at all times and on all occasions, and bind your children to

your heart with the cords of love. This is your work; this is the burden you have to bear. Talk not your home trials to anyone but Jesus; pour them into His ear. *1LtMs, Ms 9, 1868, par. 3*

Jesus “came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” *John 1:10-14. 1LtMs, Ms 9, 1868, par. 4*

Grace is not inherited. A very bad father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward. *1LtMs, Ms 9, 1868, par. 5*

Be a witness for Christ. Exemplify the strength of the Christian’s hope, which is cast into that within the veil. Reveal that the anchor holds you under all circumstances. Let your home be made pleasant and cheerful. Jesus—you must rely on Jesus every moment. Draw your strength from Jesus. He will give you that which you ask in sincerity. If you seek Him with your whole heart He will be found of you. *1LtMs, Ms 9, 1868, par. 6*

God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-

given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God. Present His promises on your knees before Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." *James 1:5. 1LtMs, Ms 9, 1868, par. 7*

Have you felt your lot was hard, and complained and murmured? Then as you received no help in this line, begin another course of action. Speak kindly, be cheerful. Because you have Jesus as your helper, break forth in songs of praise. When tempted, when reviled, revile not again; and labor with your children while there is one out of Christ. Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God's appointed missionary, to be the light of your home. *1LtMs, Ms 9, 1868, par. 8*

Again I say, It is not like the works of God to call the mother away from her husband and from her children to engage in what she considers higher work. Take right hold of the duties lying directly in your path. *1LtMs, Ms 9, 1868, par. 9*

I am pained when I receive letters from mothers who have children inquiring, Shall I leave my children to do missionary work? In the fear and love of God, I say, become a home missionary. Educate yourself in Bible ways and means that you may be a successful worker in your own home, for you see they need to be saved for they are sinners. Do not forsake your post of duty because of the unpleasantness of it. There are many living martyrs today who suffer in silence, who trust in God when they are abused with the tongue and who are tantalized, who are hurt and wounded by coarse, harsh denunciations, whose lot seems to be to live and to suffer, receiving comfort only from Jesus who is the Source of their strength. Such souls are missionaries. They are Christ's noble ones, and their names are written in the Lamb's Book of Life. *1LtMs, Ms 9, 1868, par. 10*

Remember, Jesus knows it all—every sorrow, every grief—He will

not leave you to sink, for His arms are beneath you. You may be an enlightenment to a whole neighborhood if you are indeed patient, kind, forbearing. In this, my sister, consider your questions answered. *1LtMs, Ms 9, 1868, par. 11*



**Ms 10, 1868**

Caledonia

Refiled as *Ms 6, 1861*.

## Ms 11, 1868

Testimony

NP

[February 28, 1868]

This manuscript is published in entirety in *18MR 368-371*.

I was shown the case of Sister Doud; that a work must be accomplished for her before she can be without fault before the throne of God. *1LtMs, Ms 11, 1868, par. 1*

She possesses a peculiar organization. She has not seen the necessity of educating herself in carefulness of words and acts. She has felt it to be her privilege to act herself unfettered; that if she restrained and gauged her course of action she was becoming a hypocrite. This sister deceived herself. She has not seen the necessity of entirely controlling the tongue, the unruly member. *1LtMs, Ms 11, 1868, par. 2*

*James 3:2-18.* (See note at end.)

Sister Doud has not seen the force of these scriptures. She has not carefully considered them, laid them to heart and formed her character according to them. *2 Timothy 3:16, 17. 1LtMs, Ms 11, 1868, par. 3*

I was shown that it was impossible to carry out the principles of the ten precepts of Jehovah without especially regarding these truths taught in the above scripture. The Word of God should be carefully studied and carried out into the daily life. *1LtMs, Ms 11, 1868, par. 4*

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. You lack the elements of peace and harmony in your organization. You love variety and change and your tongue has done much mischief. It has been a world of iniquity. It has not only changed the course of nature with yourself but with others. In your past life you have been one that has stirred up strife, and then

you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation. Here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind. Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.*1LtMs, Ms 11, 1868, par. 5*

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. Violence is in the land, corruption is on every hand, the inhabitants of the earth are fast filling up the measure of the cup of their iniquity. Everywhere we go we see men and women controlled by Satan, captives to do his will. They are blinded and know not that their destruction is near. When the deception shall be removed they will find how much is meant in being without God and hope in the world. A day of destruction and anguish removes the security which enclosed them and then fierce anguish comes upon them. Probation is ended and they must remain filthy forever.*1LtMs, Ms 11, 1868, par. 6*

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watching unto the end for the grace to be brought unto us at the revelation of Jesus Christ.*1LtMs, Ms 11, 1868, par. 7*

We profess to believe that the end of all things is at hand. "What manner of persons," the apostle inquires, "ought ye to be in all holy conversation and godliness?" *2 Peter 3:11*. James exhorts us, "Draw nigh to God, and He will draw nigh to you. Cleanse your

hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." *James 4:8-10.1LtMs, Ms 11, 1868, par. 8*

James would impress us that this condition of mind is more appropriate for the times in which we live than to be seeking friendship with the world and engaging in the folly, levity, pride and vanity which worldlings are engaged in. We are exhorted to humility. Instead of possessing a boastful self-confidence, the opposite is becoming believers in present truth. *1LtMs, Ms 11, 1868, par. 9*

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour. *Ezekiel 9:3-6*. Notice particularly the sighing and crying ones are alone marked. Those who have engaged in afflicting their souls before God are especially remembered of Him and the angel is bidden to place a mark upon them. *1 Peter 5:5-9.1LtMs, Ms 11, 1868, par. 10*

Satan and his host are arrayed against the saints of God, and the armor must not be laid aside for a moment. Our only safety is in being instant in prayer, on the watch every moment. There is no release admitted in this warfare. It is a constant battle for life. *1 Peter 3:10-13; Colossians 4:5, 6; Ephesians 4:1, 2, 3; 5:1, 2, 4; Philippians 4:8; 2 Timothy 3:16; Matthew 5:9.1LtMs, Ms 11, 1868, par. 11*

The truth received in the heart and carried out in the life will correct the erring. Let love, affection, tenderness abound in your heart. You possess fortitude, courage, firmness of purpose. You can, when you see the necessity, control your words. Study the effect of your

words, whether their influence will be saving upon others. Never talk for the sake of talking, but for the edification of those who hear. Your heart has loved the truth and those who believed it. You are a lover of hospitality and these excellent traits qualify you to exert an influence that will be saving upon others, but for the lack named in this letter which counteracts it all and greatly injures your usefulness. I commit this to you in the fear of God, entreating you to lay these things to heart and bring forth fruits unto righteousness that at last you may hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [*Matthew 25:23.*] The Lord has blessed you with a kind, true, God-fearing husband to aid your efforts in the right direction. *1LtMs, Ms 11, 1868, par. 12*

In love. *1LtMs, Ms 11, 1868, par. 13*

(Sister White: I have copied the above testimony except the scriptures which I only refer to, giving the chapter and verse. Sister D. has made a public confession before the churches of Tuscola County and appears to have some fruit of repentance. She has made some confessions to individuals, but a great work is before her.—M. E. Cornell) *1LtMs, Ms 11, 1868, par. 14*

## Ms 12, 1868

Diary, January 1868

NP

January 1-31, 1868

Portions of this manuscript are published in *3MR 148-150*, *7MR 218-219*.

Wednesday, January 1, 1868

We arose at Brother White's living at Fairfield near Enosburg, [Vt.] at three o'clock a.m. Rode upon a rough road through pastures and over a body of water on our way to take the cars at St. Albans. I was much worn and indisposed in consequence of taking a severe cold. We were in season for the cars that were due at six a.m. In the cars we suffered extremely with heat. Arrived at Brother Hilliard's at one o'clock p.m. We were very weary, yet consented to meet with the few believers in this place. Sister Castle, who has been insane, came to the meeting. We tried to talk for her benefit. We could not dwell upon those things we thought the church needed, because it might excite Sister Castle.<sup>1</sup>*LtMs, Ms 12, 1868, par. 1*

Thursday, January 2, 1868

I feel thankful to God this morning for refreshing sleep during the past night. Had the privilege of a thorough bath. I endeavored to give instruction to a feeble invalid, hoping she might yet be benefitted, although her case looks quite hopeless. Brethren Andrews and Whitney came in with the information that Brother Castle, with his insane wife, left home at four o'clock a.m. for Adams Center. Oh consistency, thou art a jewel! He asked no advice of anyone. We stepped in the sleigh and Brother Hilliard took us to Canton Depot. Waited there nearly one hour. We arranged our simple food of bread, apples, gems, etc., and enjoyed our dinner with Brother Hilliard, who shared it with us. At Adams Center found team waiting to take us to Brother Taylor's. We there met Sister Andrews and Brother Collis, from Maine, who goes west with

us. We have a pleasant evening visit. *1LtMs, Ms 12, 1868, par. 2*

Friday, January 3, 1868

[Adams Center, N. Y.,]

We were troubled some the first part of the night with restlessness, because we were so weary and nervous. Rose at half past five o'clock. Built a fire and wrote to Brother Ball. The brethren are coming in to the meeting. We feel the need of entire rest from labor, but see no opportunity to cease the work. Sister Mary Maxson Fish is dying with consumption. Brother Andrews and Brother Taylor visit her. We are not able. We rode out a few miles, and then lay down to rest. I fear we can do but little through the meeting. Brethren Andrews and Taylor return with the report that Mary is very low, yet cheerful in the prospect of death. Meeting Friday evening; not able to attend. *1LtMs, Ms 12, 1868, par. 3*

Sabbath, January 4, 1868

[Adams Center, N. Y.,]

Arose somewhat rested at half past four. I attended the morning meeting. Found a large company of brethren assembled. My husband is suffering with severe cold, yet attended the meeting and spoke from (*Luke 15*): "What man of you, having an hundred sheep," etc. [*Verse 4*.] After he had spoken one hour, we returned to Brother Taylor's. I gave my husband a fomentation which relieved his lungs. I rested a few minutes. *1LtMs, Ms 12, 1868, par. 4*

In the forenoon Brother Andrews preached an excellent discourse from *Hebrews 10:35-39*. Had ten minutes intermission and I spoke to the people one hour and twenty minutes from (*Luke 10:27-29*); and from these words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc. [*Romans 12:1*.] I was blest with special freedom. *1LtMs, Ms 12, 1868, par. 5*

I addressed Brother Salisbury, Brother H. Kellogg, and Brother William Green's three sons. Oh, may God help them to choose the

good and the right way. We returned to Brother C after the close of meeting. Took dinner and conversed with Brother Asa Green and wife. He has not yet made any advance. His wife is anxious to come out decided. We went to the meeting in the evening. My husband talked about one hour. I spoke a short time twice, seeking to impress the people with a sense of the importance of the work. *1LtMs, Ms 12, 1868, par. 6*

Sunday, January 5, 1868

[Adams Center,]

Arose at four o'clock. Wrote special testimony of several pages for the Brethren Green. Brother Castle came, soliciting prayers for his wife. Brethren Andrews and Taylor rode one mile to see her and pray for her. My husband and self attended morning conference meeting. There is an evident lack of the Spirit of God in the testimony borne by brethren. Discourse by my husband showed the relation the law sustains to the gospel. He made the Sabbath question so plain and clear that none who wished to see need be in blindness. *1LtMs, Ms 12, 1868, par. 7*

I returned home before the close of the discourse. Took footbath, and rested thirty minutes. I spoke about one hour from *Luke 10:25-28*. I had special liberty in speaking to the people of the necessity of an unreserved surrender to God, entire consecration. The words of this text allow no separation of the affections from God. I endeavored to present clearly the positive duty of all to render to God that service. He requires the entire being—the whole wealth of affection, talents, possessions and all, laid at His feet. I sought to impress upon the people the necessity of their appreciating the atonement and turning away from the glitter of the world to the attractions of heaven. *1LtMs, Ms 12, 1868, par. 8*

After the meeting closed we visited Mary Maxson Fisk. We found her very near her end. Oh, how precious seemed the dear Saviour in the trying hour of death! When the hold of poor mortals is broken off from every earthly support, where shall they fasten their trembling grasp? The faithful Christians have a staff upon which they can lean with perfect security. We told her that when we again met we expected to see the emaciated countenance filled, the



lusterless eyes brightened, the crown of immortality upon the brow. She asked me to pray. I had great freedom in so doing. She wished she had strength to praise God aloud. *1LtMs, Ms 12, 1868, par. 9*

Monday, January 6, 1868

[Adams Center,]

Arose early. Wrote until called to breakfast. Attended meeting through the day and entreated some to give their hearts to God and commence now to serve God. Brother Delos Green did not commit himself to God and we dared not close, pleading with him two hours. Brother Andrews and myself entreated him. He at length yielded and said he would serve the Lord. The victory was gained. His brother Asa had already spoken. Burleigh Salisbury then gave his testimony to be a Christian henceforth. His brother, Wilbur, who had backslidden, decided to start again. Thank God for the good work wrought in this place. Brother Henry Kellogg, who has been backslidden, renewed his consecration to God, expressing his gratitude that there was hope for him. Meeting held several hours without refreshment. We closed it with great satisfaction as to its results. Parted with the dear people, who returned to their several homes. *1LtMs, Ms 12, 1868, par. 10*

Tuesday, January 7, 1868

[Rochester, N. Y.,]

Arose early and made preparation to take the cars at nine o'clock. Was sick and weary. Took footbath previous to taking breakfast. On cars I felt unable to sit up. A bed was prepared for me and I lay down. My stomach seemed inactive. Vomited considerable. My head pained me severely. At Rochester we met Brother B. Lampson, prepared to take us to his house. I could not sit up after we arrived there. I lay down and grew so sick again. Had a severe vomiting time. All was done for our comfort that could be done. I felt thankful for a home among good friends, in my affliction. *1LtMs, Ms 12, 1868, par. 11*

Wednesday, January 8, 1868

[Rochester,]

Arose still weak and with a continuance of nervous headache. Ate a very few mouthfuls at eleven o'clock. Took sitz bath and foot bath. Lay down until noon. Found Sister Orton had come while I was lying down. She looks the picture of grief. Oh, why does she set her will up against the Lord's providence? She is yet unreconciled to her husband's death. I could not tax my mind to converse with her. Left her and rode to Rochester. The air revived me. I purchased eight dollars' worth of books at the repository. Called at Brother Andrews'. He was in the city. Met him there. Returned to Brother Lampson's feeling better than before our ride.<sup>1</sup>*LtMs, Ms 12, 1868, par. 12*

Thursday, January 9, 1868

[Rochester,]

Rested better during the night, yet my head is weary. Rode into Rochester. Purchased yarn for scarfs. It was a cold, blustering day. In the evening I was present at the wedding of Brother Willie Gonter [?] and Jenny Roberts. Brother Andrews performed the ceremony. Alva Orton and wife were present. My husband said a few words by request of Brother Andrews, previous to the ceremony, then prayed after the marriage rite was performed. By request I talked about forty minutes. God gave me a testimony for the two just united in marriage, but more especially were my remarks directed to Alva Orton and wife. I entreated them to live for self no longer, but consecrate themselves to God. Went on board the cars to rest in the sleeping car.<sup>1</sup>*LtMs, Ms 12, 1868, par. 13*

Friday, January 10, 1868

Awoke in the morning on board the sleeping car. Found the train behind time about two hours. It had been a keen, cold night and the train had to move very slowly for safety of passengers. Took our breakfast about eight o'clock. Changed from sleeping car to one ahead. The sleeping car was pronounced unsafe. We were delayed two hours on the track by a broken-down car ahead. Missed connection at Detroit. Waited there two hours. Had a weary ride until midnight. Tarried at Brother Lockwood's that night. Found a

friend with team waiting for us. *1LtMs, Ms 12, 1868, par. 14*

Sabbath, January 11, 1868

[Battle Creek, Mich.,]

Attended meeting. My husband spoke in the morning, giving account of our journey east. I spoke in afternoon. "Thou shalt love the Lord thy God with all thy heart," etc. *Luke 10:27*. I was very weary, yet God gave me strength to speak. No meeting in evening. Moved to Brother Amadon's. Our meetings were good through the day, and had an excellent influence. I felt called upon to address several by name. *1LtMs, Ms 12, 1868, par. 15*

Sunday, January 12, 1868

[Battle Creek,]

Arose weary. Attended meeting at the church at Battle Creek. Spoke to the people about one hour with freedom, in regard to the fall of Adam bringing misery and death, Christ bringing life and immortality to light through His humiliation and death. Felt to urge upon the people the necessity of entire consecration to God—the sanctification of the entire being, soul, body, and spirit. Spoke upon the death of Moses and the view he had of the promised land of Canaan. There was a depth of feeling in the congregation. Brother Andrews spoke, also Brother Rhodes, in regard to baptism; examined candidates for baptism. *1LtMs, Ms 12, 1868, par. 16*

Had an interview with Benjamin Howe. Sought to help his mind, which was much perplexed. He lacked confidence. While conversing with him Alvin Leighton came in and I plead with him to give his heart to the Lord. After he left, we had a praying season with Benjamin Howe. We prayed several times, trying to encourage him to pray with us. At length he opened his mouth in prayer. Thank the Lord! In meeting that evening we called those forward who had a desire to be Christians. Thirteen came forward. All bore testimony for the Lord. It was a good work. *1LtMs, Ms 12, 1868, par. 17*

Monday, January 13, 1868

[Battle Creek,]

I arose much exhausted. Rode down to the city, purchased caps for Johnny and Willie. Returned wearied. Lay down most of the forenoon, sick. Picked up the remaining part of our goods to be taken to Greenville. Sister Chamberlain visited us a short time. Had an interview with Edson. Felt distressed beyond measure, feeling that it was not conducted wisely. Meeting Monday evening. *1LtMs, Ms 12, 1868, par. 18*

Tuesday, January 14, 1868

[Battle Creek,]

Arose sick—too sick to engage in anything properly, yet we visited our aged parents. Had a pleasant interview. Found them feeble. They were very glad to meet with us again. *1LtMs, Ms 12, 1868, par. 19*

Wednesday, January 15, 1868

[Battle Creek,]

It is a suffering day with me all day. Sister E. L. H. Chamberlain and Sister Austin from Vermont called upon me. I did not eat any meals; was too sick. My heart is heavy and sad. *1LtMs, Ms 12, 1868, par. 20*

Thursday, January 16, 1868

Arose feeling a little better. Started for Greenville. At noon stopped at Vermontville. We called for a fire in a room by ourselves, spread our dinner upon a table, and ate our simple, hygienic fare—bread and apples. I engaged in conversation with the landlady. Found she is acquainted with our people at Roosevelt, where she came from. She has known us by reputation. Has attended our meetings. I had a pleasant interview with her. *1LtMs, Ms 12, 1868, par. 21*

Again we were on our way. Became cold. Went three-quarters of a mile out of our way. Called upon Brother Sindlinger. He was very glad to see us. He gave me several cakes of maple sugar. Arrived

at Brother Howe's about eight o'clock, weary and cold. Met a large family—Brother and Sister Howe, Clorinda and her husband; Elsa and her husband and children. Met Brother Sawyer and wife, and Willie and Johnny. We were heartily welcomed. *1LtMs, Ms 12, 1868, par. 22*

Friday, January 17, 1868

We left Brother Howe's for Greenville. Took dinner at Brother Olmstead's. We were heartily welcomed by these dear friends. We were at our own home at about half past three. Glad to be at home again. In about one hour brethren came in from Wright and other places. Had considerable stirring about to get ready for Sabbath. *1LtMs, Ms 12, 1868, par. 23*

Sabbath, January 18, 1868

[Greenville, Mich.,]

Arose much exhausted. Was unable to attend meeting in the forenoon. My husband and self both spoke in the afternoon. Had good meetings. Brother Andrews spoke in morning. Private meeting at our house in evening. A difficult case to handle. Brother Holiday was not right. He and his wife had felt wrong towards Father Howe. Both these, their children, broke all to pieces. They made humble confessions and the result was union of feeling with them, where there had been estrangement. *1LtMs, Ms 12, 1868, par. 24*

Sunday, January 19, 1868

[Greenville,]

Arose sick. We did not, either of us, attend meeting in forenoon. Brother Andrews spoke both forenoon and afternoon. I followed him in afternoon, then addressed backsliders, children, and youth. There was considerable feeling. Thirteen came forward for prayers. All spoke feelingly and well. It was an interesting meeting. There was deep feeling manifested. *1LtMs, Ms 12, 1868, par. 25*

Monday, January 20, 1868

[Greenville,]

Arose feeling a sense of great feebleness. I was unable to engage in any labor through the day. Rode to Greenville. Felt some refreshed. Brother and Sister Sawyer accompanied us. They are pleased with the country and with the society. *1LtMs, Ms 12, 1868, par. 26*

Tuesday, January 21, 1868

[Greenville,]

Feel some refreshed by sleep. Brother and Sister Fargo called. Gave James fomentations, followed by general bath. We visited at Brother Maynard's. Feel as though we had got again at our old home. Returned in evening. *1LtMs, Ms 12, 1868, par. 27*

Wednesday, January 22, 1868

[Greenville,]

Arose rested some this morn. Sent some things to our parents: two flannel chemises; two pairs of new stockings, thick and warm, to mother, and three pairs to father; a thick, knit shirt to mother, and long, warm, flannel night dress; a second-hand dress of waterproof cloth; two pairs of knit drawers. Made arrangements for Sister Sawyer to provide our parents with several cans of fruit. I will replace them. Sent Edson a new pair of suspenders, three pairs of socks. Brother Sawyer left today for his home. I feel sick and much worn. Went to Greenville. Purchased underclothing for Brother A. Paid \$6.75; spent 75 cents for myself. Returned home after dark. Cut out two undershirts and a pair of night dresses. Brother Groves brought wood, potatoes, and rutabagas. *1LtMs, Ms 12, 1868, par. 28*

Thursday, January 23, 1868

[Greenville,]

Rested well through the night. Went to Greenville. Purchased six yards of all-wool flannel for Brother Andrews' drawers; purchased

rubber for net, 10 cents. Returned while it was snowing and blowing very hard. Cut out drawers. Gave James fomentations and general bath. Lay down a few minutes before dinner. Sister Fargo tarried here while her husband went to Greenville. Altered over Betsey Maynard's cap. In the evening gathered together clothing for Brother Mead. Finished undershirt for James. Felt very weary. Brother William Wilson came for Amelia. Persuaded them to remain over night. Willie is not well. Has taken cold. Put wet bandage on his neck. *1LtMs, Ms 12, 1868, par. 29*

Friday, January 24, 1868

Arose with headache. Prepared to go to Wright. We found it very unpleasant travelling. A cold wind was blowing directly in our faces. At noon stopped at Lappinville. Found ourselves in mean quarters; and there was a woman with a pipe in her mouth, and a young man smoking a cigar. He was just recovering from lung fever. We spoke of the pernicious influence of tobacco upon the constitution. He said he knew it, but he had learned and practiced the habit and could not now give it up, although he knew it was hurtful, thus acknowledging himself a slave to lustful appetite. We ate our plain, hygienic food with good relish, but were treated with incivility by the inmates of the house. They showed themselves strangers to true politeness. We found no good hay for the horses, no oats, no water. Brother Andrews was hostler himself. They charged us 50 cents for sitting before their fire and being annoyed with the scent of tobacco. I was glad to go out again in the air. Stopped about dark at Brother Buck's to warm, then drove on to Brother Root's. Found ourselves weary. I felt too weary to sit up. Lay down upon the carpet. United in season of prayer. *1LtMs, Ms 12, 1868, par. 30*

Saturday, January 25, 1868

[Wright, Mich.,]

Rested well until nearly four o'clock. Arose and bathed. Feel much worn. Wrote seven pages of testimony to Brother Atkins of Westbrook, Maine. Attended meeting. Brother Andrews spoke to the people. In afternoon James spoke upon hunting up the lost sheep. I occupied a short time. There was a house full of people. "Calvary" was sung. It affected the people. *1LtMs, Ms 12, 1868, par.*

I feel sad today. Am not as free as I desire to be. There is a meeting this evening. We had quite an interview with Brother Smith from Minden. He is an intelligent man. Has been waiting two years for baptism. Brother Andrews will baptize them tomorrow. A few brethren came in to Brother Root's to talk over matters which were a trial to them. Brother Averil seems to know but little about religion or true conversion to God. He has everything to learn. *1LtMs, Ms 12, 1868, par. 32*

We talked with Brother Wilson, relating testimony given us for him. He wished us to write it. Shall do so. Warren Root seemed to be indifferent to religious impressions. I talked with him but could not draw him out to say much. The pleasures of sin seem to have captivated the poor, inexperienced boy. He does not consider the wages he must receive, which are death. We tried to show him that Christ had claims upon him, that He had purchased him by His own blood, that he could not be released from the responsibility of these claims. I entreated him to pray, "Lord, reveal to me my sinfulness, and then, Jesus, reveal to me Thyself." *1LtMs, Ms 12, 1868, par. 33*

Sunday, January 26, 1868

[Wright,]

Arose refreshed by sleep. It snowed during the night. Wrote several pages of testimony for Brethren Atkins and Wilson. Attended meeting. My husband spoke to a crowded house one hour and a half. His discourse was upon "I and my Father are one" [*John 10:30*], showing the relation the law sustains to the gospel. The people gave the greatest attention. I followed, and spoke about one hour. I thought conviction rested upon many minds. Books were bought and many given away. Brother Andrews spoke in the afternoon with great freedom. These meetings were solemn. We can but think there should be meetings held in Wright. *1LtMs, Ms 12, 1868, par. 34*

I had an interview with a young man who seemed to take pleasure in dwelling upon the power Satan had over him. Conversed about two hours with him. *1LtMs, Ms 12, 1868, par. 35*



Attended meeting in evening. James spoke about half an hour, then Brother Andrews followed, speaking half an hour. I occupied about the same length of time. We made solemn appeals to the people. Several came forward. Among them was the husband of Sister Perkins, and Frost, the young man referred to. We prayed for these, and for the meetings just closed. I received a promise from the wife of James Sawyer that she would serve the Lord.*1LtMs, Ms 12, 1868, par. 36*

Monday, January 27, 1868

Arose at four o'clock. Left the comfortable home of Brother Root about five o'clock. My head ached badly. Rode five miles to Brother Buck's. Ate our breakfast with them. Brother Buck gave each of us a five-dollar bill. We thanked him for his liberal gift. Left Brother Buck's at eight o'clock. Felt very poorly. Passed through Lappinville at about eleven. Made no further stop until we passed through Greenville. Received our mail and passed on to our home. Found no help. Prepared our own dinner. We felt glad to find Willie not sick. We left him with bad cold. Brother Corliss had taken good care of everything and we prize him much.*1LtMs, Ms 12, 1868, par. 37*

Tuesday, January 28, 1868

[Greenville,]

Brother Corliss helped me prepare breakfast. Everything we touched was frozen. All things in our cellar were frozen. We prepared frozen turnips and potatoes. After prayers Brother Corliss went into the woods near Thomas Wilson's to get wood. James, accompanied by Brother Andrews, went to Orleans, expecting to return to dinner. I baked eight pans of gems, swept rooms, washed dishes, helped Willie put snow in boiler, which requires many tubsful. We have no well water or cistern. Arranged my clothes press. Felt weary; rested a few minutes. Got dinner for Willie and me. Just as we got through, my husband and Brother Andrews drove up. Had had no dinner. I started cooking again. Soon got them something to eat. Nearly all day has thus been spent—not a line written. I feel sad about this. Am exceedingly weary. My head is tired.*1LtMs, Ms 12, 1868, par. 38*

Wednesday, January 29, 1868

[Greenville,]

Arose with sick headache. After eating warm breakfast felt some better. Started to writing; completed testimony to Brother Atkins and Brother Sanborn. Wrote several pages for Brother Hawthorne. Brother Andrews copied most of it for me, relieving me of quite a task. Brethren came to move the old house. Sister Banks came with her husband. I was sorry I could not feel at liberty to leave my writing and visit her, for write I must. Sister Maynard and Betsey came to see if we need help. We do not, as Amelia came last evening to help me. The building is moved at last. Sister Banks designed to walk home, four miles. I would not permit this. The team was harnessed and we carried her home. I gave her two pairs of good woolen drawers for her husband. Gave Thomas Wilson cloth for pants. These are all poor, and stand in need of help. *1LtMs, Ms 12, 1868, par. 39*

Thursday, January 30, 1868

[Greenville,]

Arose this morning feeling somewhat relieved in body and mind. May the Lord help me to consecrate myself to Him today and guard my tongue lest I shall offend in word. Wrote testimony for individuals until eleven o'clock. Completed three testimonies. Sent thirteen pages to Brother Hawthorne through Brother Canright. He takes it to Hawthorne and reads it to him and will make an effort to impress the same upon him. Sent ten pages of testimony for Brother Sanborn, and eight to Brother Atkins to Brother Aldrich, for him to employ a hand to copy and send the original to the individuals named. Wrote four pages to Edson, entreating him to greater carefulness in his plans and calculations. *1LtMs, Ms 12, 1868, par. 40*

Went to Greenville. Took Sister Savage a basket of potatoes and turnips and calico for a dress. She is in close circumstances. She has two boys who are too young to be any special help to her. She obtains her living by her needle. Prices are very low, work scarce. I feel exercised to awaken an interest for this sister among the

brethren. "Whoso ... seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" *1 John 3:17*. God help us to keep open hands!*1LtMs, Ms 12, 1868, par. 41*

Sent eight pages of testimony to Brother Canright for Brother Merrill. Wish him to copy and then take it to him.*1LtMs, Ms 12, 1868, par. 42*

Friday, January 31, 1868

[Greenville,]

Arose feeling quite sick. Could not write much. Gave James fomentations and general bath. A team drove up with Sister Burgess and her sister. Sister Burgess is the girl whose help I have wanted for some time. We prepared to go to Orleans to the meeting. Drove to Brother Olmstead's to tarry overnight.*1LtMs, Ms 12, 1868, par. 43*

**Ms 13, 1868**

Diary, February 1868

NP

February 1-29, 1868

Portions of this manuscript are published in *3MR 150-152*; *10MR 29-30*; *2Bio 228-229*.

Sabbath, February 1, 1868

[Orleans, Mich.,]

Arose sad and dispirited. My courage is gone. My heart is weighed down with anguish. I can go no farther until I know for a surety the Lord will be my helper, my trust. I did not attend meeting, for I am sick, body and mind. Remained at Brother Olmstead's through the day. *1LtMs, Ms 13, 1868, par. 1*

I have had a special season of prayer. I have most earnestly committed my case to God, and feel a degree of relief. My spirit finds rest in Jesus. There is not one upon earth upon whom I can lean for encouragement or strength. No one, not even my husband, can have an understanding of my mind. He is a stranger to my trials, my temptations, my conflicts and buffetings. His own case occupies his mind, and I ought not to expect that appreciation of my peculiar position my spirit so earnestly craves. I long to lean upon someone, but God sees perhaps this is not best and breaks my hold from everyone, that I shall cling to Him alone. I cry unto God for wisdom, grace, and power to control my spirit at all times and offend not in word. My lips shall not sin. I will keep my mouth with a bridle. Wrote my mind to James. Confessed my wrong in speaking and acting sometimes. *1LtMs, Ms 13, 1868, par. 2*

Sunday, February 2, 1868

[Orleans,]

Arose feeling somewhat relieved in my feelings. Attended meeting.

Spoke to the people in the afternoon for about two hours with some earnestness. Took dinner at Brother William Wilson's, then drove home. Had a cold ride. *1LtMs, Ms 13, 1868, par. 3*

Monday, February 3, 1868

[Greenville,]

Feel some relieved in my feelings. Gave the letters I have written to James. He read them. He wrote to Battle Creek. I could not sanction it. He burned it. Wrote another, with which I concur heartily. Brother Thomas Wilson, his wife, and wife's sister came for advice. We advised them the best we could. Brother and Sister Maynard visited us in the evening to ask in regard to what is best to take to Sister Savage. They seem willing to help. *1LtMs, Ms 13, 1868, par. 4*

Tuesday, February 4, 1868

[Greenville,]

Was sick, unable to sit up. Took no food through the day. Sister Maynard came and gave me a bath. *1LtMs, Ms 13, 1868, par. 5*

Wednesday, February 5, 1868

[Greenville,]

Sick. Ate nothing. Could not sit up. *1LtMs, Ms 13, 1868, par. 6*

Thursday, February 6, 1868

[Greenville,]

Thursday awoke relieved in body and mind. Prepared to go to Alma. Feel too weak to do much of anything. *1LtMs, Ms 13, 1868, par. 7*

Friday, February 7, 1868

[Alma, Mich.,]

We journeyed to Alma. It was a beautiful day—so much more pleasant than we thought it would be. At noon we stopped at Myrick’s to refresh our team and ourselves—to eat our dinner. Found they are from New England—Vermonters. It was a good place to stop. Did not get to our journey’s end until eight o’clock. We were so very weary. I was glad to lie down to rest, but I was so tired and nervous I could sleep but little. *1LtMs, Ms 13, 1868, par. 8*

Sabbath, February 8, 1868

[Alma,]

Attended meeting in the forenoon. My husband spoke one hour. I followed; spoke a little over one hour. In the afternoon Brother [J. N.] Andrews spoke to the people. In the evening I spoke again one hour with freedom, upon the health question from *2 Peter, first chapter*. In the forenoon I spoke from Mark: “Thou shalt love the Lord thy God with all thy heart,” etc. [*Chapter 12:30.*] The congregation was large. About three hundred were present. They listened with eager interest. It was the largest gathering which they have had in this place. *1LtMs, Ms 13, 1868, par. 9*

Sunday, February 9, 1868

[Alma,]

My husband spoke upon the law and the gospel. The children made so much noise my brain is tired. I remained at Brother Keephus’ [?] to rest, but it is only weariness. I spoke at one for nearly two hours upon temperance. Brother [J. N.] Andrews spoke in the evening. I occupied about fifteen minutes previous to Brother Andrews, speaking upon the necessity of sisters dressing neatly and orderly. If they put on the short dress they should have it after the pattern. Brother Andrews gave a most appropriate and solemn discourse. Appointed meetings to be held here in three weeks. *1LtMs, Ms 13, 1868, par. 10*

Monday, February 10, 1868

Arose languid and depressed. My head aches nearly all the time. There was considerable confusion in getting ready to go to Ithaca.

Called upon Sister Potters. She sent a dress to Sister Mead. It is a valuable dress, homemade, woolen. She is a poor widow in trouble, for those who have managed her farm have dealt dishonestly with her. She has appealed to the law. We found Sister Jeffrey sick, unable to help herself much. She liberally donated five dollars to me, five to Brother [J. N.] Andrews, ten to the tract fund, and five to Brother Fuller. I applied the five given me to Brother Fuller. Sister Jeffrey gave me a pair of stockings and a can of peaches. We had a season of prayer with Sister Jeffrey. We drove on to Greenbush. On the way met Davis, from Mill Grove, N.Y. Conversed with him a short time. Arrived at Brother Sevy's about eight o'clock. *1LtMs, Ms 13, 1868, par. 11*

Tuesday, February 11, 1868

[Greenbush, Mich.,]

Arose at about five and wrote several notes for David Waggoner to take back with him to Orange and Greenville. He goes for us to get our horse and leave Grey. Wrote ten pages to Brother and Sister Gargett. Brother Sevy has notified the people of the meeting tomorrow evening. Brother [J. N.] Andrews preaches in schoolhouse. We had a meeting of the brethren in this place. My husband made appropriate remarks, which I think will help the case of some. I talked to brethren and sisters and youth earnestly. I had a testimony for Brother [Harmon] Richmond. He deserves pity. He said all I said was just so—that he could not have told it as well. He seemed encouraged. All the brethren and nearly all the sisters spoke. It was a profitable meeting. *1LtMs, Ms 13, 1868, par. 12*

Wednesday, February 12, 1868

Arose at half past five. Resolved to be more watchful, to speak carefully at all times to my husband. We engaged in prayer together. May the Lord help us to do right every time and disappoint the enemy. Wrote a couple of testimonies, and sent them to the ones for whom they are written. Sent twelve pages to the Brothers Green. Leave four pages in this place for Brother Sevy's family. I went to Brother Harmon Richmond's. They are not free. They do not bear with each other. The spirit of fault finding, of blaming each other, poisons their happiness and makes them miserable. I felt

greatly depressed and burdened as I left the house. We returned to Brother Sevy's. *1LtMs, Ms 13, 1868, par. 13*

I felt unable to attend meeting, but did so in answer to the earnest solicitations of Brother Sevy's family. Brother [J. N.] Andrews preached upon the signs of the times. I followed; spoke about fifteen minutes. A goodly number were out, but it is a very hard place to work. Nearly all are spiritualists. David Waggoner came into the meeting to see if any one was at home. His journey was successful. Jim is now ready to journey with Jack. Found many letters waiting my perusal, some of deep interest. Brother Ball writes that the Brothers Green are serving God. Retired at half past ten o'clock. *1LtMs, Ms 13, 1868, par. 14*

Thursday, February 13, 1868

Rested well through the night. James and self united in prayer together that God would strengthen us to serve Him acceptably. Prepared to leave that place and went on our way to St. Charles. The weather is mild. It was a beautiful day to journey. We went to Chesaning. Took dinner at Brother Milks'. Sister Milks is lame. She has been an invalid for two years. She spent six weeks at the Health Institute, which was a great benefit to her. We were very faint and hungry. Our dinner was ready at three o'clock. It was an excellent, hygienic dinner. We enjoyed it much. *1LtMs, Ms 13, 1868, par. 15*

Left Brother Milks' at about four. Rode nine miles to St. Charles. It was very cold. We got down in the bottom of the sleigh to keep from the keen breeze, which was directly in our faces. We drove up to Brother Griggs' about dark. Found his wife and daughter sick with severe colds, threatened with inflammation of the lungs. She coughs much. Met with Sister Wilkenson. She is a good, nice Christian woman. Met with a girl by the name of Shaupp, German recently from Germany. She came with her brother. They were sent for by a brother who had embraced the truth here in our country. She is a Christian, keeping the truth as well as she can understand it. They were formerly Catholics. They are smart, intelligent people, good-hearted, and beloved by those who know them. *1LtMs, Ms 13, 1868, par. 16*



Friday, February 14, 1868

Arose between four and five. Rested well during the night. Awoke at three. Sister Griggs is coughing badly. By request of Sister Griggs I engaged in prayer at the family altar. Had freedom in supplicating the blessing of the Lord upon Sister Griggs in her affliction. The Spirit of the Lord seemed to soften hearts. We sang "Calvary," and then took our places around the table. Enjoyed the hygienic breakfast. *1LtMs, Ms 13, 1868, par. 17*

Before eating, I wrote a few lines to Anne Foster, who is in trouble and remorse because of her wrong course in her family. She has been indiscreet—she says, "possessed by the devil." She has driven a good, conscientious husband from her by her wicked course. He became so discouraged he gave up praying and went to parties, dances, etc. I gave her the advice I thought she most needed—to find her husband, confess to him in humbleness that she sees her wrong, and then be converted and reform. May God bless this letter to her salvation, is my prayer. *1LtMs, Ms 13, 1868, par. 18*

We now go to Tittabawassee. Arrived at Brother Truesdale's about one o'clock. This is a good family, wholly in the truth. We took our dinner. Eight more came in a sleigh from St. Charles. Brother Hawley came in. We drove out with him one mile to the meetinghouse. Found a small house, but warm reception. Feel at home here. Didn't attend meeting in the evening. Brother Andrews went. We sat up conversing until nearly nine o'clock. *1LtMs, Ms 13, 1868, par. 19*

Sabbath, February 15, 1868

[Tittabawassee, Mich.,]

My head troubles me some this morning. I shall attend meeting, trusting in God to give us strength. My husband spoke in forenoon upon conversion and baptism. I spoke in afternoon upon health reform. The house was well filled with attentive listeners. Brother [J. N.] Andrews spoke in the evening with freedom. Brethren from St. Charles, about twelve in number, came to the meeting. Brother Walton and his [family] came to the meeting. They were surprised

and happily disappointed to find us all here and to have the privilege of hearing us. I am feeling much exhausted through constant labor. My prayer is for strength for the work. Sisters from Midland were at the meeting, and Brother and Sister Marsh from \_\_\_\_\_. Sixteen were present. All appreciated the labors in this place. *1LtMs, Ms 13, 1868, par. 20*

Sunday, February 16, 1868

[Tittabawassee,]

Arose in Tittabawassee in the morning with headache and great exhaustion. My husband preached in the morning, showing the relation the law and gospel sustain to each other and to conversion. The message was clear and a deep interest was manifested in the subject. Brother Stoddard, who once had been a minister, said he never listened to such a discourse. Said he would give \$10.00 to have it in print, for he could meet any one with it who wished to oppose. *1LtMs, Ms 13, 1868, par. 21*

I spoke in the afternoon to a full house upon these words: "Thou shalt love the Lord thy God with all thy heart," etc. [*Matthew 22:37.*] I had freedom in speaking. I never saw more respectful attention. All seemed to listen as for their lives. My husband spoke a short time. I again spoke and we both entreated souls who were in an unsaved state to turn to the Lord, then to give themselves to God and lay the wealth of their affections, their talents, and all they possessed at the feet of Jesus. We invited those who wished to commence from that day to serve God, to come forward. Youth and children came forward, numbering twenty-one. We then prayed earnestly for them and closed the meeting. *1LtMs, Ms 13, 1868, par. 22*

Monday, February 17, 1868

Rode to Brother Truesdale's. Spent the day. Was so thoroughly exhausted, I rested through the day. *1LtMs, Ms 13, 1868, par. 23*

Through the day they told me it was expected that I should address the people in the evening. I felt almost prostrated, yet thought I would try. I had told Brother [J. N.] Andrews that he would have to

speaking, but he was afraid the people would be disappointed. I arose in great weakness, spoke from these words, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" *Mark 8:36, 37.* I made an earnest, solemn appeal to the hearers. All listened and many seemed convicted. *1LtMs, Ms 13, 1868, par. 24*

I felt most deeply the subject and the people seemed to receive the word. A most solemn impression appeared to be made upon the people. God grant it may be a savor of life. *1LtMs, Ms 13, 1868, par. 25*

Afterwards I learned that Brother [J. N.] Andrews had selected this text to speak from if he addressed the people. We said not a word to one another, yet our minds were led in the same direction. *1LtMs, Ms 13, 1868, par. 26*

Tuesday, February 18, 1868

Meetings were held in the evening. I spoke to the people for about two hours upon health reform. Through the day visited Brother Whitman's in company with Brother [J. N.] Andrews and Sister Truesdale. They were glad to see us. We did not meet Brother Whitman and his sons until the dinner hour. After dinner we engaged in conversation with him. We tried to encourage him to come out fully on the Lord's side, to be baptized and erect the family altar. He had many excuses. He was not fit. Thought he ought to be dead before he was buried. *1LtMs, Ms 13, 1868, par. 27*

Wednesday, February 19, 1868

Rode to Brother Truesdale's and then to meeting. Meetings were held all through the day. My husband spoke in forenoon; Brother [J. N.] Andrews in the afternoon. I followed with remarks quite at length, entreating those who had been interested through the meetings to commence from that day to serve God. We called forward those who wished to start in the service of the Lord. Quite a number came forward. I spoke several times, beseeching souls to break the bands of Satan and start then. One mother went to her son and wept and entreated him. He seemed hard, stubborn, and unyielding. I then arose and addressed Brother Whitman, begged

him to not stand in the way of his children. He started, then arose, spoke, said he would commence from that day. This was heard with glad hearts by all. Brother Whitman is a precious man.*1LtMs, Ms 13, 1868, par. 28*

Sister Bailey's husband then arose, testified that he would be a Christian. He is an influential man—a lawyer. His daughter was upon the anxious seat. Brother Whitman then added his entreaties to ours. Sister Whitman's also to their children. We entreated and at last prevailed. All came forward. The fathers and all the sons and other fathers followed their example. It was a day of gladness. Sister Bailey said it was the happiest day of her life. Meeting in evening. Brother [J. N.] Andrews spoke.*1LtMs, Ms 13, 1868, par. 29*

Thursday, February 20, 1868

We rode down to Brother Truesdale's. Packed our things to start on our journey to Vassar. Had a meeting in the morning. I spoke to the people upon the necessity of people with different organizations coming into the truth. They should not, each with their peculiar temperaments, expect to have everyone think and act like themselves. Some have been educated to be coarse and rough, others have a refined taste and cultivated manners. All these different tastes are brought right through the reception of truth. The uneducated, slack, and untidy cry, "We must all come down upon a level." We showed them that there was no such thing as a low level. It is, All must come up on a level, be purified, exalted, refined, and elevated by the truth and come up upon a level. We spoke plainly to the slack and untidy. God help the church which is inexperienced amid the perverseness of these last days!*1LtMs, Ms 13, 1868, par. 30*

We repaired to the water and fifteen were buried with Christ in baptism. We rejoiced at the sight.*1LtMs, Ms 13, 1868, par. 31*

We then took dinner with Brother Truesdale's family and started on our journey. I was very, very weary, and somewhat depressed in spirits. We passed through Saginaw City. It is a large place and building up all the time. Arrived at Brother Degones' [?] after dark and were gladly received by them.*1LtMs, Ms 13, 1868, par. 32*

Friday, February 21, 1868

Arose sick in body and depressed in mind. My husband and myself took a bath, which relieved the feverish state of the system somewhat. Brother [J. N.] Andrews and my husband attended meeting in the evening. I retired to bed. *1LtMs, Ms 13, 1868, par. 33*

Sabbath, February 22, 1868

[Vassar, Mich.,]

Arose feeling some better in body and relieved in mind. Did not attend meeting in forenoon. Wrote several pages to Brother Ball. My husband spoke in forenoon. I attended meeting and spoke in afternoon. Brother [J. N.] Andrews spoke in evening. The house was well filled and there was excellent attention. *1LtMs, Ms 13, 1868, par. 34*

Sunday, February 23, 1868

My husband spoke in the morning upon law and gospel. I did not attend meeting. Wrote a part of the time and cooked gems and pudding for dinner. When the people returned they were overjoyed to hear the subject on Sabbath made so plain. They all said they never heard the like before. The subject was treated in a wonderful manner. *1LtMs, Ms 13, 1868, par. 35*

I spoke in afternoon from the words: "Whosoever will come after Me, let him take up his cross, and follow Me. For whosoever will save his life shall lose it," etc. [*Mark 8:34, 35.*] I had great freedom. There was a crowded house. After I ceased speaking we invited those who wished [The entry for this day is not complete.] *1LtMs, Ms 13, 1868, par. 36*

Monday, February 24, 1868

Had a meeting through the day. Brother Andrews went ten miles to Watrousville to attend a funeral. My husband and myself attended morning meeting. We labored earnestly for the people and gave important instruction such as the people needed. This was the most profitable meeting we had. Attended baptism administered by J. N.

Andrews. Nearly all the brethren and sisters from Watrousville assembled. *1LtMs, Ms 13, 1868, par. 37*

One poor woman came purposely to hear me speak, but was too late. Had been out of health and dared not venture out in the cold. I tried to comfort her the best I could. Several wanted me to encourage them; told me their troubles. I was so confused I did not know what to do. Oh, how glad I was to get a little rest and peace! It is so difficult to remain calm with everything going on—some talking all at one time. *1LtMs, Ms 13, 1868, par. 38*

Tuesday, February 25, 1868

Arose at five o'clock. Prepared to leave Brother Dond's for St. Charles. Got started on our way about seven o'clock. It was a very pleasant day for traveling. Stopped at Saginaw; purchased pair of slippers for Willie. James bought a pair for himself. Arrived at Brother Griggs' about two o'clock. Took dinner between two and three. Was hungry; enjoyed the food. Wrote fifteen pages of testimony for church at Washington, N. H. *1LtMs, Ms 13, 1868, par. 39*

There was a meeting that evening. My husband spoke a short time. After Brother [J. N.] Andrews had lead in saying many very important, instructive things, I spoke about fifteen minutes. Appointed meeting for next day. I did not feel clear in regard to my duty in going to Alma. I felt that my work was not done at Tuscola and Watrousville. Had very striking dreams during the night. *1LtMs, Ms 13, 1868, par. 40*

Wednesday, February 26, 1868

[Tuscola, Mich.,]

Arose early. Talked with my husband in regard to duty. I felt that it would be well to return to Tuscola and finish the work there; Brother [J. N.] Andrews to go to Alma and fill appointment there. Wrote fifteen pages, enclosed in an envelope and sent to the office; for Washington, forty-four pages. *1LtMs, Ms 13, 1868, par. 41*

Put on my cloak and hat and walked a short distance to Brother Guilford's. Found people gathered together in two rooms. I spoke to

them about one hour from these words, "Well done, good and faithful servant," etc. [*Matthew 25:23.*] All seemed interested. As soon as I ceased speaking I left the meeting and hurried to Brother Griggs'. Took dinner, and about two we stepped into the sleigh and were on our way back to Tuscola. When we were within a few miles of our stopping place, Brother Miller hailed us and urged us to go to his home, but we were very cold and he lived two miles farther than Brother Spooners. We stopped at the first place, which was brother Spooners'. *1LtMs, Ms 13, 1868, par. 42*

Thursday, February 27, 1868

[Watrousville, Mich.,]

Arose early and prepared to go to Watrousville. At Vassar found letters from Battle Creek. Rode sixteen miles. Stopped at Brother Walton's. Was disappointed in finding Sister Walton gone. Her mother and a neighbor who started to serve God in the meeting at Vassar prepared our dinner, which we did not get till late. After three o'clock wrote sixteen pages, eight to Edson and eight to Brother and Sister Amadon. *1LtMs, Ms 13, 1868, par. 43*

Had a meeting in the evening for the church. I bore a straight message to Dr. Dennis. He squirmed some, but we pressed the matter still closer until he was quieted. We fear that the man does not see the sinfulness of sin, and feel his need of a Saviour, as a lost sinner without pardon for all his sins. Our meetings closed and I was so weary I retired about ten o'clock, but had not fallen asleep when I heard someone come, and was pleased to find Sister Walton had returned. *1LtMs, Ms 13, 1868, par. 44*

Friday, February 28, 1868

[Tuscola,]

We rose early and I wrote ten pages of testimony for Dr. Dennis, and then prepared to get in the sleigh and go to Tuscola. We arrived at Brother Spooners' about eleven o'clock. Found the *Review* at Brother Walton's and read much of it while riding to Vassar. After dinner wrote eight pages of testimony to Sister Doud. Was glad to retire to rest, for I was very weary. *1LtMs, Ms 13, 1868,*

*par. 45*

Sabbath, February 29, 1868

[Tuscola,]

Attended meeting at Tuscola. My husband spoke in the morning. Only in the Lord should believers marry. In the afternoon I spoke upon the tongue being an unruly member. I spoke two hours then stepped into Brother Palmer's. Ate a graham biscuit and a couple of apples and hastened back to the meeting. A conference meeting was in session. I arose and spoke one hour to individuals. I had testimony for reproving individual wrongs. We had an interesting, exciting time. Brother Fisher was encouraged and comforted. He had been passing through a terrible struggle, giving up tobacco, intoxicating drinks, and hurtful indulgences. He was very poor and high, proud-spirited. He had made a great effort to overcome. May God assist him in his efforts. Some felt exceedingly bad because I brought out these cases before others. I was sorry to see this spirit. Sister Doud was terribly stirred. She talked and cried and found fault. We did not lighten the burden, for all this development only showed how much she needed the reproof. *1LtMs, Ms 13, 1868, par. 46*



**Ms 14, 1868**

Diary, March 1868

NP

March 1-31, 1868

Portions of this manuscript are published in *3MR 152-154*; *2Bio 224*.

Sunday, March 1, 1868

[Tuscola, Mich.,]

Attended meeting at Tuscola. My husband spoke upon the law and the gospel. The house was full. The people seemed charmed by the subject. As meeting was closing a request was made for a few moments' delay. An invitation was brought for me to speak in the Methodist house in the afternoon. We had one hour's intermission. We went to Brother Palmer's to eat lunch, but their only room was full. We sat down outdoors for Brother Griggs to get the team ready to take us to Sister Bliss'. I ate my morsel—an apple and piece of plain cake—sitting by the stove. *1LtMs, Ms 14, 1868, par. 1*

Spoke in the afternoon: "Thou shalt love the Lord thy God with all thy heart," etc. [*Matthew 22:37.*] The house was full. There was no ventilation. The stove smoked. I had strength amid it all to speak for one hour and a half. The best attention was given. We were afterwards told I spoke from the same text the minister spoke from in the morning, but handled it very differently. My husband spoke about ten minutes. *1LtMs, Ms 14, 1868, par. 2*

We had interviews with sisters and brethren who followed us to Brother Spooners'. Had a prayer season. Mattie Harrison commended her baby to God. *1LtMs, Ms 14, 1868, par. 3*

Monday, March 2, 1868

We arose between four and five o'clock. Ate breakfast before six and were on our way before seven to St. Charles. The wind

increased, blowing the snow into the road until we could see no track. We knew we were in danger of freezing, and after we had gone five miles we turned back. In doing so we faced the wind and must have frozen if we had not used blankets to cover us and taken our seats in the bottom of the sleigh, our backs to the wind. It seemed a long time before we were again under the shelter of Brother Spooners' comfortable roof. I lay down exhausted. Rested all the forenoon. In the afternoon wrote ten pages and related some of my experiences. Retired to rest about ten o'clock. This has been as unpleasant a day as we have had this winter. There is a cold, keen wind, with drifting snows. *1LtMs, Ms 14, 1868, par. 4*

Tuesday, March 3, 1868

Arose about five o'clock. We shall leave Brother Spooners' today for St. Charles. It is bitterly cold. Water froze solid in our bedrooms. We expect to suffer, wrap up as best we may. We feel bad about the baby. *1LtMs, Ms 14, 1868, par. 5*

We journeyed to St. Charles with less difficulty than we expected. Baby was quiet nearly all the way. It was severely cold in the morning, but became quite pleasant in a few hours. Arrived about ten at Brother Griggs'. His sister, Julia, was at his house. Dinner was nearly ready. We were very hungry. *1LtMs, Ms 14, 1868, par. 6*

Met Brother [J. N.] Andrews. He had a profitable season at Alma. The people there sent a special request for us to return. The people at St. Charles expected us to hold meetings with them and were waiting to circulate appointments. Here was the question—What is duty? We feel so anxious to do all the good we can. We are worn, yet are willing to continue to labor on if God will give strength. My husband is decided to return home for me to get rest. Brother Andrews goes directly home until conference. *1LtMs, Ms 14, 1868, par. 7*

We rode nine miles that night to Chesaning, to Brother Miller's. They received us heartily, but urged us strongly for meetings. This is the most severe of all—people begging for meetings and we turn away from them. But we do this because duty to ourselves demands it. One week in each month I ought to have had to myself for over a year back, but have not had it. Nature demands it, and I

am violating the laws of nature when I disregard her claims. The last night we spend with Brother [J. N.] Andrews. Our interview together has been very pleasant. *1LtMs, Ms 14, 1868, par. 8*

Wednesday, March 4, 1868

Arose early and prepared to take leave of Brother [J. N.] Andrews. We felt sad at parting. It was a very cold morning. We left Brother Milks' for Greenbush. The day was very fine. We had only twenty-eight miles to go. About one o'clock we drove up to Brother Sevy's door. Went in and found them preparing to ride to the village. We passed on to Sister McClure's. She prepared us dinner. We proposed to take her daughter home with us. She felt glad to have her go with us, for she sees that the salvation of her daughter is in danger. Her brother is a strange lad, and tyrannizes over the sister. The proposition was made to the daughter. She would not consent to go at first, but became more yielding. Osee Sevy and wife and daughter came to his father's to meet us. I was led out to talk to the youth about the danger of singing schools and spelling schools. I presented before them how difficult it is for the youth to deny themselves and take up their cross and follow Christ. *1LtMs, Ms 14, 1868, par. 9*

Thursday, March 5, 1868

Arose early at Brother Sevy's. Prepared for the journey homeward. Sister McClure's daughter accompanied us. The weather is mild. It commenced snowing about ten o'clock and continued to snow for two or three hours—the heaviest snowstorm I was ever out in. About twelve it grew lighter and rained some. We came across a tree in the path and in trying to go over it broke the reach of the sleigh. Fortunately a man came along and helped us to unload the sleigh. We stood in the cold nearly three-quarters of an hour while they toggled the sleigh together. We then loaded in and again started, but were quite cold. Rode four miles to Palo. Stopped at a house with sign which said, "Entertainment." The people did not look pleasant and were not social. We ate our lunch, warmed ourselves, and again started. *1LtMs, Ms 14, 1868, par. 10*

When within four miles of home we got into a road that was blocked up. The horses were up to their backs in snow. After going about a

mile we learned we must go back. We got out and walked through the drifts while my husband drove the horses. It rained very hard. The roads were bad. We got home a little after dark, having traveled about sixty miles. Brother Barnes was here waiting for us. We found our family all well, disappointed to think we did not come. They had ceased to look for us. As we knelt in prayer we felt very thankful to God that He had preserved us to meet again and that we could bow with our own family once more. *1LtMs, Ms 14, 1868, par. 11*

Friday, March 6, 1868

[Greenville,]

At home. It has rained all night. The snow is fast disappearing. How thankful I feel that we are not now in Alma or St. Charles. If there, it would be impossible to get home. Rained all day Friday steadily. We had a severe headache. Took a bath and dripper. Felt relieved. Lay down till dinner time. After dinner read the letters which we found here. Some needed immediate answer. One family are going to extremes in feeding their child only three times a day. It is becoming emaciated, and it is feared it may not live. I wrote three pages directly to its parents, and one page to Brother Wood with instruction according to the best light I have. Our labor is made very hard by those who cannot keep a medium. I wrote five pages to Sister Harriet Everts, who sent us five dollars. She is afflicted. Has had a shock of paralysis. I have been better than I expected today. Had a good season of prayer. Every one prayed and the peace of God seemed to be with us. *1LtMs, Ms 14, 1868, par. 12*

Sabbath, March 7, 1868

[Greenville,]

At home. Arose almost sick with cold. It continues to rain. Has rained all through the night. It will be impossible for people to attend meetings today. This is the first Sabbath we have had without laboring, speaking to the people in eight months. We appreciate this privilege of rest and retirement. The snow is fast disappearing. Water stands in the road. There is a large, deep pond where it was never known to be before. Teams come up to the water, look

dubious, and finally cross. A road is made through our dooryard to avoid the body of water. It continues to rain, rain. I wrote eighteen pages of important testimony for Brother Barnes and Richmond. It is so dark we can see with difficulty. We attended prayers. Read several pages in a pocket Bible. I took sitz bath and dripping sheet about eleven o'clock. We feel very grateful we are not in Alma or St. Charles. Home is the place for us during this storm. Wind is rising. *1LtMs, Ms 14, 1868, par. 13*

Sunday, March 8, 1868

[Greenville,]

Wind violent during the night. Arose with headache. Unable to write. People are passing on their way to meeting. The washing machine was put in operation. Gave good satisfaction. I read over my husband's manuscript which he is preparing for publication. Brother and Sister Maynard called on us. Had a pleasant interview. Decided in regard to painting the house. *1LtMs, Ms 14, 1868, par. 14*

Monday, March 9, 1868

[Greenville,]

Arose feeling some better. We feel thankful to God for the health we have, after laboring so excessively. We are somewhat exhausted and cannot expect to be otherwise. I was unable to sit up much. Brother and Sister Merrill called on me. Sister Maynard and her mother called upon me. Sister Wilson remained while Sister Maynard went with her husband to Greenville. The water is very high. Our fences are taken down for the people to pass through our yard to avoid the deep water. The snow is fast going. Wrote twenty pages. *1LtMs, Ms 14, 1868, par. 15*

Tuesday, March 10, 1868

Arose feeling rather poorly, yet accompanied my husband to Orleans. A part of the road was good, but a few miles very much drifted. The horses were in danger. Men working on road held them. Removed them from the sleigh after shoveling a place for them; then drove the sleigh into a field and again we started, dragging

over the bare ground. Called at Brother Olmstead's. Then rode up to Brother King's. Water very deep. The fields and roads look like a large lake. Got a bag of apples at Brother King's. Met Brother Strong at his house on our way back to Brother Olmstead's. Met Brethren King and William Wilson. Talked with them. Brother King promises to come up to visit us on the morrow. We lay down to rest. Took dinner. I have a severe headache. Got a few apples. Turned our course homeward. Found very bad going, dragging through fields to avoid deep water. Brother and Sister Strong came home with us. Sister Strong is to help write copy for us both, and we enjoy their society much. Brother Strong is about to go to Blenden to hold meetings. *1LtMs, Ms 14, 1868, par. 16*

Wednesday, March 11, 1868

Arose at half past four. Wrote eight pages, but have severe headache. Lay down to rest about eleven o'clock. Something woke me. My husband said, "I have bad news. Brother King has been thrown from his carriage and hurt badly." Dinner was ready. Brother Strong ran to the woods for our horses. A man brought us the news on his way for doctor. We had no appetite to eat. *1LtMs, Ms 14, 1868, par. 17*

Took comfortables and blankets and rode as fast as we could to the place of the accident. We found Brother King in a terrible condition, covered with blood, his head terribly mangled. Could not determine the extent of the injuries until he was more thoroughly examined. He had just become conscious. We proposed taking him to our house. We wished to move him before reaction took place. We bundled him up, put him in the sleigh, and Brother Strong supported him. We came as fast as we could. The physician had not yet arrived. Brother Strong started carefully washing his wounds and cutting away the hair. There was a bad gash over the eye, but the most terrible wound was on the forepart of his head above the left eye. There the first skull was broken through. The wound was four inches long. Physician Martin worked over him some time. Feared to touch the worse wound. Sent for an older doctor. His partner did not come till dark. Then a severe process of probing and picking out small pieces of broken bone commenced. Brother King frequently exclaimed, "It seems as though you would take my life." This over,

he was put to bed and seemed more comfortable. The doctor charged us to give him entire rest; to avoid all excitement. He is far from being out of danger. With care, he may recover from all this. His system is in a good condition to rally if the skull is not in a condition to depress the brain. *1LtMs, Ms 14, 1868, par. 18*

Thursday, March 12, 1868

[Greenville,]

Arose with headache, yet commenced to write. Brother King rested well through the night. We feel thankful he is as well as he is. Brother Strong went in the rain for Sister King. One of our horses has a shoe off. They were used hard yesterday, going in the mud; were on the go all day. So we asked for Brother Maynard's horses. He granted us the wagon, but did not, he said, make it a practice of driving his horses in the rain. Our team must go—no other way, rain or no rain. Help us to help each other, Lord, and divest us of all selfishness. We have more selfishness often than we are aware of ourselves. *1LtMs, Ms 14, 1868, par. 19*

Sister Maynard came to request us to go five miles to Brother Thomas Wilson's. He is very sick. I was not well; had nervous headache. Knew not what to do. Took bath. Lay down to rest. Could not sleep. When I got up found room full of Brother King's relatives. They rushed in upon him and talked with him, contrary to the express directions of the doctor. We cannot have it so. We started for Brother Wilson's. Brother and Sister Strong accompanied us. The roads are bad; water up to wagon hubs. Had a season of prayer for the sick. The Lord blessed us while calling upon His name. We all felt refreshed. The entire company wept freely. The Lord seemed near. On our return we met Brother Fargo and wife. They tarried all night. Brother Fargo watched with Brother King. We are convinced Brother King has had too many visitors. It is dangerous for him. We cannot have it thus. *1LtMs, Ms 14, 1868, par. 20*

Friday, March 13, 1868

[Greenville,]

Arose with headache. Learned Brother King has rested well through the night. We had a sweet season of prayer in commending the case of our dear afflicted brother to the Lord. Took breakfast. Rode with my husband to Greenville. Got letters and *Review*, hammer and nails, files, screwdriver. Found Brother and Sister Merrill here on our return. Brother and Sister Fargo left, also Brother and Sister Merrill. We learn that Brother Thomas Wilson rested well during the last of the night. Brother and Sister Maynard remained with him. Elbridge Rust called. He is just from Battle Creek. The church there is rising. Wrote five pages. Examined letters. Filled orders for patterns, acknowledged receipts, etc. We were not disturbed by callers. Brother King is doing well. He is now testing the benefits of the health reform. We feel grateful to God that the prospects are favorable for his recovery to health again. He sleeps well and eats his food with a good relish. We had a sweet season of prayer in which all the family united. Brother King sat up through it all. *1LtMs, Ms 14, 1868, par. 21*

Sabbath, March 14, 1868

[Greenville,]

Arose with a nervous headache. Brother King rested well during the night. We joined in family prayer. Took breakfast. Brother King sat up while he ate his breakfast. We started to visit Brother Thomas Wilson. Brother and Sister Strong accompanied us. It is a bad road. There is much water in the road. We found Brother Thomas a little more comfortable. James and Brother Strong assisted in giving him a bath. We had a season of prayer and left him in the hands of our kind, heavenly Physician. Brother King sat up in a rocking chair. We sang, and then all the family took part in the exercise of prayer. I felt a special spirit of prayer for Brother King and for ourselves that we might draw nearer to God and be more imbued with His Holy Spirit. *1LtMs, Ms 14, 1868, par. 22*

Sunday, March 15, 1868

[Greenville,]

At home. We had a sweet season of prayer. Brother and Sister Maynard called and urged us to ride up to visit Thomas Wilson. We



did not feel [at] liberty to go, for we had much work to do in writing and other home duties. Several called during the day. Brother and Sister Merrill called. We had a familiar talk with them. I think they were some relieved. Brother King is somewhat feverish today, yet is very cheerful. He is doing as well as could be expected. If we could only keep out visitors! They will come. Brother and Sister Banks spent a little time. They saw Brother King only a moment or two. I have assisted Sister Burgess in arranging the chamber. Was quite weary. Wrote four pages to Brother Wilbur Salisbury. Had a refreshing season of prayer. Brother King sat in his rocking chair, appearing very comfortable. *1LtMs, Ms 14, 1868, par. 23*

Wednesday, March 18, 1868

[Greenville,]

At home. Brother King has rested better through the night, yet is very feeble. His head discharges considerable. Brother Strong and wife went to Brother Maynard's to advise him to go to Ionia and telegraph for Dr. Lay. He went to see Thomas. Sister Strong also went. We anxiously waited Sister Strong's return. I went with my husband to Greenville. It was a pleasant day. Roads bad. In the afternoon we walked the length of our land through the woods and back, one mile and a half. Felt rather weary. Wrote six pages. Brother Strong went to Brother Maynard's. Found Libby there. He felt grieved that he had suffered so much anxiety on her account, and she only at Brother Maynard's, and had sent no word how the sick was. Brother Maynard went to Ionia and telegraphed for the doctor. *1LtMs, Ms 14, 1868, par. 24*

Thursday, March 19, 1868

[Greenville,]

At home. Arose in the morning after having a good night's sleep. We walked up to Brother Maynard's to learn if they had received any news from Thomas. They had not. It commenced storming hard. We turned our feet homeward to get breakfast. It stormed severely till noon. James, accompanied by Brother Corliss, went to Greenville. Brother Strong also went. Brother King is seeming very well for him. Brother Strong dressed his head. I attempted to write

upon the subject of health. Brother Corliss went to town on horseback to say to Brother Merrill to watch for the arrival of doctor and take him to his house. We arranged curtains to our room above so that we may not be exposed to the passers on their way to the finished chambers. Had a good season of prayer. *1LtMs, Ms 14, 1868, par. 25*

Friday, March 20, 1868

[Greenville,]

At home. Arose with headache. Saw Brother King. He looks well for him. Feels cheerful and happy. He got up and dressed and took his breakfast in the parlor. Brother Merrill rode up with Dr. Lay. We were real glad to meet the doctor. He went to Brother Thomas Wilson's. Brother and Sister Strong have gone to Greenville. Dr. Lay took dinner with us. Seems to enjoy himself very much. We had a good visit with the doctor. He tells us Thomas has seen his worst time. Will now continue to improve. I have written a few pages. We went to Greenville. *1LtMs, Ms 14, 1868, par. 26*

Sabbath, March 21, 1868

[Greenville,]

At home. Attended meeting, after writing some. The doctor visited Brother Wilson. Our gathering was small, yet the Lord met with us and we had a good conference meeting. Testimonies borne came from hearts that felt. There was a feeling of gratitude all through the meeting that the Lord had graciously spared the lives of Brother King and Thomas [Wilson], and that we had not to mourn the death of either. I felt to speak quite at length upon selfishness and having an interest merely for ourselves and our own families, and that we must meet the people where they are, not expect them to meet us. We then appointed a little meeting at our house to converse upon some points with some. Brother and Sister Merrill took dinner with us. We had quite a family—thirteen. Then talked in regard to some things. *1LtMs, Ms 14, 1868, par. 27*

Sunday, March 22, 1868

[Greenville,]

At home. Arose with headache, yet walked out. Wrote some. Dr. Lay leaves today. I had a dream that Brother Thomas [Wilson] needed wine and egg. Dr. Lay visited him for the last time before his leaving. I had a long social chat with doctor. Wrote some. Went to Greenville. Doctor rode down with us. Had pleasant interview on the way. He left in the afternoon to go to Orleans. Brother Maynard took him down. Selah King came to see his father and brought him a cube of sugar he had made. Sister King left with Selah. We parted with good feelings all around. *1LtMs, Ms 14, 1868, par. 28*

Monday, March 23, 1868

[Greenville,]

At home. Arose and walked out before breakfast. Wrote some. Brother Strong made me a woodbox. He went to Greenville. After dinner Sister Strong, James, and self took a long walk through the woods. It was pleasant, although I became very weary. After we returned I lay down a short time, then wrote quite a number of pages upon talking of others' faults. Had some freedom in writing. Brother King is doing well. Seems to be improving fast. We feel very thankful for this. We see such an amount of writing before us. We shall be inclined to write too much. Read letters to Brother King. Made remarks upon making wills. *1LtMs, Ms 14, 1868, par. 29*

Tuesday, March 24, 1868

[Greenville,]

At home. It is colder this morning. Before breakfast wrote three and half pages to Brother Uriah Smith; two pages to my twin sister. Ate a light breakfast. Wrote a little. Prepared to go to Greenville. The roads are improving. Received three letters—one from Sister Amadon, containing the news of Sister Hannah More's obituary. Oh dear, what sadness this gives me! She has died a martyr to the selfishness of God's professed people. She was exiled to a cold, disagreeable climate because no hearts were open to receive her. May God pity us, for we need His pity. Wrote four pages to Wilbur Salisbury. Lay down and rested a short time. Took dinner, then

walked to where John is clearing land. Brother and Sister Strong accompanied us through the woods, around by Brother Maynard's. We called upon them. Sister Good [?] was there. She accompanied us home to buy books. I wrote eleven pages after I returned. A man sent by Brother Brink [?] to finish the house walked nine miles. Retired after nine o'clock. *1LtMs, Ms 14, 1868, par. 30*

Wednesday, March 25, 1868

[Greenville,]

At home. Arose at half past four and commenced writing. Had a good season of prayer. Rode to Greenville. It was rather cold and windy. Called at Brother Merrill's. Had a very good interview with them. They are desirous to have Louisa McClure, the little girl now living with me, live with them as their daughter. We are considering the matter. Brother Merrill gave us a peck of apples. Wrote several pages after we returned from Greenville. Gathered a box of articles together for Sister Sarah's family. They are needy, and we feel it a privilege to aid them. Wrote her a letter of four pages. I feel in poor health today. Wrote Sister Mary four pages. Sent three postage stamps. *1LtMs, Ms 14, 1868, par. 31*

Thursday, March 26, 1868

[Greenville,]

At home. Rested well through the night. Had season of prayer. Took breakfast. Went to Greenville. Called on Sister Savage; gave her two pairs of stockings for herself and one pair nearly knit for her boy, a white skirt, and some thread. She seemed very grateful for them. Received several letters and the paper. Read them on the way. When we returned wrote six pages of testimony to Brother Thomas Mekees [?]. Lay down about thirty minutes. After dinner went up into the woods for a load of wood. Brother King has gone to Greenville with my husband. It is the first time he has been in a carriage since he was hurt. *1LtMs, Ms 14, 1868, par. 32*

Friday, March 27, 1868

[Greenville,]

At home. Rested well through the night. Arose and earnestly entreated the Lord to give us heavenly wisdom and right judgment. James and self walk into the woods. He cut some brush. Returned and engaged in family prayer. Took breakfast. Brother King accompanied my husband to Greenville. Went into the woods and picked up wood and chips. Brother King walked up in the woods and back. Sister Maynard called. I conversed with her some time in regard to the case of David. I thought there was not enough of him to make a Christian. *1LtMs, Ms 14, 1868, par. 33*

Saturday, March 28, 1868

[Greenville,]

At home. Attended meeting Sabbath. My husband spoke very plain by referring to the case of Sister More. I then arose and felt burdened and pressed to use great plainness of speech and point out to those present what duties rested upon us in regard to the needy and the homeless. I felt that but few had any true sense of the claims heaven has upon them in such cases. I felt so bad in regard to Sister More's death. A grave is before me away in that cold north region. May God pity those who are responsible in this case. There is extreme selfishness exhibited almost everywhere. Oh, what will arouse the people of God? What will divest them of selfishness? *1LtMs, Ms 14, 1868, par. 34*

Sunday, March 29, 1868

[Greenville,]

At home. Arose, having passed a restless night. We wrote as long as we could, then prepared for meeting. I had forty-four pages of testimony to read. I read all but twelve pages. I think Sister Wilson and Brother and Sister Maynard were surprised that there should be a reproof for them. Sister Maynard cried aloud, appealed to her own sympathies and felt terribly hurt. I talked very plainly (after reading) to them all. It was a solemn time. All confessed quite heartily their wrongs. Meeting closed. I wished to go home immediately. Brother and Sister Fargo took dinner with us. Brother King left us to return to his home. We shall miss him. The burden I have borne today has nearly paralyzed my brain. It has been a

terrible cross. *1LtMs, Ms 14, 1868, par. 35*

Monday, March 30, 1868

[Greenville,]

At home. I arose feeling much exhausted, yet thought we would write and do what we could. Attended prayers. Ate breakfast and seated ourselves at our writing. Mr. Wakefield came in and chatted awhile. Soon Brother and Sister Maynard came in. I could read by her countenance [that] she was unreconciled to the testimony. She talked in an earnest manner, giving way to weeping. She had no control of herself. She could not see where she had erred; was completely blinded to self. She threw a heavy load on us. We entreated her to leave, for we wished to write. She did so at last. I was unable to write anything during the day; was much perplexed and burdened and nearly discouraged. *1LtMs, Ms 14, 1868, par. 36*

Tuesday, March 31, 1868

[Greenville,]

At home. Arose in the morning sick and weary. I am much worn down. Discouragement presses me sore. I have not felt and spoken as I ought to James. The burden of writing and other extra labors borne for the church have told upon me seriously. I feel that the enemy is getting advantage of me. I acknowledged to my husband I had erred. I rode with him to find a scraper. We were successful. Received letters from Brother Andrews and several others. I wrote quite steadily; prepared matter for printer. I went out in the afternoon for a change and Sister Strong, Louisa, and myself picked up stones and helped fill up the old cellar. I am exceedingly weary at night. *1LtMs, Ms 14, 1868, par. 37*

**Ms 15, 1868**

Diary, April 1868

NP

April 1-30, 1868

Portions of this manuscript are published in *3MR 154-155*; *7MR 219-220*.

Wednesday, April 1, 1868

[Greenville, Mich.,]

At home. Arose weary, but determined not to succumb to poor feelings. Walked out. Attended prayers. Ate breakfast. Rode to Greenville. Wrote for several hours. After dinner walked out. Read a letter received from Sister Maynard. She confessed her wrong feelings because reproved. Her letter appears well. Have written several pages in the afternoon. Rode to Greenville in the evening. Quite a cool evening. It has been a beautiful day. We feel a weight upon us for the people of God. We desire wisdom and judgment that we may labor with wisdom in the church. My husband is laboring out of doors considerably. He gets quite weary, yet loves to labor in the open air. *1LtMs, Ms 15, 1868, par. 1*

Thursday, April 2, 1868

[Greenville,]

At home. Arose and engaged in prayer. Walked out. United in family prayer. Took breakfast. Prepared manuscript for printer. Lay down and got a good refreshing nap. My husband has worked outdoors considerably and written some. Received our mail. Letters from Brethren Bell and Amadon; also Edson. Five dollars received from Sister Straw for Brother Fuller; two dollars from Brother Smith for *Life Incidents*. My head troubles me considerably. It is a very cold day, although the second of April. Our painter is in the parlor bedroom. I have written to Brother Andrews six pages. Cut out Willie a coat from a pair of his father's old pants. *1LtMs, Ms 15,*

1868, par. 2

Friday, April 3, 1868

[Greenville,]

At home. We arose after having a good night's rest. James had a numbness which startled him in the night. We prayed to the Lord for relief and he slept well after that. We united in prayer together, earnestly desiring the Spirit of God and a true sense of the character of the work to abide upon us. Took breakfast and united with the family in their devotions. We prepared matter for printers. Sister Wilson called in a short time. Brother Noyce came to work upon the cistern. Took dinner with us. I tried to write. Had some liberty. At the commencement of the Sabbath had a special season of earnest prayer unto God for a greater measure of His Holy Spirit. We feel like dedicating ourselves anew unto the work. Oh, for strength and wisdom and a sanctified judgment that we may move in the order of God. *1LtMs, Ms 15, 1868, par. 3*

Sabbath, April 4, 1868

[Greenville,]

At home. Rested well through the night. We engaged in our season of prayer together for the blessing of God to attend us in our labors. Took breakfast, then united with the family in our devotions. Attended meeting. Found quite a number gathered together. Mr. Berage [?] and his brother-in-law were present. My husband spoke on these words: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world; for I was an hungered, and ye gave me meat," etc. [*Matthew 25:34, 35.*] He made close application of the subject. I followed and felt an earnestness of spirit. The subject was a great and an important one and neglected everywhere. Oh, may God arouse His people to know and to do their duty! There have been some sad neglects in the church here. Humble confessions were made. The dear children bore their testimony with many tears. Brother Strong tarried with us overnight. *1LtMs, Ms 15, 1868, par. 4*



Sunday, April 5, 1868

[Greenville,]

At home. Arose refreshed with sleep. United with my husband in earnest prayer for more of the grace of God. A great and responsible work is before us. We feel the need of a deeper work of grace in our hearts that we may be fitted up for this important work. Attended meeting. My husband and myself bore a plain testimony in regard to selfishness—caring for self and neglecting the needy, the widow, and the fatherless. Quite a number of testimonies were borne; confessions were made. A business meeting followed. I left to get a little rest. Brother Fargo took dinner with us, also Brother and Sister Noyce. Our table is always full. I would not have it otherwise. Wrote several pages to Brother Walker. We had a good season of prayer. Brother Strong left us for Orleans. Brother Fargo is going to Battle Creek. Brother Corliss carried the mail to Greenville. *1LtMs, Ms 15, 1868, par. 5*

Monday, April 6, 1868

[Greenville,]

At home. Arose refreshed with sleep. United with my husband in a season of prayer for a renewal of strength and grace from God. We had some evidence the Lord heard us. After uniting in devotion with the family, took breakfast. *1LtMs, Ms 15, 1868, par. 6*

Brother Barnes left to go to find customers for stencil cutting. We told him to consider our house his home, his headquarters. Poor boy, we feel an interest for him. Sister Maynard called. Made some acknowledgements. We feel nothing but love for her and her dear family and have an earnest desire to do them good, aid them in the work of overcoming. My husband, Willie, and self went to Orleans. Found Brother King improving fast. We got from them two bags of apples, a few beans, a bushel of potatoes, parsnips, and a few quarts of better onions from William Wilson. On our way we met Brother Merritt Kellogg. He went on to our home at Greenville. We returned home as soon as we could. We had an interesting interview with Brother Kellogg. Mr. Whitfield and neighbor Slawson [?] called on business in regard to building line fence. *1LtMs, Ms 15,*

1868, par. 7

Tuesday, April 7, 1868

[Greenville,]

At home. Arose as well as usual. We had a good night's rest. We united our petitions to God for His special protecting care through the day. United in family prayer. As soon as we had eaten our breakfast my husband, accompanied by Brother Kellogg, went to Greenville. Came back with surveyor to ascertain in regard to road. Sister Strong went to Greenville. I felt very poorly through the day. Wrote six pages in the afternoon. I am in a poor condition to write. Shall have to lay by my writing until I am in better health.*1LtMs, Ms 15, 1868, par. 8*

Wednesday, April 8, 1868

[Greenville,]

At home. Arose as well as could be expected. We united in prayer together. It is a blustering, stormy day. United in prayer at the family altar. After breakfast my husband and Brother Kellogg rode to Greenville. Brought back several letters. Brother Kellogg cut windows through above the piazza in my unfinished chamber. I felt much pleased in having this job completed. We can now have air from the south as well as east and north.*1LtMs, Ms 15, 1868, par. 9*

Thursday, April 9, 1868

[Greenville,]

At home. Unable to write; quite sick all day. Sister Maynard called on her way to visit Brother Groves. I gave them a page of writing for them. This is a difficult case. We hardly know how to manage it. Purchased dried apples of Sister Maynard. It is cold weather. Man went for plaster for us.*1LtMs, Ms 15, 1868, par. 10*

Friday, April 10, 1868

[Greenville,]

At home. Sick today. Could write a little. Wrote for the paper something in reference to the death of Sister Nichols and my father. This wearied me. Read for my husband in reference to *Life Incidents*. Got very weary. In afternoon all hands engaged in building hen coop and yard. Brother George Barnes returned to his home to spend Sabbath and first day. Sister Maynard called. *1LtMs, Ms 15, 1868, par. 11*

Sabbath, April 11, 1868

[Greenville,]

At home. Sick with nervous headache. It rains hard. We decided not to attend meeting. Brother Kellogg and Carliss [Corliss?] rode to Orleans. I slept three hours. When they returned they reported a very profitable meeting. About twenty present to hear. Brother Kellogg spoke upon health reform. Had good attention. In the evening had quite a long talk with Brother Kellogg upon things in our experience. *1LtMs, Ms 15, 1868, par. 12*

Sunday, April 12, 1868

[Greenville,]

At home. I am not well. My head is tired. Sister Julia had severe pain in her breast. Gave her fomentations. She sweated considerably. Gave her general bath. She was relieved somewhat but not free. Brother Kellogg and Louisa are cooks today. Brother Kellogg gave my husband treatment—manipulation. I dictated for my husband to write. Sister Maynard called. Had a pleasant interview. Julia was not much better. Gave her sitz bath and fomentation, alternating with cold. Sister Maynard assisted me. I was not well myself and this extra labor was a severe tax upon my already-exhausted strength. At night put compress on the lungs. *1LtMs, Ms 15, 1868, par. 13*

Monday, April 13, 1868

[Greenville,]

At home. Arose feeling very languid. We united in prayer to God for

strength. We feel that we cannot be denied of this strength to devote to the service of God. My husband and Brother Kellogg went to Greenville. Brought a box and bundle from express. While they were absent I took a general bath and lay down to rest. After dinner I was very busy, taking care of the shrubbery and roots from Battle Creek. The sisters have been very liberal with me in sending me roots and flowers. Wrote several letters. Arranged testimonies for Bushnell and Wright. Sent eight pages to Jennie. When I retired to rest I suffered with soreness of the stomach. Julia cut out Sonia a dress. John went for a load of lumber. *1LtMs, Ms 15, 1868, par. 14*

Tuesday, April 14, 1868

[Greenville,]

At home. Arose with a sense of great languor. Again cried unto God for strength which I so much need. After breakfast rode to Greenville. Purchased a hat for Sonia—a very neat hat. Paid \$1.00. Wrote four pages to Brother Merrill. Rested a little before dinner. Rode down to Brother Fargo's with my husband to bring Willie home. Met him on the way. He had walked one mile and a half. Took him in and went on to Brother Fargo's. Got grass seed, bagas, and currant bush. It has rained all day. Cut out lining to dress, skirt, and pants for Sonia. Her brother, Levina [?], came last night. Walked most of the way on foot. We are having now quite a large family. If we only enjoy the blessing of God all will go well. *1LtMs, Ms 15, 1868, par. 15*

Wednesday, April 15, 1868

[Greenville,]

At home. Arose at quarter after four. I felt very languid. We united together to implore our heavenly Father for strength to do the work in His vineyard we see before us to do. *1LtMs, Ms 15, 1868, par. 16*

Thursday, April 16

(No entry)

Friday, April 17, 1868

[Greenville,]

At home. I rode down to Greenville with my husband and found Brother Merrill. He told us to call at his house, for Brother Cornell was there designing to go to our place. We took him in our carriage and returned home. It was a cold, raw day. We felt sad to learn of Brother Cornell that the enemy is at work at Tittabawassee. He is going to their help. The health reform is stumbling some of them. We had an interesting conversation with Brother Cornell. My health is poor, quite poor. I am wholly unfitted to engage in meeting. Brother Kellogg is at work, useful here and there.*1LtMs, Ms 15, 1868, par. 17*

Sabbath, April 18, 1868

[Greenville,]

At home. I arose feeling very weak. Attended meeting. My husband spoke in the forenoon. I followed, saying a few words. We both dwelt upon doing, working, feeling an interest for others. We had freedom in speaking, although I spoke in great weakness. In the afternoon Brother Cornell preached to the acceptance of the people. We had quite a large number at dinner. We feel that the people must extend their usefulness, be less self-caring, and more unselfish in their labor.*1LtMs, Ms 15, 1868, par. 18*

Sunday, April 19, 1868

[Greenville,]

At home. We feel very worn. In the forenoon we did not attend meeting as some desired a special interview.*1LtMs, Ms 15, 1868, par. 19*

Monday, April 20, 1868

[Greenville,]

At home. The meeting has been a severe tax upon me. We had plowing done. Made beds to put my flowers sent from Battle Creek. Sowed peas of a nice quality. I was busy indoors and out all day,

and was tired all the time. *1LtMs, Ms 15, 1868, par. 20*

Tuesday, April 21, 1868

[Greenville,]

At home. Brother Kellogg left today with his son and the fatherless boy of Sister McClure. We were sorry to have Brother Kellogg leave. We think much of him. We rode to Greenville and got the mail. My husband is very busy with Brother Corliss, working out of doors. Brother Strong called; helped them sow clover seed. Left in a few hours to return to Orleans. Brother Rust called to take him back. Our apple trees have come. We cannot set them. Must leave that for others to do. *1LtMs, Ms 15, 1868, par. 21*

Wednesday, April 22, 1868

[Greenville,]

At home. We are preparing to leave for Wright. I am not well. Have felt exceedingly wearied ever since the meeting in this place. I have had a singular turn; fainted, and when I came to myself, every nerve, muscle, and bone in my body seemed sore. The prospect looks dark about going to Wright and Monterey. Oh, that the Lord would give me strength to do the work before me! Sister Noyce called just before I had my attack of illness. *1LtMs, Ms 15, 1868, par. 22*

Thursday, April 23, 1868

[Greenville,]

At home. I am very weak. Dare not engage in anything. Sister Strong is helping me and I keep very quiet. Dare not exercise, physically or mentally. Today tried to give directions to Julia to get my things together and pack, for I dare not go anywhere or scarcely think of anything. My weakness is very great. I try to trust in the Lord; try to believe I shall have strength according to my day. Shall attempt to work, and God will be to me a present help in time of need. James is working too hard. He feels his labor. He has strange sensations nights. We are both laboring far beyond our

strength.*1LtMs, Ms 15, 1868, par. 23*

Friday, April 24, 1868

[Greenville,]

At home. We arose feeling quite weak, but we prepared to commence our journey to Wright. It is a cold, raw day; looks like rain. We found the roads better than we expected. We got along very well until we took a wrong road. Went five miles out of the way over a very bad road. We found a convenient spot and we stopped our team and prepared to take our dinner. While James was unharnessing the team, I was building a fire. Had a large, roaring fire in a short time. We were somewhat chilled but we became warm in a short time. We enjoyed our dinner. It commenced to rain before we had again started on our journey, yet we got along very well. Met Brother Kellogg at Brother Root's gate. A few minutes after the sun had set we were too weary to sit in our chairs, and hastened to bed.*1LtMs, Ms 15, 1868, par. 24*

Saturday, April 25, 1868

[Wright,]

My husband spoke upon the subject, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." *James 1:27*. The Methodist minister and his wife came out to hear. They took dinner at Brother Root's. We think it very doubtful whether they will ever take hold of the truth. We see in them spiritual pride, self-righteousness. In the afternoon my husband spoke again a short period. I then spoke upon the vine and the branches, in John. [*15:1*.] I had freedom and spoke quite at length, and we hope our labors through the day have not been in vain. We attended meeting in the evening to hear the lecture that Brother Kellogg gave, but I lay down on the hard seat and slept. We were too weary to sit up.*1LtMs, Ms 15, 1868, par. 25*

Sunday, April 26, 1868

[Wright,]

Attended meeting. My husband spoke in the forenoon upon the tenth of Revelation—the angel with the little book open swearing that time shall be no longer. [*Revelation 10:2-6.*] It was an interesting subject. I spoke in the afternoon upon brotherly love,—“I was an hungered and ye gave me no meat, thirsty,” etc. [*Matthew 25:42.*] I was quite free. After meeting closed we went two miles to the water and baptized eight. Brother Kellogg spoke in the evening upon the health question. I was too weary to go out. We feel an interest for the people. *1LtMs, Ms 15, 1868, par. 26*

Monday, April 27, 1868

[Wright,]

Arose and sought the Lord in prayer. We went to Grand Rapids. Brother Kellogg accompanied us. It was a beautiful day. My husband bought a hat. I had a close search for the same. Found one I could wear. We then returned home. Took our dinner in the carriage; enjoyed it. After we returned, visited Brother Edgar to get strawberry vines and raspberry bushes of a choice kind. While my husband was engaged in this work, we took the team, took in Sister McPherson and Edgar and visited Sister Packard, an afflicted sister; she has been unable to walk for years. She is in deep affliction; has but a few days to live. Conversed and prayed with her. Visited Brother Cramer. Got strawberry plants and raspberry bush. Returned to Brother Root's. Trimmed my hat. Have been very busy all day. Hope we have done some good. *1LtMs, Ms 15, 1868, par. 27*

Tuesday, April 28, 1868

[Wright,]

Arose early. Rode down to Berlin to get a box expressed to Greenville. Agent was gone; brought it back again. Rode over to Brother McDearman's. Tarried a while. Went across the fields to Jarves Munsel's. He was not at home. Sought to give her some good advice in regard to her husband—not to retaliate when he rages against her. Sister M. is making shirts for my husband. Went to Brother McDearman's. Gave Emma, who is quite sick, a pack, then a dripping sheet, and a thorough rubbing of the surface of the



whole body. It worked like a charm. She improved quite fast after this treatment. Took dinner at Brother McDearman's. Brother Kellogg was with us. *1LtMs, Ms 15, 1868, par. 28*

Wednesday, April 29, 1868

[Wright,]

Arose early at Brother Root's. Had the horses harnessed and went to Brother McPherson's to take our breakfast. It is a rainy, cold morning. Brother Kellogg spent the night at Brother McPherson's. We had an appointment to meet Jarves Munsel at his house at ten o'clock. We rode over in the rain. Brother Edgar and Root accompanied us. We had to say some plain things to him. Poor man, he is miserable himself and makes his wife and children worse than miserable. We pity Sister Munsel sincerely. The brethren felt that they had had too much sympathy for him and too little for her. Attended business meeting in afternoon; but few were out, for it rained a shower. But all felt that our meeting was profitable indeed. Closed up well to the profit of all. Brother McDearman gave us a cake of sugar. *1LtMs, Ms 15, 1868, par. 29*

Thursday, April 30, 1868

[Wright,]

Arose at four o'clock, and prepared for our journey to Monterey. Helped Sister Root get breakfast and packed our things for our journey. We made a short tarry at Brother McPherson's to get our dinner basket. I felt unprepared to journey. Was very weary and rode in much discomfort all day. We took our dinner in the carriage. The roads were exceedingly rough, the day was raw and cold. We passed the house of Brother Pearse's. They welcomed us; urged us to stay the night. I lay down and fell asleep. When I awoke we left to journey on. Our wagon broke going over the rough log ways. I felt all day much depressed in spirit. Did not speak as carefully and as cheerfully as I ought. Confessed this before leaving the carriage. Felt relieved. As soon as we became warm I lay down, completely exhausted, and slept soundly until awakened to retire to bed. *1LtMs, Ms 15, 1868, par. 30*

**Ms 16, 1868**

Diary, May 1868

NP

May 1-10, 1868

Portions of this manuscript are published in *3MR 155*.

Friday, May 1, 1868

[Monterey, Mich.,]

We arose exceedingly weary after our long journey yesterday. We rode down to Allegan, hoping to receive letters, but found none. On our return, heavy black clouds arose and the thunder rolled and the vivid lightning's flash caused us to fear that a terrible storm was coming. We saw no place to shelter our team and drove on a little. Hail fell and it rained some, but we did not realize our fears. Called upon Brother Charles Jones in the afternoon; upon Brother Day's family, and Brother and Sister Bates. Sister Burnham was helping Sister Jones prepare for meeting. In the evening we visited Brother Lay, accompanied by Brother Charles Jones. We had a good interview with Brother George [Lay?]. Had a praying season. We all prayed. George united with us. It was an affecting time. Prayer and sobs from the children we believe went up to heaven as sweet incense. One step taken to get the lost sheep.<sup>1</sup>*LtMs, Ms 16, 1868, par. 1*

Sabbath, May 2, 1868

[Monterey,]

Arose feeling very weary, yet we longed for strength to speak to the people. My husband spoke from *Luke fifteen* in regard to the lost sheep. He spoke with power. We returned to L. Jones'. Brother Pennock and wife took dinner with us at Brother Jones'. In the afternoon I spoke, continuing the subject which had been presented in the forenoon. We felt that the church had failed to seek after the lost sheep and that *Isaiah sixty-fifth chapter* was applicable to their

cases. We both spoke with freedom and the Lord aided us in our message. The congregation felt the force of truth and manifested much feeling. *1LtMs, Ms 16, 1868, par. 2*

Had another meeting in the evening. My husband labored hard, but there was a binding influence in the meeting. It was clear that some failed to do their duty and clear their souls from the guilt which rested upon them for not seeking the lost sheep and bringing them to the fold. There is a wrong with the church which they must see and acknowledge before George Lay can be reached. Oh that God would work for His people and let the light so shine that they may humble their hearts before God and thus open a door to bring George Lay into the fold! We went from the meeting much discouraged. We feared our efforts would prove fruitless. In the forenoon we called upon Brother J. Francisco. He needed help and we tried to help him. He felt relieved before we left. *1LtMs, Ms 16, 1868, par. 3*

Sunday, May 3, 1868

[Monterey,]

Arose at about four o'clock. Wrote several letters. There is a young man who has this morning made an attempt to be baptized, but he has fits and fell into a fit at the side of the water. After he had become natural again, they led him to the water's edge and baptized him. He felt greatly gratified in being able to fulfil his duty. We rode to Allegan. On the way felt that we could not go to Battle Creek, and leave the work unfinished in Monterey. I felt if we now left, all the effort we had made would be lost. *1LtMs, Ms 16, 1868, par. 4*

Frankie Lay and his mother rode up behind us and we learned that there was considerable feeling with George and herself. The labors Sabbath, the subjects we had spoken upon, had stirred the depths of their souls. We decided to remain. My husband spoke upon the law and gospel. He was very clear. We took dinner at Brother Burnham's. *1LtMs, Ms 16, 1868, par. 5*

Returned to the meetinghouse. I spoke upon the cross of Christ, the humiliation and suffering, His crucifixion and resurrection, His

ascension to heaven, and His second appearing in glory and splendor to raise the dead and change the living. The people were interested. Tears flowed. We were urged to tarry at Brother Pennock's. Went to Brother Burnham's and lay down to rest awhile. Then called on our dear Brother and Sister Pennock. Had a very pleasant interview. Attended meeting in the evening. My husband spoke half an hour and I followed about one half hour. We hope our words did some good. We returned to Monterey the same night and retired about eleven o'clock. *1LtMs, Ms 16, 1868, par. 6*

Monday, May 4, 1868

[Monterey,]

Arose about four. Wrote three letters. Sister James [Jones?] went to Allegan. Frankie Jones and myself prepared dinner. Took a bath before dinner. It is very warm. At two o'clock attended meeting and exhorted and pleaded with the brethren to make an effort for George. The brethren responded to the appeal we made. Reproved Brother and Sister Frank for their injudicious course. I became exceedingly weary. Returned home to Brother Jones' exhausted. Brethren Leander, Russ, Buck, and Day took our team and rode to G. I. Lay's to do their part in removing every hindrance from George that he might come back to the church. We returned to rest about nine o'clock without learning the result of the visit of our brethren to George. *1LtMs, Ms 16, 1868, par. 7*

Tuesday, May 5, 1868

[Monterey,]

Arose at four o'clock. After breakfast and prayers we prepared to visit George Lay. We learned that the interview of his brethren was with the best results. George was quite soft and behaved like a Christian. I am afflicted with severe lameness in my foot, which makes me use a crutch. We were gladly received and spent three hours in conversation with Brother and Sister Lay. Our interview was satisfactory on both sides. We tried to help George all in our power and left feeling we had done our duty. *1LtMs, Ms 16, 1868, par. 8*

Called upon Charles Russell's wife a few moments. Took dinner with Brother and Sister Bates. Had a pleasant visit. I then had an interview with Brother L. Jones and his wife in regard to pursuing a course of forbearance and exercising love to his children. They received it well. *1LtMs, Ms 16, 1868, par. 9*

Attended meeting in the evening. Bore plain testimonies to some brethren we found ready to remove everything out of the way of George. It was a meeting long to be remembered. Hearts long estranged were brought together in love and sweet union. Confessions were thorough; the Lord wrought. Praise His holy name. George and wife said all we could ask them to say. *1LtMs, Ms 16, 1868, par. 10*

Wednesday, May 6, 1868

[Monterey,]

Arose quite early. Prepare to go to Allegan. It is an unpleasant day. We visited pleasantly with Brother and Sister Pennock. We believe them to be soundly converted to the truth. My husband purchased me a side saddle and bridle from Martin Giles for twelve dollars; very cheap. After we returned to Monterey we rode out together [on] horseback. For the first time I did very well. My foot is very painful. Cannot wear a shoe. By the aid of a cane I make out to hobble around. Attended meeting in evening. It is rainy. My foot is painful. Remained till after nine o'clock and returned to Brother Jones'. Brother Francisco brought me from the carriage in his arms to the house. I have had a profitable conversation with Brother Jones. My husband spoke upon the law and gospel. Neighbor Gregory was present and deeply interested. He has been under deep conviction. Says he means to be a Christian. *1LtMs, Ms 16, 1868, par. 11*

Thursday, May 7, 1868

[Monterey,]

Arose feeling worn. My foot is better. My head feels worse. Took breakfast and rode over to Brother Rumery's. Learned he was not at home. Had gone to Allegan. Returned, and went to Allegan. Brother Leander accompanied us. We found bad roads and

unpleasant, cold, raw weather. Called upon Brother and Sister Pennock. They arranged my hat more to my mind. Took Sister Burnham back with us to Monterey. Took dinner at Brother Buck's. *1LtMs, Ms 16, 1868, par. 12*

Rode over to Brother Rumery's. Conversed with the poor man and his wife. Talked plainly, faithfully, setting his dangers and wrongs before him. This world is their god and we fear he is joined to his idols. We were sad to see a man so insane upon the subject of property. We visited Brother and Sister Franks. Conversed with them and prayed with and for them. *1LtMs, Ms 16, 1868, par. 13*

Returned to Brother Jones' and went to meeting. Quite a number were detained but a goodly number were present. I talked some time upon conversion. Neighbor Gregory was present. My husband spoke. Quite a number bore good testimonies. We invited those who wanted to be Christians to come forward. Fourteen came forward, Neighbor Gregory with others. We had a praying season for them. We thank God for these tokens of God. The Lord's hand is not shortened or His ear heavy. He will work for His people if they will only come in humility where He can work. We returned home weary, needing rest. *1LtMs, Ms 16, 1868, par. 14*

Friday, May 8, 1868

[Monterey,]

Our rest was broken last night. Felt worn this morning. Arose early. The team is ready to take us to Brother Rumery's. We took breakfast with them, then had family prayer. Before praying we exhorted them all to engage in the work of God heartily and make earnest efforts for the better life. We entreated Brother Rumery in particular to take hold again for his soul's sake, for he was standing directly in the way of his wife and children. His example was saying to them, "These possessions of mine are of more value than the heavenly inheritance. I esteem them greater riches than the eternal weight of glory." Our praying season was one of solemnity, marked with deep feeling. The children seemed to feel, and expressed a desire to take a firmer hold and renew their earnest efforts for everlasting life. *1LtMs, Ms 16, 1868, par. 15*

Brother Rumery requested a special interview with me alone. He then spoke freely of the strong love he had for the world. His love of money had such an overpowering influence upon him that he could not do what he knew was the duty of every Christian to do. I pled with him by every argument I could use to take hold again and make another effort. We think he will. *1LtMs, Ms 16, 1868, par. 16*

We felt we had done our duty and then we rode over to George Lay's. Called all the family together and my husband talked with them all. We then called upon Brother Ross. He was away. We conversed with Sister Ross and her daughter. The child is convicted. We rode on. Called at Brother Charles Jones'. Met Brother and Sister Strong there. We were very glad to see them. *1LtMs, Ms 16, 1868, par. 17*

Attended meeting in the evening. My husband spoke. I followed. Several rose for prayers. Quite a number of testimonies were borne. We hope the spirit of reformation may spread until more are brought to the knowledge of the truth. "O God, work," is the cry of my soul. *1LtMs, Ms 16, 1868, par. 18*

Sabbath, May 9, 1868

[Monterey,]

We arose early. Took breakfast. Attended prayers and then rode over to Brother Rumery's. Called upon him a short time. Then rode over to Brother George Lay's. Had an interview with his family. Prayed with them and left them weeping, all broken down before the Lord. Returned to Brother Jones', then went to the meeting. *1LtMs, Ms 16, 1868, par. 19*

My husband spoke in the morning meeting upon baptism. Had five minutes intermission and he spoke again upon the talents. The house was well filled with an interesting audience. There seemed to be deep feeling in the meeting. The Lord is moving upon hearts in the region around about. A great work is being accomplished. *1LtMs, Ms 16, 1868, par. 20*

In the afternoon I spoke upon the necessity of leaving all for Christ, "No man hath left houses, lands," etc. [*Mark 10:29.*] I had perfect

freedom. The people felt deeply. After I ceased speaking, James spoke with feeling a short time. I then arose again and entreated Brother Rumery to make a start—to give all for Christ. I addressed his wife and children to help him, to start with him, and all go to the kingdom together. All wept freely. Several testimonies were borne. We called for Brother Rumery. He arose and bore a pointed testimony, confessed to his wife and children, to his sister (an opposer), and to the servants of God who labored for his interest, and the entire church. His confession was ample and covered the whole ground. He entreated forgiveness for his wrong course. I never witnessed a more touching scene. His wife then spoke with deep feeling; his daughter and son also spoke. Other backsliders made humble confessions. We invited those who wanted to be Christians to come forward. Between thirty and forty answered the call. Meeting in the evening. *1LtMs, Ms 16, 1868, par. 21*

Sunday, May 10, 1868

[Monterey,]

Attended meeting in the forenoon, then went to baptism. Rode to Allegan. Called upon Brother Pennock for a little time. Had a social interview. Went on our way to Otsego. *1LtMs, Ms 16, 1868, par. 22*



## Ms 17, 1868

### Testimony Regarding Brother Smith and Family

NP

1868

Previously unpublished.

I was shown that Brother and Sister Smith have made a great mistake in the training of their children. They have not restrained them. Instead of managing them, the children have managed the parents. They have the example of the sons of Eli before them. They have not taken the burden upon them, the responsibility heaven has laid upon them. They have not taught their children to yield to their wishes and will. They have been indulged. They have not been educated to self-denial. Their pleasures have been consulted to the injury of their future and eternal good. As they have not honored their parents, the same lack will be seen in their religious experience. Reverence for God and for the truth they will have but little of. Self will appear in all their experience. To please self, to be seeking pleasure, to gratify self, will be prominent. They were allowed to be forward, and a thorn will be planted in the hearts of the parents for their wrong management. *1LtMs, Ms 17, 1868, par. 1*

These children, all but the eldest, will be in danger of losing heaven because they have no just idea of what is required to become a Christian and the purifying, cleansing work to be carried on to fit them for the society of heavenly angels and to dwell in the presence of a pure and holy God. They do not discern sacred things, but the high, the sacred, the holy is placed upon the same level with common things. Religion is a common thing. Unless these children are converted and see the necessity of coming out from the world and being separate, [unless they] learn this lesson which their parents have failed to impress upon them, they can have no part with the redeemed in God's everlasting kingdom. *1LtMs, Ms 17, 1868, par. 2*

That family needs the health reform—to be thoroughly converted to

it and to prepare their food in the simplest manner, placing upon their table a plain, unstimulating diet. Poor health has been brought on by your wrong course of action in a great degree. The appetite and taste have been consulted to the expense of the stomach. You want an entire change in the order of things. Rule your own house with firmness, love, and decision. With the spirit of Christ take hold of the work and undo as far as possible what you have done, and remedy the deficiency in the education of your children. *1LtMs, Ms 17, 1868, par. 3*

## Ms 18, 1868

### Testimony Regarding Brother Covey's Family

NP

1868

Previously unpublished.

I was shown the condition of Brother Covey's family. There is a work to be done there before they can be in an acceptable state before God. Sister Covey is deceived in regard to herself. She thinks she knows all that is worth knowing of the truth. She is forward to speak and pray, is self-confident. But she is almost a stranger to the first principles of truth. She has assumed that God has given her a special, wonderful experience when she has yet almost everything to learn. She is a hearer of the Word, but not a doer of the work. She has claimed the special teachings, special knowledge of God. But she knows not what she is talking about. *1LtMs, Ms 18, 1868, par. 1*

The only responsibility resting upon her is to learn how to discharge her duty as a faithful mother should and to turn her attention to establishing order in her house, having everything neat and cleanly, that angels may be encouraged into the dwelling. Her conversation does not savor of that grace, meekness, and elevated character which becometh a woman professing godliness. She has possessed a spirit to find fault with others and build up herself. She has been no benefit to the cause of God, but a stumbling block for some time. Her influence has been disgusting instead of beneficial to the church. *1LtMs, Ms 18, 1868, par. 2*

When she tears asunder her self-righteous garb, and sees herself as a poor sinful mortal, overcome daily by the temptations of Satan, then she will see herself in the true light and can be benefited with a Saviour. She needs to work for herself and cleanse herself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *1LtMs, Ms 18, 1868, par. 3*

Brother Covey has possessed a much better spirit than his wife. He

has been more teachable; and yet he has much to do. He has not felt like exalting himself but has had doubts of his being a Christian or of his ever being saved. He has felt desponding and discouraged. He knows he lacks. He sees he comes far short of the gospel standard, and it looks to him like a hopeless task to come up to the measurement of God. I saw that he would overcome, but he has almost everything to learn. The truth of God has not had that refining, elevating, sanctifying influence upon him that it must have in order for him to be a fit subject for the society of holy angels in a pure and holy heaven. *1LtMs, Ms 18, 1868, par. 4*

Brother Covey has not felt the necessity of refinement and order in his ways and manners. He has not a spirit of gentleness and love. He has in his family, and out, acted out the course of his nature, been boisterous, ordering. He must cultivate more of the refined and elevated and less of the rough and harsh. Brother Covey is a kind and tenderhearted man, but he fails to realize the claims that God has upon him. His sensibilities have not been clear to perceive the fine and elevating truths. He has increased his family much faster than he can take care of and properly train them. Here he incurs responsibilities which he as a father, and also the mother, are utterly incompetent to fulfill, and his children must come up instead of receiving that instruction which they require. As his cares have increased with his family, he has not had time to devote to reading the Word of God or to secret prayer, which is the life and soul of true religion, and he has been growing darker and darker, and has kept the Sabbath imperfectly, and failed in his religious life in almost every respect. *1LtMs, Ms 18, 1868, par. 5*

God calls upon you and Sister Covey to reform in almost everything. Devote more time to your children. If you feel that you cannot do this, that your flock is so numerous that you cannot instruct and educate them, and make them comfortable by supplying the wants of the mind as well as the body, what right have you to increase your family and responsibilities as parents, when you cannot do justice by them? You sin against God in thus doing. No couple should have children if they cannot fulfill their obligations to these children as they should, as God requires of them. *1LtMs, Ms 18, 1868, par. 6*

Reform in your diet. Make an entire change. Place only the most [healthful] articles of food upon your table. There is a work for both of you to do, especially Sister Covey. God reads the intents and purposes of the heart. You have failed to glorify God in your life, but have been watching where you could find failings in others to build yourself up and exalt yourself. You should take a humble place in the church. Be willing to be instructed, to learn, and seek with all your soul for the inward adorning, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. You have been to Battle Creek, but with the spirit you possessed it has done you no good. You have possessed an envious spirit. You are not careful what you say and do not keep truth on your side. You say and do not. I entreat of you, take heed to your ways and be converted, and make an entire change in your life.<sup>1</sup>*LtMs, Ms 18, 1868, par. 7*

(Signed) Ellen G. White

## Ms 19, 1868

### Testimony Regarding Brother Cramer

NP

1868

Previously unpublished.

Brother Cramer, the elder, has relied too much upon an old experience. A new and daily experience is valuable now. He has used his old experience to fortify himself against receiving reproof or counsel. He has spurned the idea of being taught by others. He has possessed a hard, overbearing spirit, and has been a grief rather than an advantage to the church. Would he make a right use of his former experience in being gentle, easy to be entreated, his old experience would be of inestimable worth to himself, and also to the church, in leading him to correct the errors and mistakes in his past life and being an example to others. He could benefit himself and the church by being tender, pitiful, courteous, his heart full of love, full of the milk of human kindness. *1LtMs, Ms 19, 1868, par. 1*

But Brother Cramer, much of your former experience has been a mistake. You have been impatient, censorious, overbearing in your family and out. You have not bound your children to your heart by the tender cords of affection and love. God grant that you may never drag your old experience along in your domestic family relations and live by that. Already you have embittered the life of your wife, who was a true Christian of fine sensibilities, possessing a sensitive nature, easily wounded by hardship or cruel words, and her spirit easily crushed by a dictatorial manner. You did not deserve a woman of so fine traits of character. Better have remained single to embitter yourself with your former unreformed experience than to have crushed and bruised a sensitive nature like hers. Already is the weight of years upon her. Already has sadness left its unmistakable marks upon her countenance. Your offspring reflect back the same spirit you have manifested. God calls upon you to reform, to be converted. *1LtMs, Ms 19, 1868, par. 2*

You have acted out an impatient, tyrannical spirit to young and old,

and are a reproach to the cause of God. Do not be deceived in regard to yourself unless you see yourself as you are. Make haste to correct your errors, which have grown with your growth and strengthened with your strength, which have followed you from youth to manhood, from manhood to middle age, and from middle age to the decline of life. You have loved the truth but have not been sanctified by the truth. You have stood as a defender of the faith, but have been too much of a battle-axe. Must your life be all a mistake? Must your righteousness, your benevolent acts, be of no value? Or will you be converted, become as a little child, that you may enter the kingdom of heaven and have the overcomer's crown placed upon your brow?*1LtMs, Ms 19, 1868, par. 3*

## Ms 20, 1868

Counsel to Ministers

NP

1868

This manuscript is published in entirety in *2T 498-522*.

[The first part of this manuscript is missing, but printed in *Testimonies for the Church 2:498-505*.]

You are required to exemplify the truth in your life. Men who think that they have a work to do to teach others the truth are not converted, sanctified by the truth themselves. They have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained. Much less do they understand the qualifications God requires His ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed children of God. Depending thus upon impressions is one of the special deceptions of Satan, for those who are thus exercised make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances daily toward perfection he experiences a conversion to God every day. And this conversion is not completed until perfection of Christian character is attained and a full preparation gained for the finishing touch of immortality. *1LtMs, Ms 20, 1868, par. 1*

Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and transactions of this life. Nothing will be entertained or business engaged in which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. None can do our work. None can work out our salvation with fear and trembling but ourselves. This is the very work the Lord has left for us to do. *1LtMs,*



*Ms 20, 1868, par. 2*

The ministers of Christ need a new anointing that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form themselves in order to be ensamples to the flock. Nothing we can do of ourselves will bring us up to this high standard where God can accept us as His ambassadors. Only a firm reliance upon God and a strong and active faith will accomplish the work God requires to be wrought in us. God calls for working men. It is a continuance in well-doing that is forming characters for heaven, a decided perseverance in a course of righteousness and daily disciplining the mind by religious exercises to love devotional and heavenly things and to derive the greatest amount of happiness while thus exercised.<sup>1</sup>*LtMs, Ms 20, 1868, par. 3*

We have it in our power to control the mind in these things if we make God our trust. Through continued exercise the mind will become strong to battle with internal foes and to subdue self until there is a transformation of the mind. The passions, appetites, and will are brought into thorough and perfect subjection. Then there will be a daily piety at home. When engaged in labor for souls there will be a power which will attend the efforts that are made. There will be with the devoted, humble Christian seasons of sweet, peaceful happiness which are not spasmodic, fitful, or superstitious but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, is pleasant when there is a perfect surrender to God.<sup>1</sup>*LtMs, Ms 20, 1868, par. 4*

The reason why the ministers of Christ are no more successful in their labors is because they are not unselfishly devoted to the work. The interest of some is divided and they are double-minded. The cares of this life engage the interest. They do not realize the sacred work of a minister. Such will complain of darkness, of great unbelief, of infidelity. The reason for this is, the men are not right with God. They do not see the importance of making a full and entire consecration to Him. They serve God a little but themselves more. They pray but little, while the Majesty of heaven while engaged in His ministry prayed much to His Father. He was frequently bowed all night in prayer. His spirits were often sorrowful as He felt the

power of the darkness of this world. He sought retirement to make His intercessions. *1LtMs, Ms 20, 1868, par. 5*

He often left the busy city and the noisy throng to seek a retired place for prayer. The Mount of Olives was the favorite resort of the Son of God for His devotions. Frequently, after the multitude had left Him for the retirement of the night, He rested not, although He was weary with the labors of the day. In John we read, "And every man went unto his own house." "Jesus went unto the mount of Olives." *John 7:53; 8:1. 1LtMs, Ms 20, 1868, par. 6*

While the city was hushed in silence and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to His Father from the Mount of Olives for His disciples that they might be kept from the evil influences they would daily encounter in the world and thus His own soul might be strengthened and braced for the duties and trials of the day. All night, while His followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon His head bowed in prayer. His example is left for His followers. The majesty of heaven, while engaged in His earthly mission, was often in earnest prayer, conversing with the Infinite. *1LtMs, Ms 20, 1868, par. 7*

He did not always visit Olivet, for His disciples had learned His favorite retreat and often followed Him. Therefore He chose the stillness of night, for there would be no interruption. If all would take this to heart! Jesus prayed. He could heal the sick and raise the dead. He was Himself a source of blessing and strength. He commanded even the tempests and they obeyed Him. He was unsullied with corruption, a stranger to sin, yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs and our weaknesses, our failings which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human fallen natures but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father. Christ is our Example. [The remainder is printed in *Testimonies for the Church 2:505-522.*] *1LtMs, Ms 20, 1868, par. 8*

## Ms 21, 1868

Appeal to Ministers

NP

October 2, 1868

Fragment. See *2T 334-346* for the entire appeal.

Those who engage in the business of school teaching prepare for the work. They qualify themselves by attending school. They interest their minds in study. They are not allowed to engage in the work of teaching children and youth in the sciences unless they are capable of instructing them. Those who apply for a situation as teachers have to pass an examination before competent persons. It is an important work to deal with young minds and instruct them correctly in the sciences. But of how much greater importance is the work of the ministry. Many engage in the important business of interesting men and women to enter the school of Christ, to learn how they may form characters for heaven, who need to become students themselves. Some who engage in the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought it required but little close study in the sciences or in the Word of God to make a minister. Some ministers who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible-reading and study that it is difficult for them to quote a text of scripture correctly from memory. They sin against God in blundering along in the awkward manner they do. They mangle the scripture, and make the Bible say things that are not written therein. *1LtMs, Ms 21, 1868, par. 1*

Some who have all their lives been led by feeling, have thought that it was of no consequence in regard to their education or thorough knowledge of the scripture, if they only had the Spirit. God never sends His Spirit to sanction ignorance. Those who have not knowledge, and are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make His strength perfect in their weakness. He makes it the duty of such to study His word. A lack of knowledge in

the sciences is no excuse for the neglect of Bible study; for the words of inspiration are so plain that the unlearned may understand them. *1LtMs, Ms 21, 1868, par. 2*

Those who are handling solemn truths for these perilous times, of all men upon the face of the earth, should understand their Bibles and become acquainted with the evidences of our faith. Unless they possess a knowledge of the Word of life, they have no right to undertake to instruct others in the way of life. Ministers should give all diligence to add to their “faith, virtue, and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” [2 *Peter 1:5-7.*] *1LtMs, Ms 21, 1868, par. 3*

## Ms 22, 1868

### Testimony Regarding the Wilson and Maynard Families

NP

1868

This manuscript is published in entirety in *2T 73-77*.

I was shown that while Sister Wilson and Brother and Sister Maynard see the wrongs and errors in Brother and Sister Noyse and the Gravel family, they have not made that effort to correct their wrongs and help them that they ought to have made. They have left them too much alone, held them off at arms' length, and have felt that it was no use to try to do anything for them. This is wrong. They commit an error in thus doing. Christ said, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] The Lord would have us help those who most need help. *1LtMs, Ms 22, 1868, par. 1*

While they have seen the errors and wrongs, they have shut themselves up too much to themselves, and have been too selfish in their enjoyment of the truth. God does not approbate this selfishly enjoying the truth, being satisfied with the truth and yet making but little sacrifice to aid and strengthen those who most need strength. *1LtMs, Ms 22, 1868, par. 2*

We are not all organized alike. Some have not been educated right; their education has been deficient. Some have had transmitted to them a quick, fiery temper, and their education in childhood has not been of that order to teach them self-control. With this fiery temper is frequently united envy and jealousy. *1LtMs, Ms 22, 1868, par. 3*

Others are faulty in other respects. Some are dishonest in deal, and overreach in trade. Others are arbitrary in their families, domineering, loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the evil and sin of being controlled by them. Sin does not appear to them exceedingly sinful. Others, whose education has not been as faulty, who have had better training, have developed a much less objectionable character. The Christian

life of all is very much affected for good or for evil, according to their previous education. *1LtMs, Ms 22, 1868, par. 4*

Jesus, our Advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had and the circumstances in which we are placed. Some have a much better organization than others. While some are continually harassed, afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and corruptions of their nature, others have not half so much to battle against. They pass along almost free from the difficulties their brethren and sisters who are not as favorably organized are laboring under. They do not, in very many cases, labor half as hard to overcome and live daily the life of a Christian as do some of those unfortunate ones I have mentioned. *1LtMs, Ms 22, 1868, par. 5*

The latter appear to disadvantage almost every time, while the former appear much better because it is natural for them to do so. They may not labor half as hard to watch and keep self under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organized and badly educated, and flatter themselves with the contrast. They talk of the errors, the wrongs, the failures of the unfortunate, but do not feel that they have any burden in the matter further than to dwell upon these wrongs and shun those who are guilty of them. *1LtMs, Ms 22, 1868, par. 6*

The prominent position these—the Wilson family—occupy in the church makes it highly necessary for them to be burden bearers. Not that they are to take burdens from those who are able to bear their own burdens and aid others to bear theirs; but they are to help those who stand most in need of help, those who are less favorably situated, who are erring, who are faulty, who may have injured them and tried their patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them and is constantly taking advantage of their weak points and driving his arrows to hit them where they are the least protected. *1LtMs, Ms 22, 1868, par. 7*

Jesus exercised His power and His mercy for just such pitiable cases. He asked Peter [Simon], Who loved most? Said Peter [Simon], "He to whom he forgave most." [Luke 7:42, 43.] Thus it will be. Jesus did not shun the unfortunate, the helpless, and weak, but He helped such as needed help. Jesus did not confine His visits and labors to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for Him to be a companion of the poorest, the most needful. These are the ones whose company He sought—the lost sheep of the house of Israel. *1LtMs, Ms 22, 1868, par. 8*

This is the work you have neglected. You have shunned disagreeable responsibilities and have not gone to the erring and visited them, and manifested an interest and love for them, and made yourselves familiar with them. You have not had a spirit of Christlike forgiveness. You have marked out just such a course, just such a line, that all must come up to before you could throw over them your mantle of charity. You are not required to cloak sin, but to exercise that pitying love to the erring that Christ has exercised towards you. *1LtMs, Ms 22, 1868, par. 9*

You are placed under the most favorable circumstances for the development of good Christian characters. You are not where you feel pinching want, or where your souls are galled, worried, and distressed with the conduct of disobedient, unthankful, rebellious children. There is no dissenting, unbelieving voice in your house. You have all that heart can wish. Yet, notwithstanding your favorable surroundings, you have faults and errors, and much to overcome in order to be free from all spiritual pride, selfishness, a hasty spirit, jealousy, and evil surmisings. *1LtMs, Ms 22, 1868, par. 10*

Brother Maynard has not the sin of evil-speaking to repent of, as very many have, but he lacks a willingness to help those who most need help. He is selfish. He loves his home, loves quiet, loves rest, freedom from care, perplexity, and trials; therefore he pleases himself too much. He does not bear the burdens Heaven has assigned him. He shuns disagreeable responsibilities, and shuts himself up too much to his love of quietness. *1LtMs, Ms 22, 1868, par. 11*

He has been quite liberal with means, but when he comes to where self is to be denied, where there is to be a deprivation on his part to do some good, where real sacrifice on his part is called for, he has but little experience in this line, and must learn it. He fears he will be blamed if he ventures to help the erring; fears reproach. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." *[Romans 15:1-3.]1LtMs, Ms 22, 1868, par. 12*

Those who are partakers of this great salvation have something to do to help those who are hanging on the skirts of Zion. They are not required to cut off their hold and thrust them away from making any efforts to overcome and be prepared for the judgment. Oh, no indeed! While they are bleating around the fold, they should be encouraged and strengthened by all the aid it is in our power to bestow. *1LtMs, Ms 22, 1868, par. 13*

You as a family have too rigid rules and set ideas, which cannot be made to fit every case. You lack love, gentleness, tenderness, and pity for those who are not just as they should be. This spirit has prevailed to such an extent that you are withering. You are not flourishing in the Lord. Your interest and efforts and anxiety are for your family and your relatives, but to reach out for others around you, and overcome your reluctance to exert an influence outside of a special circle, you have not entertained the idea. *1LtMs, Ms 22, 1868, par. 14*

You idolize yours, and shut yourselves with yourselves. That the Lord can save me and mine is the great burden. This spirit will have to die before you flourish in the Lord, before you can make spiritual advancement, and the church grow and souls be added unto them of such as shall be saved. You are all narrowed up and must change your base of operations. Your relatives are no dearer in the eyes of God than any other poor souls who need salvation. Self and selfishness must be put under our feet, and we must exemplify in our lives the spirit of self-sacrifice and disinterested benevolence manifested by Jesus when He was upon earth. *1LtMs, Ms 22, 1868, par. 15*



All should have an interest for their relatives, but they should not allow themselves to be so closely shut up to them as though they were the only ones Jesus came to save.<sup>1</sup>*LtMs, Ms 22, 1868, par. 16*

## Ms 23, 1868

The Case of Asa Green

Battle Creek, Michigan

Circa January 5, 1868

Previously unpublished.

In the last vision I was shown the case of Brother Asa Green in connection with his wife and brothers. I was shown that God was calling after these brothers to follow the example of their godly father in walking blameless in all the commandments and ordinances of the Lord's house. These men will stop short of the glory of God if they do not believe present truth and exemplify in their lives the sanctifying influence of the truth, and manifest to all around them that they have accepted Christ as their only Saviour, and lean upon Him, the Rock that is higher than they. I saw that God could be glorified by these men devoting their lives to His service and laboring harmoniously and unitedly together as faithful soldiers of the cross of Christ, as they have harmoniously stood united in their course of action in relation to the things of this life. *1LtMs, Ms 23, 1868, par. 1*

Brother Asa Green, you have lived a consistent life as far as this world is concerned. You have managed with system and have manifested wise calculation. In your deal with your neighbors you have had a principle not to overreach or play the part of a deceiver. You have been determined to wrong no man, to give to every man his just dues. You have made it a principle to be just with your fellow man. These things are all good. You possess excellent qualifications, which very excellent, desirable traits of character Satan is taking advantage of to present before you in such a light that you really do not feel your need of a Saviour. You think that your life, in the main, is as good as professed Christians generally, and is more faultless than the lives of many who profess to be Christ's followers. Satan has ensnared you with his sophistry, which is threatening to bind you in chains of unbelief and sin. *1LtMs, Ms 23, 1868, par. 2*

But you have not been just with God. To whom do you owe gratitude for your wise judgment? All that you now possess of qualifications which are desirable are not to be accredited to yourself, but to God. How soon God could remove wisdom from the prudent man!*1LtMs, Ms 23, 1868, par. 3*

You, my brother, are self-deceived. You are self-righteous, therefore do not feel your need of a Saviour. You have been more just with man than with God. You have robbed God of the service due Him the many years of your life, thus showing great ingratitude to your Creator who has been so profuse in His gifts to you. You have slighted His dear Son, whom He gave up from His bosom to die for the guilty race. Your course of action has plainly said, "We have no need of such a sacrifice." You are trusting in your own righteousness, which is in the sight of a just and holy God as filthy rags.*1LtMs, Ms 23, 1868, par. 4*

God has made a great sacrifice for man. If Adam, after his transgression, could by his righteous acts have obtained the favor of God or even could by a life of long repentance have recommended himself to God, and redeemed himself from the wrath of his Creator, then Christ, the Lord of glory, need not have been subject to a life of humiliation, insult, reproach, and indignity, and finally the most painful of deaths, the crucifixion. But because it was the only sacrifice God could accept to save the fallen race, Christ consented to die.*1LtMs, Ms 23, 1868, par. 5*

All through your life you have said by your course, "I have no need of a Saviour." Your example of unbelief has shown disrespect to the Son of God and has had an influence upon others, to keep them from Christ. You have been pointed to, and souls have shielded themselves behind you. There are the sons of good Mr. William Green, who are not Christians, yet they are upright men. They possess good judgment, and they are not Christians. They do not believe as their father did, but say, If I do not regard those things which appear to be truth, I am in good company.*1LtMs, Ms 23, 1868, par. 6*

You are really a stumbling block to sinners. All these years of your life you have withheld that reasonable service from God which He

requires you to render to Him, your body a living sacrifice, holy and acceptable unto God. You have stood directly in the way of your wife, who would have yielded to God that reasonable service which He requires of her, had your example been what it ought to have been in accepting Christ as your Redeemer and acknowledging the high claims Heaven has upon you. Your wife has for quite a length of time been leaning to the truth. Had she yielded to her convictions of duty, she would have wholly taken her stand upon the Lord's side years ago. Your standing as you have has robbed God of that reasonable service He required of her. *1LtMs, Ms 23, 1868, par. 7*

Is there nothing that you have to repent of in thus neglecting your dear Saviour? God has higher claims upon you than mortal man can have, and yet these years have you withheld from Him that which He paid so dear a price to purchase and redeem from Satan's claims. "Ye are not your own," "ye are bought with a price," even with the precious blood of the Son of God. [*1 Corinthians 6:19, 20.*]*1LtMs, Ms 23, 1868, par. 8*