

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 3 (1876-1882)

Ellen G. White

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1876

Letters

Lt 1, 1876

White, J. S.

Oakland, California

March 31, 1876

Portions of this letter are published in *3Bio 23-24*; *8MR 29-30*.

Dear Husband:

Last night I visited Edson. Went to his house at seven and remained until half past nine o'clock. I talked with him plainly but kindly, but his feelings were very strong that he had been misused, [that] no mercy had been shown him when he left the office, although he had acknowledged his wrong. I saw that he was making no headway and we bowed in prayer.*3LtMs, Lt 1, 1876, par.*

1

I felt from the first fastened with entreaty and earnest pleading upon God. Still no break. I prayed over Edson, but his heart seemed unbroken. I then decided to spend the night in prayer, for our help could come from God alone. I had prayed five times and Edson four, he coming a little near the point every time. The last time he broke all to pieces. He made an entire surrender to God and such earnest pleadings and entreaties I have seldom heard. He then prayed again and again, and seemed to be in agony of spirit, confessing his wrongs, broken in spirit, his tears freely mingled with his prayers.*3LtMs, Lt 1, 1876, par. 2*

The room seemed to be lighted up with the presence of God. Edson then prayed for Emma. He got his arm around her and made his prayer to God with his resolves that they would seek God daily and earnestly watch against the temptations of Satan. He put his arms around me and talked and prayed and wept. Salvation indeed had

come to that house. He then accompanied [me] home. I did not sleep much last night and feel worn this morning, but very thankful that we broke through the cloud of darkness last night and obtained the victory. I was determined not to give over the struggle till victory came. I never saw Edson so deeply exercised before and so sensible of his danger and weakness. But it did seem that I must succumb to the powers of darkness. I had spent many hours in prayer to God for Edson before I visited him.*3LtMs, Lt 1, 1876, par. 3*

Edson will probably write to you. I hope you will show a readiness to help him and encourage him, for he has had a sore, hard, trying time but tried to brave it through. The Spirit of God filled the room where we were. It was indeed a light place.*3LtMs, Lt 1, 1876, par. 4*

We had a card from you yesterday that was all, stating that you would reach Cheyenne at midnight. We hope to hear more today. Willie is now writing you.*3LtMs, Lt 1, 1876, par. 5*

I enjoy the presence of God and yet my soul is continually drawn out for more of His salvation. I am writing and having freedom in my writing. Precious subjects I am handling. The last I completed, or about completed, yesterday—Jesus healing the impotent man at the pool of Bethesda. It is a great subject, the discourse of Christ, following the healing as He was accused of the Jews of Sabbath breaking.*3LtMs, Lt 1, 1876, par. 6*

We miss you both very much. Mary seems lost without Lucinda.*3LtMs, Lt 1, 1876, par. 7*

Our China John is a treasure. He does just everything with a nicety that is surprising. Mary has to superintend the cooking. Lucinda had no such help as this to do the drudgery. He works for two dollars per week, while trying to learn to cook and talk.*3LtMs, Lt 1, 1876, par. 8*

Yours with love.*3LtMs, Lt 1, 1876, par. 9*

Lt 1a, 1876

White, J. S.

Oakland, California

March 24, 1876

Portions of this letter are published in *3Bio 23*; *8MR 76*.

Dear Husband:

We received yours which contained the number of pictures to be sent. They are slow in getting them out. We send from Ingelson's seven each. We sent from Lathrop's and Dunham's, six each. You will see that Lathrop has the preference. I thought that mine from Ingelson's was perfect, but I did not think yours was good. I have just received half dozen from Lathrop's and Dunham's of mine. It is the judgment of all that this last is far better than Ingelson's. What do you think? We have a few of the small size of yours but none yet of mine.*3LtMs, Lt 1a, 1876, par. 1*

I send three of Edson's and three of Emma's. This is all that is ready except one or two odd ones. We will send more Monday or evening after the Sabbath, if we can. We are all well as usual.*3LtMs, Lt 1a, 1876, par. 2*

It takes a little time to get settled down from the excitement of your going. You may be assured we miss you. Especially do we feel the loss of your society when we gather about the fireside evenings. We feel your absence when we sit around the social board. But we shall get more used to this after a while. We have been writing today.*3LtMs, Lt 1a, 1876, par. 3*

Mrs. Wright called upon us this afternoon. We had a very pleasant visit of one hour.*3LtMs, Lt 1a, 1876, par. 4*

Mary and China John have been cooking today for the Sabbath. It has taken Mary's time almost entirely today. John flies round quick and cheerful.*3LtMs, Lt 1a, 1876, par. 5*

Last night [we] had a meeting to consider the plan of [a] meetinghouse. All moved off well. I was going to give you what was reported to me, for Elder Waggoner said he sent you a letter containing the news of the meeting.*3LtMs, Lt 1a, 1876, par. 6*

Willie has his hedge all set today. It looks very nice. He visited several nurseries. He paid, I think, thirty cents each. They are good size.*3LtMs, Lt 1a, 1876, par. 7*

The Sabbath is drawing on. I must close this letter now. Write often. We will write again soon.*3LtMs, Lt 1a, 1876, par. 8*

In much love.*3LtMs, Lt 1a, 1876, par. 9*

Lathrop is as pleased a man as you ever saw with the pictures, especially of you. He says he will sell your negative for five hundred dollars. Beside what we take, it will bring him that much custom. He thinks Ingelson's a flat affair. He has your picture in the window for show.*3LtMs, Lt 1a, 1876, par. 10*

Lt 2, 1876

White, J. S.

Oakland, California

April 1876

Previously unpublished.

Dear Husband:

We are usually well. Last Sabbath Elder Loughborough preached in Oakland. Mary and Mrs. Rice from Colorado attended. He preached well, they said. But you will inquire, Who is this Mrs. Rice? Do you remember in Black Hawk, I received a letter from Mrs. Rice requesting me to call on her?³*LtMs, Lt 2, 1876, par. 1*

Last Friday, she called on me. She has been in California one year and this is the first she has heard of our being here. She had been boarding in a Catholic family. She seemed quite urgent to board with us. Willie and Mary gave up their room to her. She pays seven dollars per week or twenty-eight dollars per month. She eats only two meals, drinks no tea or coffee, eats no butter or meat. Seems to be a quite intelligent woman. She has kept the Sabbath as well as she could under the circumstances. Her great desire seems to be to attend our meetings. Her husband will locate in California. Her health is better here than in Colorado. Her husband is on his way to the Centennial. She will join him about six weeks.³*LtMs, Lt 2, 1876, par. 2*

Elder Waggoner spoke over in the city and feels encouraged in regard to the church there. Their meeting after the discourse was good. The work seems to be deepening. I thought while these brethren were here, I would not attend meeting, but put all my energies on my writings. We are doing all we can slowly but well. We cannot be hurried and yet have the matter come out as it should.³*LtMs, Lt 2, 1876, par. 3*

Charles Jones leaves Monday for Michigan. He has the news [that] his wife is in consumption and he is desired to return at once.

Perhaps this is best. He may be a help just now to Monterey and Allegan.*3LtMs, Lt 2, 1876, par. 4*

I feel anxious to learn how matters stand in regard to Brother Littlejohn. I fully believe that Elder Littlejohn has not been in his right mind. I was shown that there was danger of this. It is a hereditary tendency. This is his danger and this is why I have felt so careful in regard to taking strong measures in his case. His mind is unbalanced. He sees things in an exaggerated light. If this is [it], as I am quite sure it is from what I have seen, he is not as responsible for his course as if he was all right, of sound mind. There is, I know, danger in his case.*3LtMs, Lt 2, 1876, par. 5*

We received a few lines from you last Thursday night, nothing Friday night. We had no overland mail last night. Eight hours late. If we get anything from you in the morning mail, will answer it at once. All moves off well. Chinaman excellent. No girl could do the work he does and as well. But Willie being in office makes some more work.*3LtMs, Lt 2, 1876, par. 6*

Lt 3, 1876

White, J. S.

Oakland, California

April 4, 1876

Portions of this letter are published in *7MR 279, 281; 8MR 76; 9MR 28-29; 11MR 201-202.*

Dear Husband:

Yesterday there was a meeting of the stockholders. I did not attend. I have learned of others but little about the meeting as yet. Willie was elected president of publishing association.*3LtMs, Lt 3, 1876, par. 1*

We had sixteen to dinner. Everything passed off pleasantly. I had a long talk with Brother Chapman. I think it was profitable. We have been having company about every day for some days back, but I try to stick to my writings and do as much each day as I dare. I cannot write but one half of a day each day.*3LtMs, Lt 3, 1876, par. 2*

Mary is doing well. Misses Lucinda. I shall have to board the girls somewhere. There is no one to look after them. Mary, in the office, I upstairs writing, Mary Clough in the office, so you see that they must be left to their own devices. Addie will not study or employ herself about useful matters unless she has someone to urge these things upon her constantly. May, of course, will not. I feel so uneasy when writing in regard them, where they are or what they are doing, I cannot fix my mind on my writings. I must board them somewhere. When I get through my writing, I am too tired to have any care of them. I cannot leave them to go anywhere for there is no one to have any care of them. They will be spoiled with this neglect.*3LtMs, Lt 3, 1876, par. 3*

Mary and Willie are doing well. They are cheerful. Mary is a perfect general in the house. I have no care of household matters. They are very economical in expending means.*3LtMs, Lt 3, 1876, par. 4*

Our house is being lathed. The meetinghouse is started. I have not seen how far they have progressed. The church here is doing well as could be expected. Brethren W. and L. are going to Petaluma next week. Brother Chapman urged Mary and me to come down there and visit and write. We think if matters get in a better condition there, we may do so week after next perhaps, and stay a couple of weeks. Sister Jones might take care of the children that length of time. We might do that family some good to be with them a short time.*3LtMs, Lt 3, 1876, par. 5*

Thursday morning, April 6

I have arisen early, before light, to finish this and get in the office this morning.*3LtMs, Lt 3, 1876, par. 6*

Last evening the two Marys went with me to Brooklyn for a few flower roots for our garden. Sister Grover gave us as many as we could carry. It is the first time I have been anywhere except to call once on Mrs. Wright. We set out our flowers by moonlight and with the aid of a lamp.*3LtMs, Lt 3, 1876, par. 7*

We were very glad to receive [the] postal that you had arrived safe at your journey's end. We have not forgotten to pray for you. Every day we asked our heavenly Father to guard you, bless and strengthen you.*3LtMs, Lt 3, 1876, par. 8*

I have had much freedom in prayer and sweet communion with God in my waking hours at night and early in the morning. I am gaining some strength, but find that any taxation affects me seriously so that it takes time to recover from it. My trust [is] in God. I have confidence that He will help me in my efforts to get out the truth and light He has given me to [give to] His people. Mary is a good help. I appreciate her. I am glad that you found Mary doing well.*3LtMs, Lt 3, 1876, par. 9*

In reference to Brother Bell—he may move unwisely, but it would not do to separate him from that college. Small matters may arise that need correcting in Brother Bell, but I should not make any move without most positive inconsistencies arise. Excuse me from expressing myself thus freely. You are on the ground and if you converse with Brother Bell yourself, you may learn that there are

two sides to the story. There are so many ever ready at Battle Creek to load our guns. We should take nothing as sure until we are most thoroughly convinced ourselves. We believe that God will guide you in judgment.*3LtMs, Lt 3, 1876, par. 10*

We feel anxious to learn how matters stand in Battle Creek. Do not put too much confidence in Brother Brownsberger. He lacks experience. He will work against his own influence. In his management in school, he has some peculiar ways that injure his influence as a teacher very much. I have not conversed with Mary and Willie as to what I have written, but speak of things that I know myself from high authority.*3LtMs, Lt 3, 1876, par. 11*

We want to learn how Allegan matters get along.*3LtMs, Lt 3, 1876, par. 12*

In reference to furnishing [the] new house, please send in your orders as to what furniture you want and your wishes shall be complied with. It is your house and of course you have the right to say how it shall be furnished. I have no ambition or anxiety about the matter.*3LtMs, Lt 3, 1876, par. 13*

Please write when you can find time in reference to this matter. The plastering will commence next week. The house looks very nice and grand. We have had the well cleaned out. It works splendidly. Water good and we can, by pumping, force the water through the hose to water the entire garden.*3LtMs, Lt 3, 1876, par. 14*

Edson seems determined to do his best to get right. We shall try to help him to make thorough work. He has plenty of business, but think he shall discharge Pratt because he does not do his part. He is crowded with work.*3LtMs, Lt 3, 1876, par. 15*

In regard to our pictures, how many shall we order. Dunham gave me mine as well as yours, one dozen each. This is liberal, I think. Everyone thinks [that] these last from Dunham's are perfect. What is your judgment? Lucinda's are not yet finished. No orders, he says, were left for him, but one dozen will be finished in a short time.*3LtMs, Lt 3, 1876, par. 16*

I think of nothing more interesting to write you now.*3LtMs, Lt 3,*

1876, par. 17

In much love to yourself and Lucinda, I remain,³*LtMs, Lt 3, 1876, par. 18*

Yours affectionately.³*LtMs, Lt 3, 1876, par. 19*

Lt 4, 1876

White, J. S.

Oakland, California

April 7, 1876

Portions of this letter are published in *7MR 277-278*; *9MR 29*.

Dear Husband:

I arise before the family to get a few lines to the mail this morning. We remain usually well. We were glad to receive your few lines last evening stating that you had received a letter from me.*3LtMs, Lt 4, 1876, par. 1*

I am writing some every day but cannot confine myself to writing more than one-half a day.*3LtMs, Lt 4, 1876, par. 2*

Yesterday Mary Clough, the little girls, and I visited Sister Babcock. We had quite a walk. She lives on Twenty-eighth Street, west of Market. We only made her a call to find out where she lived. We next called on Sister Bohin, a German family. We had an excellent visit there. She is intelligent and a woman of fine taste. She understands sacred things and is a most devoted believer. She gave me many precious plants for my garden. They have quite a large lot of land, well cultivated, devoted to flowers and shrubs and trees. A large house, well furnished. The best Bible I ever looked into lies on their center table. Costs twenty dollars. She was very glad to receive us. I shall visit all my sisters and become acquainted with them.*3LtMs, Lt 4, 1876, par. 3*

We came home and I set out my things in my garden of [the] new house by moonlight and by the aid of lamplight. The two Marys tried to have me wait till morning, but I would not listen to them. We had a beautiful shower last night. I was glad then I persevered in setting out my plants.*3LtMs, Lt 4, 1876, par. 4*

The front yard is not yet prepared, but directly back of the new house a little strip is made ready for use. Set out some

things.*3LtMs, Lt 4, 1876, par. 5*

I shall attend meeting tomorrow, but shall let Waggoner and Loughborough do the work while they are here. I shun every responsibility I can, and all the work aside from my writing that I can. We are all doing well. I shall, I think, spend the commencement of the Sabbath with Edson and Emma. They are doing well in seeking to serve the Lord. I want to help them all I can.*3LtMs, Lt 4, 1876, par. 6*

Willie and Mary do well. They are just as economical in their table preparations as ourselves, only more so. I am happily disappointed here. We have the third form of testimony off. I prepared the testimony for Cassidy. Brother Waggoner copied it for printers. He takes it in the pages to use in their labor to Petaluma. I feel like carrying matters right through in California. Whatever I do have to say or do about things will be to call things by their right name, and give this murmuring spirit no quarters. I have matter prepared for part of the fourth form [of] testimony, and part of the first form, which will be put in *Signs* as wanted.*3LtMs, Lt 4, 1876, par. 7*

The precious subjects open to my mind well. I trust in God and He helps me to write. I am some twenty-four pages ahead of Mary. She does well with my copy. It will take a clear sense of duty to call me from this work to camp meetings. I mean to finish my writings, on one book at any rate, before I go anywhere. I see no light in my attending camp meetings. You and I decided this before you left. You must [not] allow the conference to press me out of the path of duty. The east will not see me for one year unless I feel that God calls me to go. He has given me my work. I will do it if I can be left free.*3LtMs, Lt 4, 1876, par. 8*

I would enjoy attending the camp meetings if God said Go. I have no light as yet to go. The pillar of fire is here yet, when it moves I would move also. I want to follow it. I have no will of mine own; I want to do God's will. At present His will is to tarry in California and make the most of my time in writing. I shall be doing more for the cause in this than in going across the plains to attend camp meetings. I hope you will keep well.*3LtMs, Lt 4, 1876, par. 9*

In much love.*3LtMs, Lt 4, 1876, par. 10*

Lt 4a, 1876

White, J. S.

NP

April 8, 1876

Portions of this letter are published in *3SM 104*; *7MR 279-280*.

Dear Husband:

In Willie's letter you inquire in regard to your property, horse and wagon. Both [are] in good condition, especially [the] horse, who exhibited his balky propensities yesterday morning before Mary Clough. He was disposed to go every way but the one he should go. Willie will sell him for what he can get. The *Tribune* men have used him to carry their forms back and forth; paid three dollars each week. He has been used in drawing lumber and for different purposes, so that he has paid his way. But I am going to watch for an opportunity and interest others to get me a good team, not so very expensive, but manageable, that Mary and I can use to ride out where and when we please.*3LtMs, Lt 4a, 1876, par. 1*

Dr. Kellogg spoke at the hall on [the] health question last night. Quite a full house. Mary and Sister Rice were present. They said he talked well. He spoke on Sabbath. Those who attended said [they] had a very good meeting. I did not go.*3LtMs, Lt 4a, 1876, par. 2*

Brother Jones has decided to stay in Oakland and be at home.*3LtMs, Lt 4a, 1876, par. 3*

In regard to publishing my book here, what do you think of it? The manuscript could at once be put in the hands of the printers. Will you please inform us in reference to this.*3LtMs, Lt 4a, 1876, par. 4*

I have liberty in writing and I plead with God daily for counsel and that I may be imbued with His spirit. I then believe that I shall have help and strength and grace to do the will of God.*3LtMs, Lt 4a, 1876, par. 5*

I am glad you are so free and happy. I never had such an opportunity to write in my life and I mean to make the most of it. I do not think it advisable to go east at all this summer. It would just break me up and I see no positive necessity for it. But if I feel that God would have me go, I shall gladly pick up and come along, because I want to do just what would please my heavenly Father.³*LtMs, Lt 4a, 1876, par. 6*

I am not intruded upon by anyone. I am not called away from my work by anyone. Brethren W. and L. do not lay any burdens upon me or trouble me with any perplexities. I am left free and undisturbed. My ideas seem clear. My health is generally good, and I am seeking the Lord for perfect health in eyesight and for clearness of mind. I feel that Jesus is very precious to me and very near to me. At times, my mind is in perfect peace, and I can say with joyfulness, I know that my Redeemer liveth. Our work and the truth we are trying to get before the people never seemed as precious as now.³*LtMs, Lt 4a, 1876, par. 7*

How will it do to read my manuscript to Elders Waggoner and Loughborough? If there is any wording of doctrinal points not so clear as might be, he might discern it. (W., I mean). We might [place] the matter in the tract *Redemption* in the printer's hands at once, if needed, two forms can be struck off. Thus we can have plates prepared [and] sent at once to Battle Creek for you to print for camp meetings. Write or telegraph. Shall we go ahead?³*LtMs, Lt 4a, 1876, par. 8*

In love.³*LtMs, Lt 4a, 1876, par. 9*

Lt 5, 1876

White, J. S.

Oakland, California

April 11, 1876

Portions of this letter are published in *TDG 110*; *CTr 242*; *3Bio 26-27*; *7MR 280-281*.

Dear Husband:

I had written you quite a lengthy letter last night, but the ink was spilled upon it, making an unsightly blotch and I will not send it.³*LtMs, Lt 5, 1876, par. 1*

We received your few words last night on a postal card—"Battle Creek, April 11. No letters from you for two days. James White."³*LtMs, Lt 5, 1876, par. 2*

This lengthy letter was written by yourself. Thank you, for we know you were living.³*LtMs, Lt 5, 1876, par. 3*

No letter from James White previous to this since April 6, 1876. We were very thankful to receive a few lines in reference to yourself from Sister Hall, April 9.³*LtMs, Lt 5, 1876, par. 4*

I have been anxiously waiting for something to answer. We were glad of the four pages she wrote and thus hearing of you through her. We have not as yet learned any special news from Battle Creek of your meeting. We read in the *Review* last night some things which gave some understanding of what was being done. We were glad to read things were so encouraging. Particulars may come in regard [to] Allegan matters in time.³*LtMs, Lt 5, 1876, par. 5*

We remain usually well.³*LtMs, Lt 5, 1876, par. 6*

Mary White has too great a pressure of work in the office reading proof and preparing matters for paper. We are hoping that the Lord will favor us with help in that department, as He has favored us with

help in the household department.*3LtMs, Lt 5, 1876, par. 7*

Our China Shew is better help than we could get in hiring a girl. No girl would be found east or west that could or would do the work he does so well and so cheerfully.*3LtMs, Lt 5, 1876, par. 8*

Yesterday, Brother Chittenden took a number of us out on the water in his boat—Sister Chittenden, Waggoner, Loughborough, and wife, Mary Clough, Edson, Emma, Frank, Willie Jones, Brother O. B. Jones, Charles Jones, myself and the little girls. We remained on the water and beach all day. Sailed out of the Golden Gate upon the ocean. There was no wind to take us out of the harbor. Charlie employed a steam tug to take us out. One of his friends managed the steamboat. Mary and Emma were seasick. I was not sick at all. The waves ran high and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to anyone. It was grand. The spray dashing over us, the watchful captain giving his orders, the ready hands to obey. The wind was blowing strong and I never enjoyed anything as much in my life.*3LtMs, Lt 5, 1876, par. 9*

I was today to write upon Christ walking on the sea and stilling the tempest. Oh, how this scene was impressed upon my mind. Brother Chittenden says Sister White looks just happy, but she does not say a word to anyone. I was filled with awe with my own thoughts. Everything seemed so grand in that ocean, the waves running so high. The majesty of God and His works occupied my thoughts. He holds the winds in His hands, He controls the waters. Finite beings, mere specks upon the broad deep waters of the Pacific, were we in the sight of God, yet angels of heaven were sent from His excellent glory to guard that little sailboat that was careening over the waves. Oh, the wonderful works of God! So much above our comprehension! He at one glance beholds the highest heavens and the midst of the sea.*3LtMs, Lt 5, 1876, par. 10*

How vividly before my mind was the boat with the disciples buffeting the waves. The night was dark and tempestuous. Their Master was absent. The sea was strong, the winds contrary. Had Jesus, their Saviour, been with them, they would have felt safe. All through the long and tedious night they bend to their oars, forcing their way

against wind and waves. They are beset with danger and horror. These were strong men accustomed to hardships and peril and not easily intimidated with danger.*3LtMs, Lt 5, 1876, par. 11*

They had expected to take their Saviour on board the ship at a certain point designated, but how without Him could they even reach that spot? All in vain, the wind was against them. The strength of the rowers was exhausted and yet the merciless storm had not abated, but was lashing the waves into a fury as though to engulf the boat and themselves. Oh, how they longed for Jesus. In the hour of their greatest peril, when they had given up all for lost amid the lightning flashes in the fourth watch of the night, Jesus is revealed to them walking upon the water. Oh, then Jesus had not forgotten them. His watchful eye of tender sympathy and pitying love had watched them all through that fearful storm. In their greatest need He is close by them.*3LtMs, Lt 5, 1876, par. 12*

He had told them where to meet Him. They were doing their utmost to obey Him and take Him on board, but a trial of their faith was necessary. And at the very point when despair was taking the place of hope, when they felt that they were utterly deserted, the eye of the world's Redeemer was watching them with a compassion that was as tender as a mother watching over a suffering child, and this love is infinite. The disciples were at first affrighted, but above the roaring of the angry tempest is heard the words the disciples longed most to hear, "Be of good cheer; it is I; be not afraid." *Matthew 14:27*. Their confidence is restored. Jesus; it is Jesus! was spoken from one to the other; be not afraid, it is Jesus, the Master.*3LtMs, Lt 5, 1876, par. 13*

Jesus said to winds and waves, to the troubled waters, Peace, be still. [*Mark 4:39*.] Oh, how many times have we in our experience been in a similar position as were these disciples. How many times has Christ revealed Himself to us and turned our sorrow into joy. Oh, powerful Redeemer, gracious and compassionate Saviour, able with Thy infinite power to calm all tempests, able to revive all hearts. He is our Redeemer. We may trust Him in the storm as well as the sunshine.*3LtMs, Lt 5, 1876, par. 14*

Can you wonder that I was silent and happy with these grand

themes of contemplation? I am glad I went upon the water. I can write better than before.*3LtMs, Lt 5, 1876, par. 15*

We have felt some anxious in regard to your health on account of the change of climate at this season of the year. It must be trying to your system, but we hope you will take the best of care of yourself, that your health may not suffer. I hope that this journey will be indeed to you a season of rest rather than toil. I shall press through my work as fast as possible. We pray every day and many times through the day that God would guide you in judgment, [and] impart to you heavenly wisdom. We believe that He will do for us the things we ask of Him.*3LtMs, Lt 5, 1876, par. 16*

God is our only hope, in Him must we trust.*3LtMs, Lt 5, 1876, par. 17*

Mary Clough was very sick the first part of the boat ride, but after dinner, on our return, she enjoyed the ride very much indeed.*3LtMs, Lt 5, 1876, par. 18*

Brethren Waggoner and Loughborough go to Petaluma to be over next Sabbath. They intend to work and set things in order. I have no special news to write you. Brother Charles Jones is waiting to hear whether Orin is to go to Battle Creek. If he is called there, he will send his tools in a box with Charles' tools. Please write definitely about some of these things. Orin is waiting in sincere suspense. Meanwhile the meetinghouse is going forward.*3LtMs, Lt 5, 1876, par. 19*

I will write every morning; will you do the same? Love to yourself and Mary Chase and all friends.*3LtMs, Lt 5, 1876, par. 20*

Willie just received a letter with copy for *Signs. Review* came at same time.*3LtMs, Lt 5, 1876, par. 21*

Lt 6, 1876

White, J. S.

Oakland, California

April 13, 1876

Portions of this letter are published in *3Bio 27-28; 7MR 278; 10MR 33-34*.

Dear Husband:

Your letter dated April 6, we received last night. This is the first letter I have had from you since April 6.*3LtMs, Lt 6, 1876, par. 1*

We are all quite well and cheerful. We feel every day a most earnest desire for a more sacred nearness to God. This is my prayer, when I lie down, when I awake in the night, and when I arise in the morning, Nearer my God to Thee, nearer to Thee.*3LtMs, Lt 6, 1876, par. 2*

I sleep alone. This seems to be Mary's preference as well as mine. I can have a better opportunity for reflection and prayer. I prize my [being] all to myself unless graced with your presence. I want to share my bed only with you. Lucinda is an exception. She seems to be a part of myself as I can make no other one. Mary is doing well, is devoted to the work. We are doing all we can every day. I fear sometimes I do too much, for I love the work and nothing is of sufficient interest to draw me from the work.*3LtMs, Lt 6, 1876, par. 3*

I was very, very glad to hear that you were cheerful and happy, and that Sister Mary is so well and enjoying a little of life's blessings. This is her due.*3LtMs, Lt 6, 1876, par. 4*

Willie and Mary are closely confined to their work. They have a whole interest in it. Elder Waggoner says last night [they] had good meeting—for the city, very good. Our children attended the meeting last night; have nothing special reported.*3LtMs, Lt 6, 1876, par. 5*

Our home moves forward slowly. Workmen [are] divided between our house and the meetinghouse. We are ready for plastering. Carpenters cannot do much until the plastering is done. Every little space is improved in shelves, cupboards or drawers. I think we will have a very convenient house. Our hedge is growing nicely. The things we have set out in rosebushes and a few choice shrubs are doing well. As soon as we get our house finished, the grass will be sown and premises arranged in good order.*3LtMs, Lt 6, 1876, par. 6*

Everyone is talking about this corner being the best location in the city. But all these things are secondary with me, the prosperity of the cause of God is dearer to me than the richest estate, the most convenient houses and the most expensive furniture.*3LtMs, Lt 6, 1876, par. 7*

My heart thirsts for the living God. I want to be a living channel of light to the world while I remain in it; and [when] my probation here closes, my warfare is ended, I shall have left a bright track heavenward. I love Jesus. I know this, and if I am permitted to dwell in His presence, O bliss, bliss indeed. I am striving for this. My prayer is for you, several times in the day, that God would put beneath you His everlasting arms and guide you in judgment. Sometimes I feel a very strong assurance that my prayers are considered graciously in heaven and will be answered.*3LtMs, Lt 6, 1876, par. 8*

I hope you will not let a thought depress you. Be of good courage. Stay your heart upon God. I am trying to do this daily. As I lay off article after article of precious matter, I feel my heart leap with hope and joy that this long-delayed work will soon be accomplished. Much love to yourself, Sister Mary and all interested friends.*3LtMs, Lt 6, 1876, par. 9*

Your Ellen.

P.S. It is most glorious weather. Strawberries in market, peas, new potatoes, asparagus, etc.*3LtMs, Lt 6, 1876, par. 10*

Lt 7, 1876

White, J. S.

Oakland, California

April 14, 1876

Portions of this letter are published in *3SM 105*; *3Bio 28*; *7MR 278*.

Dear Husband:

The Sabbath is drawing on. I will write you a few lines so as not to miss one day. If there is no line from me to you, be assured the fault is not mine.*3LtMs, Lt 7, 1876, par. 1*

I have not much news to write. We are well as usual, but when Sabbath comes it seems quite lonely. I thought some of going over to the city tomorrow, but finally decided I would not go and speak anywhere, but give my time and strength to my writings.*3LtMs, Lt 7, 1876, par. 2*

I think Brother Fay's ardor is cooled considerable in regard to his mines. The stones from the mines have been tested and the decision made that there is valuable metal in the mines, but the process of getting the valuables from the stone would be next to impossible. It will have to remain where it is. I have not heard the last decision in reference to the matter, but we hear no more excitement of the matter.*3LtMs, Lt 7, 1876, par. 3*

Edson's little book is now out. I will send you one. Edson is about to make a sale of his home for seventeen hundred fifty. I wish he could keep it, for it is a very snug little home, but perhaps it is best it should go.*3LtMs, Lt 7, 1876, par. 4*

Brother Kellogg was here today. Just saw him a moment. He urged me [to] come to Santa Clara, but I do not comply with any of their requests, but I think I shall have to have some change for a few days. My head seems numb, although my writing does not average more than half a day.*3LtMs, Lt 7, 1876, par. 5*

I was so glad to hear you were feeling so free. I hope nothing will arise to disturb your peace and bring upon you perplexity. *3LtMs, Lt 7, 1876, par. 6*

I intended to send this tonight but I decided to wait until the mail came in to see if anything came from you, but no letter came from you to me. *3LtMs, Lt 7, 1876, par. 7*

I have had a very depressed state of feelings today, unaccountably sad. I could not explain why I felt so exceedingly sad. *3LtMs, Lt 7, 1876, par. 8*

We bowed before God at the commencement of the Sabbath. I commenced to pray and my heart went out after God. I wept and prayed and I felt the consolation of the Spirit of God. Jesus seemed so precious, so very precious to me. I laid all my burdens upon my Saviour and I was relieved. The clouds were swept away and the Sun of Righteousness beamed upon me. I would give more for one such evidence of the love of God than all the treasures of the world. *3LtMs, Lt 7, 1876, par. 9*

It seems to me my writings are important and I so feeble, so unable to do the work with justice. I have pled with God to be imbued with His Holy Spirit, to be connected with heaven, that this work may be done right. I can never do this work without the special blessing of God. I feel encouraged. There was a sweet, subdued spirit in our circle especially with Frank. He prayed earnestly and with weeping for the blessing of God. *3LtMs, Lt 7, 1876, par. 10*

Oh, how my heart yearns for the salvation of God. I shall cling to the mighty One. He will help me. I feel the assurance that I shall have help. I shall not be left to myself. I hope I shall never forget my weakness and where to go for my strength. *3LtMs, Lt 7, 1876, par. 11*

I imagine you all bowed before God at the commencement of the Sabbath, having a good season of prayer. *3LtMs, Lt 7, 1876, par. 12*

Love to yourself and friends, *3LtMs, Lt 7, 1876, par. 13*

Ellen.

Lt 8, 1876

White, J. S.

To Brooklyn, California

April 16, 1876

Portions of this letter are published in *3SM 105*; *3Bio 28-29*; *5MR 194*; *7MR 284*.

Dear Husband:

We have an appointment in the city tonight. The cars are so crowded Sunday at about six o'clock, it is next to impossible to find a seat or even standing room or a hold on the platform. We step on board the train at Market Street and ride to Brooklyn, wait half an hour at Brooklyn and thus secure our seats for the return from Brooklyn.*3LtMs, Lt 8, 1876, par. 1*

I have written quite a number of pages today. Mary is hard after me. She gets so enthusiastic over some subjects [that] she brings in the manuscript after she has copied [it] to read it to me. She showed me today quite a heavy pile of manuscripts she had prepared. Quite proudly she viewed it.*3LtMs, Lt 8, 1876, par. 2*

I am pleased with Sister Rice. She feels very glad of the chance to board with us, where she can live health reform.*3LtMs, Lt 8, 1876, par. 3*

Willie, his Mary, and Mary Clough accompany me to the city tonight. I think that we had better not get any furniture for [the] new house till you are here to select it. If we can get a good, nice family without small children, in the house who will pay us sixty dollars each month, why not rent it and remain where we are while our family is so small? We have more rooms than we use now, and we do not need the larger house until you return.*3LtMs, Lt 8, 1876, par. 4*

It will be expensive to furnish the new house, [and will] take our time and quite a pile of money. I do not wish my mind diverted from my work to even go and select furniture; but I only suggest. If you have

anything settled, let us know. If we move in the new house and rent the one we are now living in, who will have the rent? If we remain where we are and rent the new, I know who will have the rent. We shall have it. And I think it will come exceedingly convenient. We will do exactly as you say. So advise or direct us and we will do as you say. Mary Clough looks at this matter just as we do.*3LtMs, Lt 8, 1876, par. 5*

We are having an indescribable concert. Nine are singing—Dutch, or German or French, I cannot tell which. The voices are just splendid, quite entertaining. I think it is a Sunday excursion company.*3LtMs, Lt 8, 1876, par. 6*

I am feeling very free and peaceful. I feel the precious love of Christ in my heart. It humbles me in my own sight while Jesus is exalted before me. Oh, how I do long for that social and mysterious connection with Jesus that elevates us above the temporal things of life. It is my anxiety to be right with God, to have His spirit continually witnessing with me that I am indeed a child of God.*3LtMs, Lt 8, 1876, par. 7*

I shall strive to bring out these matters, so precious, to the acceptance of God.*3LtMs, Lt 8, 1876, par. 8*

Well, I cannot write you very much news when I shut myself in my chamber day after day writing, and then when I write you every day; but you must be content with what you can get. We now take the boat.*3LtMs, Lt 8, 1876, par. 9*

On the boat, *El Capitan* crowded with passengers. Tobacco smoke, rum and pork is the flavor in this company. Oh, my prayer is, Gather not my soul with sinners, nor my life with bloody men.*3LtMs, Lt 8, 1876, par. 10*

Lt 9, 1876

White, J. S.

Oakland, California

April 18, 1876

Portions of this letter are published in *3SM 105-106*; *3Bio 28-29*; *9MR 31*.

Dear Husband:

I failed to get a letter to you Monday morning. We went to the city Sunday night. I spoke to quite a large congregation of outsiders with acceptance, taking up the subject of the loaves and fishes with which Jesus by His miraculous power fed about ten thousand people, five thousand men and women and five thousand children, with these, that were continually collecting after the Saviour had blessed the small portion of food; Christ walking on the sea; and the Jews requiring a sign that He was the Son of God³*LtMs, Lt 9, 1876, par. 1*

The neighbor next to the church near the public garden was there. Cragg, I believe his name is. They all listened with wide open eyes, and some open mouths. Mary says she feels provoked that she has written out that subject before she heard me speak upon it. She will now insert some living points she heard that night. She seemed deeply interested. Brother Diggin's family were a number of them out.³*LtMs, Lt 9, 1876, par. 2*

I tarried over night by Brother and Sister Chittenden's request. I slept with her and baby. Did not close my eyes till between two and three o'clock. I was not sick, but sleep departed from my eyes and slumber from my eyelids. I had slept alone for more than three weeks. The change made me nervous.³*LtMs, Lt 9, 1876, par. 3*

In the morning I took the streetcar for Sister Rowland's. Called at Harrison Street to Brother Wilson's. There left my satchel, then called on Sister James and next went to Sister Rowland's. She has been very sick from a fall. She has had one of the most severe

attacks of erysipelas. She is now better. She has had to keep her bed. She was glad to see me. We conversed together and then united in prayer. She is cheerful. We had a good season of prayer. I then took dinner at Brother Wilson's and took the cars for the boat. Reached home about four. I knew Mary would not want copy, for she was not feeling very well that day.*3LtMs, Lt 9, 1876, par. 4*

I have great freedom in speaking to the people. And all are urgent for me to speak. Our church in Oakland, some of them, felt quite jealous over my going to San Francisco both Sabbath and first day evening to speak, but I tell them when they have a decent place of worship I will feel better courage to speak in Oakland.*3LtMs, Lt 9, 1876, par. 5*

I have heard nothing yet from Loughborough and Waggoner. Hope to hear today some news.*3LtMs, Lt 9, 1876, par. 6*

We received your letters, Lucinda, and one from you last evening and was very glad to hear from you; but so very sad it made me feel to read that you were so sick. I fear that eastern climate will not be favorable to your physical health, [even] if it is for your spiritual strength. We have beautiful, sunshiny weather here.*3LtMs, Lt 9, 1876, par. 7*

We miss you both very, very much, but we are so buried up in our writing we have no time to be lonesome while thus engaged; but when gathered about the fireside, then there is a great miss. We have very precious seasons of prayer. The Lord indeed seems very nigh. I see many subjects to write out, which must be done with the greatest care. I want this summer, the whole of it, to do this work in. I must stop a day or two in the week and go somewhere or my head will break down. I begrudge every moment that I feel compelled to rest. These intensely interesting subjects weary me far more to write them out than to speak upon them.*3LtMs, Lt 9, 1876, par. 8*

I feel that it would not be advisable for me to break off now and go east. Mary does not feel inclined to go. Says she just despises the eastern climate, but this would not prevent me if I could feel that it was my duty to go. I would feel pleased to meet my brethren and sisters in camp meeting. It is just such work as I enjoy. Much better than the confinement of writing. But this will break up my work and

defeat the plans of getting out my books, for I cannot do—both travel and write. Now seems to be my golden opportunity. Mary is with me, the best copyist for me I can ever have. Another such chance may never be mine.*3LtMs, Lt 9, 1876, par. 9*

It is not advisable for me to think of going east this summer. I will in the fear of God and in His strength, do my very best to write out these precious subjects, and next year if the Lord spares my life, will attend camp meeting. I want something to show what we have done this year in writing.*3LtMs, Lt 9, 1876, par. 10*

May God give you my dear husband, strength of body and vigor of mind. I must close at once to get [this] in [the] mail.*3LtMs, Lt 9, 1876, par. 11*

Love to all.*3LtMs, Lt 9, 1876, par. 12*

Lt 10, 1876

White, J. S.

Oakland, California

April 19, 1876

Previously unpublished.

Dear Husband:

I wrote you a long letter yesterday. Part of it I should have sent Monday morning from the city, but found it would not be taken from the box till afternoon; therefore did not send it, but wrote my Tuesday letter and sent both together.³*LtMs, Lt 10, 1876, par. 1*

We are all well and hope to be so that we may do the work to acceptance, but this writing cannot be hurried. I dreamed last night of someone sending for me to come to their rescue. I said No, but the matter was urged with persistency. Your testimony, said they, must be borne and the people receive it before God will come into their midst and do His work. The call I expect every day from Petaluma. I told Brother Chapman if things were straightened out there, I would come; if not, I would not bear my testimony among them.³*LtMs, Lt 10, 1876, par. 2*

We received a line from Brother Waggoner last night. Will send in this to you. We think that there must be patient but thorough labor in California if the truth shall prevail here.³*LtMs, Lt 10, 1876, par. 3*

Received letter from Cornell, but he makes no definite confession of anything. He acknowledges the testimony is true and mourns as usual. I will send you letter if I can find it.³*LtMs, Lt 10, 1876, par. 4*

Willie and Mary are very busy and make good time on the work. Loughborough and Annie [have] gone to Petaluma. We hope things may get straightened out then, if they are not dead and past a resurrection. But I have hope for them.³*LtMs, Lt 10, 1876, par. 5*

Willie says he wants the note from Waggoner, so cannot send it. I

will copy.*3LtMs, Lt 10, 1876, par. 6*

“Dear Willie. We find the church here much in the condition of a distressed nest of hornets. All is moving well as could be expected. Week ago, last Sabbath, Brother Chapman made some reference to testimonies. Cassidy flared up, considering it a personal insult. After some words had passed, left angry. Now they see that they have not gained by petting this unruly spirit. We expect several will go overboard but we cannot help it. The whole church was dying and something will now be saved.*3LtMs, Lt 10, 1876, par. 7*

“We had much freedom Sabbath. I visited long and late at Cassidy’s Sabbath eve, and our talk so prostrated him he could not go to meeting. He is the picture of misery itself. We have hope of her.*3LtMs, Lt 10, 1876, par. 8*

“Yesterday’s, April 16, meeting was good. Resolution passed requiring Cassidy to make satisfaction to the church, or they will take steps to cast him off. Committee will report his case. Tuesday evening we expect final action. All works well. You will soon hear further.”*3LtMs, Lt 10, 1876, par. 9*

I expect to do a big day’s work today, but I cannot rush off my work. As much as I should be pleased to see my sister Caroline, I would give it up for this writing.*3LtMs, Lt 10, 1876, par. 10*

I mean nothing shall draw me from it but a plain “Thus saith the Lord.” Mary and I are getting off writing as fast as possible.*3LtMs, Lt 10, 1876, par. 11*

Sister Rice is doing up sewing for me. She is a good dressmaker.*3LtMs, Lt 10, 1876, par. 12*

Mary has a cold. She has no flannel. I get her some this morning for she is cold.*3LtMs, Lt 10, 1876, par. 13*

Dear husband, be careful and not overdo. I will be careful and I want you to be. May God bless you, guide you in judgment is my prayer daily.*3LtMs, Lt 10, 1876, par. 14*

I have written this while all are talking like blackbirds around me.

Willie has letter commenced. Will soon send it not finished. Edson appears well. He and Willie are in harmony.³*LtMs, Lt 10, 1876, par. 15*

Your Ellen.

Edson sells his home today, I expect for \$1,750. He will then be free, except five hundred which he will meet easily as he has a great supply of work. He is having Emma and Gus to set music. I wish Mary also could have the opportunity of setting music and having a chance to earn means.³*LtMs, Lt 10, 1876, par. 16*

Ellen.

Lt 11, 1876

White, J. S.

Oakland, California

April 20, 1876

Portions of this letter are published in *2Bio 443*; *7MR 230, 280*; *9MR 31-32*.

Dear Husband:

I received two letters from you last night and one from Lucinda. We were all very sorry to hear of your sickness and we hope the next letter will contain news of your complete recovery.*3LtMs, Lt 11, 1876, par. 1*

We are all usually well.*3LtMs, Lt 11, 1876, par. 2*

I continue to write half of each day. Have freedom in writing and enjoy it. I am decided to continue my writing and let nothing take me away. Shall take a day now and then for a change, ride or go to Healdsburg, not for their good but my own.*3LtMs, Lt 11, 1876, par. 3*

The first coat of plastering is on the new house. Brother Jones thinks in four weeks it will be done. I am not troubled with visitors or with solicitations to go here or there. I was asked by Brother Kellogg to visit Santa Clara but said No.*3LtMs, Lt 11, 1876, par. 4*

The weather is just beautiful. The grass sown is up and doing finely. The hedge is all doing well. The shrubs are looking well. The front of our house, on 11th and Castro, is not yet arranged. When the building is finished we shall arrange it at once. Everything in office moves off quietly and prosperously.*3LtMs, Lt 11, 1876, par. 5*

I cannot make any move eastward without clear evidence of duty. God has given me my work and I desire to do it.*3LtMs, Lt 11, 1876, par. 6*

You are happy and never so free. Thank the Lord for this. I am so glad you feel thus. I am happy and free and I thank the Lord for this. You are in the line of duty. God blesses you. I am in the line of my duty and God blesses me. It may never be as well as now for me to write. Golden opportunity, precious privilege, which I shall certainly improve. Should I leave now to go east, I should go on your light, not on mine. You have precious help for camp meeting; make the most of it. I do not intend to even go to the California camp meeting. I told Brother Chapman I would not go without there was a radical change in the churches throughout California. I would not do such injustice to myself or my husband by going. I attend but few meetings, and I know of no place in the world where I can do as much writing and be unmolested or less intruded upon than in Oakland, California.*3LtMs, Lt 11, 1876, par. 7*

I take great pleasure in writing out these precious subjects and should feel I were doing wrong to break off to attend meetings anywhere or in any place, only as a change and blessing to myself.*3LtMs, Lt 11, 1876, par. 8*

I wish I had some news to write you, but remaining so secluded and shut up to my writing, I get but little news. We think we have the presence of the Lord and His light is shining upon us. I am very free in speaking and in praying, never more so. I am very free also in writing.*3LtMs, Lt 11, 1876, par. 9*

I miss you and would love to be with you if this was the will of God, but He knoweth all things and will direct my path.*3LtMs, Lt 11, 1876, par. 10*

I am perfectly willing and very anxious to do the will of God. I have no wish or will of my own in this matter, but as yet see no duty east.*3LtMs, Lt 11, 1876, par. 11*

We pray for you every day and believe the Lord will be with you and strengthen you and be a light to your path.*3LtMs, Lt 11, 1876, par. 12*

Love to yourself and dear friends.*3LtMs, Lt 11, 1876, par. 13*

Lt 12, 1876

White, J. S.

Oakland, California

April 21, 1876

Portions of this letter are published in *3SM 106*; *8MR 77*.

Dear Husband:

We are all as well as usual. Matters move off in the office as well as could be expected.*3LtMs, Lt 12, 1876, par. 1*

All are cheerful and happy. Mary has quite a hard cold, but she is improving upon it.*3LtMs, Lt 12, 1876, par. 2*

We have here a picture that Dunham has taken from one of yours, but you will see it is not as perfect as the first. It is such a pity the negative was broken. I fear you will never get as good a one.*3LtMs, Lt 12, 1876, par. 3*

I asked him what he would print me one hundred of mine for and mount them on paper. We should prepare book sheet for my life. He said he would print large for twenty dollars per hundred, small ten dollars per hundred. What [do you] think of having one hundred prepared for my book? Rather expensive is it not? I wish I could see you and talk with you.*3LtMs, Lt 12, 1876, par. 4*

I have just completed quite a lengthy article of several miracles; makes fifty pages. We have prepared about one hundred and fifty pages since you left. We feel the best of satisfaction in what we have prepared.*3LtMs, Lt 12, 1876, par. 5*

We saw the meetinghouse today. It looks noble and good. It will be a better house than the one in San Francisco. One man came from Santa Clara to work on meetinghouse. Willie boards him; Griffiths is his name.*3LtMs, Lt 12, 1876, par. 6*

The little children are doing well. They are some care to me, but I

cannot have all that care of them they ought to have. This worries me considerable. I have just got the picture Dunham has made. I do not like it. Shall not order any till you see it and send your opinion of it. [Remainder missing.]³*LtMs, Lt 12, 1876, par. 7*

Lt 13, 1876

White, J. S.

Oakland, California

April 24, 1876

This letter is published in entirety in *14MR 335-338*.

Dear Husband:

Mary has just been reading to me two articles—one on the loaves and fishes, Christ walking on the water and stating to His hearers He was the Bread of life which caused some of His disciples to turn from Him. This takes fifty pages and comprises many subjects. I do think it the most precious matter I have ever written. Mary is just [as] enthusiastic over it. She thinks it is of the highest value. I am perfectly satisfied with it.*3LtMs, Lt 13, 1876, par. 1*

The other article was upon Christ going through the cornfield plucking the ears of corn and healing the withered hand—12 pages. If I can, with Mary's help get out these subjects of such intense interest, I could say, "Lord, now lettest Thou Thy servant depart in peace." [*Luke 2:29*.] These writings are all I can see now. Mary's interest does not decrease at all. She is just as ardent and anxious as I am that this work shall be done now, before we leave California. Interesting subjects are continually opening to my mind. These subjects I speak upon which fastens them in Mary's mind.*3LtMs, Lt 13, 1876, par. 2*

I believe that the Lord is with us and His Spirit will impress our hearts. Mary is only just after me. I have not subjects prepared ahead. My heart and mind are in this work, and the Lord will sustain me in doing this work. I believe the Lord will give me health; I have asked Him, and He will answer my prayer. I love the Lord. I love His cause. I love His people. I feel great peace and calmness of mind. There seems to be nothing to confuse and distract my mind, and with so much hard thinking my mind could not be perplexed with anything without being overtaxed.*3LtMs, Lt 13, 1876, par. 3*

I have not the least care of anything in the house. Mary White is a good general. Shew is first rate. Shew gets meals now very well with some oversight. We have not had a particle of meat in the house since you left and long before you left. We have had salmon a few times. It has been rather high. We had green peas today. There are a plenty of strawberries in market. We have had none yet, too high—twenty-five or thirty cents a box. We had new beets and new potatoes. You need not be concerned in regard to Willie's and Mary's economy. They are just right in these matters. I think they do splendidly. Everything seems to move off smoothly and well. All the house is well taken care of.*3LtMs, Lt 13, 1876, par. 4*

I generally choose to take care of my own room, for I dare not have a hand touch my writings or run any risk of having them mislaid.*3LtMs, Lt 13, 1876, par. 5*

The children go to Sister Jones' to read every day. This is a great relief to me.*3LtMs, Lt 13, 1876, par. 6*

Frank and George are doing well. Frank does not eat butter or sugar and his face is better.*3LtMs, Lt 13, 1876, par. 7*

We are as regular as clock work. We arise at five. The bell for prayers rings at six. We have prayers before breakfast. We breakfast [at] quarter after six. There is seldom any variation in our time.*3LtMs, Lt 13, 1876, par. 8*

If my eyes did not ache, I would copy this, but if you will excuse this bad scribbling, I will do better next time. I have written this by twilight and lamplight, after my day's work of writing is done. Mary, Willie and myself are now seated at the table writing. Mary Clough is sewing. Frank is gone for the mail. George is in the office. Sister Rice is in her room. Shew has gone to bed. We are getting used to being alone so that we do not feel lonesome as we did. I have written to Adelia Van Horn. No answer yet.*3LtMs, Lt 13, 1876, par. 9*

M. E. C. has written me a confession of his crimes. He has in act broken the seventh commandment more than once. He writes very penitent and humble. "Can the Ethiopian change his skin, or the leopard his spots?" [*Jeremiah 13:23.*] I have not hope of this poor

sinner. His wickedness is dyed in the wool, I think.*3LtMs, Lt 13, 1876, par. 10*

My mind has been exercised for some days in regard to Frankie Patten. I see no reason why she should not come. She can certainly be a help if she will, but she will not be babied here. We have to all do our part and she will have to do hers.*3LtMs, Lt 13, 1876, par. 11*

I dreamed night before last that a number of good families came from the east—clean, noble-looking families. They were unpacking their goods and we were saying this is what California needs, the eastern element introduced here more thoroughly.*3LtMs, Lt 13, 1876, par. 12*

This will have a saving influence upon California if only those come who have a mind to work and lift when the load moves hard. But those who will be affected with the weak prejudice of California against eastern men had not better come here. But I think the very best thing for California, according to the dream, is have more instead of less from the east.*3LtMs, Lt 13, 1876, par. 13*

I must stop. Good night. Be of good courage and be just as cheerful and happy as you can. I will do the same. If you fall at your post of duty engaged in doing your work, we will not murmur. If I fall, it will be well.*3LtMs, Lt 13, 1876, par. 14*

But I anticipate no such results. Go forward in faith and hope. I will do the same. If God's blessing rests upon us, we can but be happy.*3LtMs, Lt 13, 1876, par. 15*

In much love and hope.*3LtMs, Lt 13, 1876, par. 16*

Lt 14, 1876

White, J. S.

Oakland, California

April 25, 1876

Portions of this letter are published in *3SM 107*; *7MR 283-284*.

Dear Husband:

Last night I received [a] long letter from Elder Canright urging my attending the camp meetings; also a letter from Brother Rogers of Missouri; also one from Brother Colcord.*3LtMs, Lt 14, 1876, par. 1*

But this is no more than I might expect. They urge me strongly but I dare not move on their light or obey their call. My work is here at present. I see no light anywhere else and I desire very earnestly to follow the light. If I thought it were my duty to go to these meetings, I would go if my book was never completed, but I feel that now is my time. God has provided me just the help I have longed for so much and prayed for so earnestly. Already Mary has been here five months and the time has gone without accomplishing very much on my work. We are now making excellent time and preparing matter as fast as possible. My mind is on this work and I do not want it withdrawn.*3LtMs, Lt 14, 1876, par. 2*

Should I follow my own pleasure or inclination, I should certainly attend the camp meetings. I love the labor connected with the camp meetings much better than I love writing. I enjoy traveling, but I feel that now is my time and opportunity to get out this long-neglected work. I desire the prayers of all my brethren that God would help me in the work rather than urgent appeals to attend camp meetings.*3LtMs, Lt 14, 1876, par. 3*

When Lucinda left, the matter was all considered, that it was best for me to remain. I see no reason to change the decision. Nothing now has occurred to alter my plans.*3LtMs, Lt 14, 1876, par. 4*

It is well understood I cannot attend all the camp meetings, and I

will hasten my work as diligently as possible. And if I can feel that the Lord directs my course east to attend the Michigan and New England camp meetings and late western ones, I will do so. This is the best I can do as I now view matters.*3LtMs, Lt 14, 1876, par. 5*

All is quiet here. Nothing to draw me from my work. My mind is not perplexed with harassing matters of the church or of any kind of difficulties. I am as free from every outside care as I can possibly be anywhere.*3LtMs, Lt 14, 1876, par. 6*

In regard to the new house, I leave that with you. I do not want my mind diverted with buying and selecting furniture or in fitting up the house. I think it would be well to rent it if this meets your mind. If good tenants can be obtained, we can get sixty dollars per month, which is better than having the house furnished, and if we attend the eastern camp meetings leave the house but half occupied, furniture to become defaced, carpets worn and we perhaps spend the winter east, as your calculations look that way.*3LtMs, Lt 14, 1876, par. 7*

In purchasing a house and getting horse, carriage, etc., we certainly should have some income from the house and while you are so happy east I shall never ask you to cross the plains again. If you say stay east, thus it shall be, but I think it would be not wise to furnish a house here with expensive furniture to lie idle and to stand unused by us through a dusty California summer and receive nothing on the interest on your money invested. You are not here to furnish your own house, therefore this is an objection.*3LtMs, Lt 14, 1876, par. 8*

Mary and Willie have plenty of room here. All is settled. To pull up and arrange the carpets and furniture in the new house would take time that none of us have. And again you say you do not want anything of the furniture in the new house [that] you have in this. So you see perplexities would occur in selecting and fitting up [a] house. If we can get a good tenant would it not be best to rent for sixty dollars? I await your answer before making any move.*3LtMs, Lt 14, 1876, par. 9*

Received letter from Sister Chapman urging me to come and Mary, and visit them and speak next Sabbath. I have not given them any

encouragement I should go. Cassidy is disfellowshipped.*3LtMs, Lt 14, 1876, par. 10*

In regard to pictures, I had not disposed of any. I laid out one set for each [of] the names you mentioned. Willie, unbeknown to me, got one dozen each for himself. Had he not done this, we could have more of yours. The new picture, I do not like; what do you think of it?*3LtMs, Lt 14, 1876, par. 11*

You speak of matters of interest in Oakland about the time of your leaving. I know but little of this except in Edson's case. Elders Waggoner and Loughborough and others attended meetings. I was sick and could not attend any meetings. Waggoner said he wrote you the doings of things. I cannot have much news to write, for I go nowhere and see no one. Except [for] the boat ride, I have been very much at home. Only called on two or three of the sisters after writing all day.*3LtMs, Lt 14, 1876, par. 12*

I cannot merely portion my writing to one-half the day, as some of the time my head troubles me and then I have to rest, lie down, stop thinking, and take my time for writing when I can do so comfortably. I cannot rush business. This work must be done carefully, slowly and accurately. The subjects we have prepared are well gotten up. They please me.*3LtMs, Lt 14, 1876, par. 13*

I am getting over my nervousness, and I sleep quite well every night except after speaking. I then feel so intensely myself, [that] rest and sleep are out of the question. My subjects are to me of living reality and I make the people feel them. Last Sabbath many felt. Frank Dewitt is a poor, miserable rascal. His soul was seized with such terror he made to Sister Willis some humiliating confessions after my discourse Sabbath. But he is too rough a stick to expect to make anything of.*3LtMs, Lt 14, 1876, par. 14*

In haste.*3LtMs, Lt 14, 1876, par. 15*

Lt 15, 1876

White, J. S.

Oakland, California

April 27, 1876

Portions of this letter are published in *8MR 77*; *9MR 33*.

Dear Husband:

I dare not trust to others to write, because if I should there might be a failure.*3LtMs, Lt 15, 1876, par. 1*

We are all well, cheerful and happy. We are busy as can be writing and we are trying to get through, but do not know when this will be. We hope in six weeks.*3LtMs, Lt 15, 1876, par. 2*

I received a letter from Brother Rust, to whom I sent the letter for Brother Cornell. He read it to him and he acknowledged that I read the same to him before he left Michigan. Then he asked him how could he, Cornell, deceive them all so by coming as he did to labor when the testimony said he was wholly unfit to labor. He had commenced laboring in a new place.*3LtMs, Lt 15, 1876, par. 3*

It is bed time. We have been, Mary and I, writing all day. This evening, Sister Chittenden and Emma came in. We all went in the office and helped them fold and Mary helped wrap. Now brethren have come in committee to consult in regard to meetinghouse, how it shall be heated. Brother Bilhey wants there should be a furnace in [it]. They are talking over the matter now.*3LtMs, Lt 15, 1876, par. 4*

Brethren Waggoner and Loughborough returned today to finish up the work that was not completed in Shaw's case, Mrs. Hollis' and the Baker girl's case. They were placed under censure. Sister Willis and one or two others did not agree with [the] decision. I have talked with her, Sister Willis. She feels bad. She sees she has made a mistake.*3LtMs, Lt 15, 1876, par. 5*

Brethren report a better state of things in Santa Rosa. Brother

Waggoner has written to you in regard to these churches and says he will write tomorrow again.*3LtMs, Lt 15, 1876, par. 6*

We have just completed twenty pages of the parable of the sower. This was rather a trying subject to write upon, but Mary and I have read it over this afternoon and we pronounce it excellent, excellent. She says the subjects grow better and better, every one. She is just happy over this work.*3LtMs, Lt 15, 1876, par. 7*

Our committee has gone and I will finish this in morning. Mail three hours late tonight. Just received your last letter dated April 20. I am glad you are so happy. I am free and happy too, so we will work on, hoping in God, believing in Him and looking constantly for greater light and blessings. I long for clearness of mind and to be imbued with the Spirit of God. We humbly trust in God and walk tremblingly before Him. Never was there a time when I felt more the need of divine aid. The accounts of the conversion of French brethren is truly cheering. May the good work go on. Pray ye, says Christ, to the Lord of the harvest that He may send laborers into His vineyard, for the harvest is great and the laborers are few. [*Luke 10:2.*] A great work is to be done and a short time to do it in.*3LtMs, Lt 15, 1876, par. 8*

I want my book ready for the eastern camp meetings. What arrangement can be made in reference to this matter? Please write. Willie thinks he would like to have the privilege of setting the type, getting it stereotyped, and sending the plates to Battle Creek after a few thousand are printed off here. He will probably write you in reference to this matter.*3LtMs, Lt 15, 1876, par. 9*

In regard to my small picture, I did sit once again, but the picture was not good. Will try it again. Mary and Willie did not get good pictures but they will try it again. *Signs* is now off for this week and they may get time today.*3LtMs, Lt 15, 1876, par. 10*

The second coat of plastering is commenced to be put on our house today.*3LtMs, Lt 15, 1876, par. 11*

We are all usually well and cheerful.*3LtMs, Lt 15, 1876, par. 12*

Love to you and all friends.*3LtMs, Lt 15, 1876, par. 13*

Lt 16, 1876

White, J. S.

Oakland, California

April 28, 1876

Previously unpublished.

Dear Husband:

I expect you will get wearied with my letters. There is such a sameness in them. I thought I would let Willie write but fear he will not get around. We are all well and I feel grateful to God for His merciful kindness to all, especially for His tender care of me.*3LtMs, Lt 16, 1876, par. 1*

Yesterday, I wrote sixteen pages for my book, beside writing nine pages [of] letters. I wrote three of the four pages sent to you, four pages in answer to an earnest invitation to go to Petaluma and two pages to Lucinda.*3LtMs, Lt 16, 1876, par. 2*

I answered Sister Chapman's letter that I was pressed with writing which made it very difficult for me to come. Aside from this, I felt no duty to go to Petaluma or to any other church in California until they were in a condition to respond to my labors. When with them before, I labored most earnestly. I carried the burden on my soul day and night, and then prompted by the Spirit of God bore a testimony in regard to their condition as a church. They had evidence that the Spirit of the Lord was upon me, but afterward had generally concluded if I had not come in and labored at Petaluma as I did, they would have been in a better condition and numbers would have added to their church.*3LtMs, Lt 16, 1876, par. 3*

The very man the Spirit of God pressed me to reprove as a stumbling block to the church, they had sustained by making him a superintendent of their Sabbath school, a leader in their meetings. When they should see the darkness they had been in and their real need of help, God would send it to them and not before. They had a work to do to stand up and sustain the right testimony, as faithful

Joshuas. The burden was now upon them. God had brought them to the point to do the very work they should have done and did not do one year ago. I did not propose to force my way in churches. Christ could not do many mighty works because of the unbelief of the people in certain localities. If He was affected by the unbelief which hedged up His way, such poor frail creatures as His servants could not meet the moral darkness existing among our own people. My way must be fully prepared for me before I should work anywhere.*3LtMs, Lt 16, 1876, par. 4*

I have written this so you can know my mind in reference to laboring from place to place. Brethren Loughborough and Waggoner sustain me in my position. They think the work should be left on them. They intended to spend the Sabbath in San Francisco and Oakland, but Brother Waggoner received a telegram that Brother Myer's daughter was dead and wished him to attend the funeral. He left yesterday noon.*3LtMs, Lt 16, 1876, par. 5*

I received your one page last night in which you speak of ministers in Denmark teaching the truth. This is indeed the work of God. May the good work go on and messengers be raised up everywhere. Brother Colcord writes to know if I am to attend their camp meeting. I have not answered, for I do not think they ought to know if I do not attend.*3LtMs, Lt 16, 1876, par. 6*

You speak of things to keep house with. I would say that there were two spring beds unsold in the chamber of the house on [the] corner. I asked Brother Gaskill where they were, as he had the charge of these things. He could not remember, but thought they were at Institute. I received no money for these and quite a number of other things—footbath, pans, and slop pails, two good slop pails, two pails to carry slops and two receive them, standing by wash stands. My large dish pans, two, I received nothing for; none of the tinware or crocks were paid for, and a great many such things were made no account of. I thought I would mention these things and you could do as you thought best about them. I am sorry you have bought them.*3LtMs, Lt 16, 1876, par. 7*

In regard to your spending means as fast as Edson, etc., I see not the right ring. There are plenty of ways for the means God has lent

us to use in His cause which will yield us good returns in the end. If Edson has not made a right use of means, as we well know he has not, [for you] to seek to be even with him and show the least extravagance, or for the sake of show to be using means, is not like the example given us by our Pattern. If we both follow the example of Christ in doing good, humbly, faithfully and earnestly and are not weary in well doing, the gift of heavenly treasures will be ours and immortal life. My great anxiety is to obtain the treasure, that immortal [life], and see Jesus, precious Saviour, whom my soul loveth. If I can perfect Christian character and be counted worthy to be among the white-robed ones around the throne of God, I shall be more than satisfied.*3LtMs, Lt 16, 1876, par. 8*

Dear husband, let us look away from trials and abuses and look to [the] reward that awaits the faithful; talk of this, believe it, and labor for it, and we shall not fail.*3LtMs, Lt 16, 1876, par. 9*

I have a most earnest desire to get the book completed before I go east. I shall not feel free to go until this is done.*3LtMs, Lt 16, 1876, par. 10*

In much love.*3LtMs, Lt 16, 1876, par. 11*

Lt 16a, 1876

White, J. S.

Oakland, California

April 28, 1876

Portions of this letter are published in *9MR 34*.

Dear Husband:

I have written fifteen pages today. Mary Clough is hard after me. She has copied fifteen pages today—good large day's work. As soon as dinner is eaten, I go to Mary's room and she reads me what she has written while I lie on the sofa and rest. Then again at night I go to her room and she reads the rest. She delights in it all as much as myself. Mary is trying her utmost to get these books out. We have so quiet a time. Never have I had such an opportunity in my life before. I will improve it. We have written above two hundred pages since you left, all copied, ready for printers. I eat lightly and sleep quite well and pray much. The Lord will help me in my work.*3LtMs, Lt 16a, 1876, par. 1*

Elder Canright has urged my coming to the camp meeting, but I cannot come. This work must be completed first. Mary has been given me of God. I shall then have her employed in the very work she was in the providence of God sent me to do, a work I have found that no one would or could do for me. I am free, cheerful, and happy. You are the same, for which I am truly thankful. Oh, how precious are the truths of God's Word, so full of power and spirit and life. May the Lord direct your path, is my prayer. Every day our prayers go forth for God to guide you in judgment and lead you by His unerring wisdom.*3LtMs, Lt 16a, 1876, par. 2*

Do you hear anything of the Lindsays or Haskells? Please write if you do. I speak to the people tomorrow and Sunday night. My labors Sabbath and Sunday told upon the people with power. Brother Richey's parents and her sister were there. They were deeply convicted and Brother and Sister Richey thought they had never heard anything so stirring in their lives before. I feel that I am

less than nothing, but Jesus is my all—my righteousness, and my wisdom, and my strength.*3LtMs, Lt 16a, 1876, par. 3*

I write this line today because I wish to get it in the Office before the Sabbath. I wrote six pages to you this morning, fifteen pages for my book, and these pages this evening. And yet I am not so very tired. Write often.*3LtMs, Lt 16a, 1876, par. 4*

In much love.*3LtMs, Lt 16a, 1876, par. 5*

Lt 17, 1876

White, J. S.

Oakland, California

April 31, 1876

Portions of this letter are published in *8MR 77*.

Dear Husband:

We are all well, and doing what we can daily. I will not write so long letters; perhaps short ones would be more acceptable.³*LtMs, Lt 17, 1876, par. 1*

I have waited to hear some word to favor or condemn the experience I have been giving in the *Signs*. What do you think of this matter? I think it is best to pass over much and come as fast as possible to the later events in my life. What do you think of this?³*LtMs, Lt 17, 1876, par. 2*

I feel very anxious to get out my two books, but if I come east to attend the eastern camp meetings, can get out but one book. Is it worthwhile for me to come so far to attend the eastern camp meetings? I do not want Mary to be where her attention will be diverted by anything from my work. This must be her exclusive business in order to do it justice. If I decide not to come east at all, I would take my writing more moderately and would not confine myself so closely as I now do. But I am in continual fear that something will occur to break me off; therefore I do not feel like being so moderate as I would like to be.³*LtMs, Lt 17, 1876, par. 3*

I think I shall get me a cheap carriage [so] that I can ride out some. It tires me to walk much. My hips become tired. We ought to have some kind of a conveyance that we could ride every day out in the country.³*LtMs, Lt 17, 1876, par. 4*

I do not aspire to anything expensive, but comfortable. Doing the work I am is very confining, and [with] no society in the house to change the current of the thoughts, a ride would vary the monotony.

Then I am sorry I said one word about this.*3LtMs, Lt 17, 1876, par. 5*

Mary and Willie do well. Mary is a dear, good child. I am proud of her as a daughter.*3LtMs, Lt 17, 1876, par. 6*

We have the peace of God in our house and in our hearts.*3LtMs, Lt 17, 1876, par. 7*

Elders Waggoner and Loughborough are looking after the church in San Francisco. They both went over this morning. The meeting here was good on the Sabbath. Rather dull, Brother Loughborough reports Sabbath in San Francisco.*3LtMs, Lt 17, 1876, par. 8*

I feel every moment so thankful to God for the precious opportunity to write. If I can take it leisurely, I could without injury to myself, with Mary's help, do very much writing that ought to have been done years ago, I verily believe the camp meetings would do better without me than with me. I have followed the round of camp meetings now for two years, and I believe it would do the people good to be without me.*3LtMs, Lt 17, 1876, par. 9*

In much love,*3LtMs, Lt 17, 1876, par. 10*

I do not think I shall ever get a picture to equal the one Dunham has made for me. He says I had better have the large one put on a small card. What do you think of this plan?*3LtMs, Lt 17, 1876, par. 11*

Lt 18, 1876

White, J. S.

Oakland, California

April 1876

Portions of this letter are published in *7MR 279; 9MR 34*.

Dear Husband:

I have arisen early to write you. I rested well during the night after speaking to the people. For this I feel very grateful. After speaking I can seldom sleep. I praise the Lord for His goodness to me.*3LtMs, Lt 18, 1876, par. 1*

Last Sabbath, I spoke to the people with great plainness in reference to the reproofs the Lord had sent to ancient Israel which they would not receive in regard to the burning of the roll which Jeremiah gave to Baruch, the Scribe, to be read to the king. I spoke with the demonstration of the Spirit. I made the matter so very plain they could but feel it. We had some strangers in who listened with the most profound attention. Brother Charles Jones followed with appropriate remarks.*3LtMs, Lt 18, 1876, par. 2*

About one dozen bore good testimony to the point. All were prompt and I believe the meeting was a profitable one to the church.*3LtMs, Lt 18, 1876, par. 3*

Sister Willis and I had a long talk. She walked with me from meeting. I feel great sympathy for her, as I understand some of her trials.*3LtMs, Lt 18, 1876, par. 4*

Mary Clough and I walked about two miles Sabbath afternoon. She is good company, ever kind, tender to me, and perfectly companionable.*3LtMs, Lt 18, 1876, par. 5*

Last night I again spoke to the people. This was my text: the words of Christ to the twelve, "Will ye also go away?" Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life."

John 6:67, 68.3LtMs, Lt 18, 1876, par. 6

I had perfect freedom. I never felt more sensibly the especial help from God than while speaking. The people sat as if spellbound, wide awake, although the meeting did not close till after nine o'clock. The Spirit of God was upon me. The hall was full. There were nearly as many outsiders as believers. I never saw so many out before. Some came and looked at first a little amused, as if it was sport to hear a woman speak and as if they were to hear some rabble that would be amusing to them, but they soon wore very serious faces and many shed tears. Most I had never seen in the hall before. I do not speak smooth things to the people. I do not say peace to the wicked and I think that many tremble at the word of the Lord.*3LtMs, Lt 18, 1876, par. 7*

I do not love to have you speak so much against California, as though it was no use to labor for them. They have not had the experience with us, and know not our life, as those the other side of the mountains. And yet our most severe and cutting trials that have bruised the soul and worn the flesh, have been experienced by us in connection with those who know us best. The cause in Oakland is in its infancy. The people who need help the most should not be left to perish while those who do not need help as much shall have the labor. Christ says, "I came not to call the righteous, but sinners to repentance."*Mark 2:17.3LtMs, Lt 18, 1876, par. 8*

Jesus came to a heartless, thankless people. He wrought for them in His mighty works. He healed the sick; He raised the dead, and yet they cried for a sign to be given them whereby they might believe. Wicked generation, seeking for a sign when God had given them the most powerful evidence of His mission. Jesus did not leave His people in darkness because His love was unrequited and He was unappreciated. If California needs help because of her darkness, may we patiently instruct them as Christ would do if He were here on earth. Personal slights and lack of personal appreciation should not turn us from the work. It is God's work we are doing, and however hard, however unappreciated, if we do our part, if we sow the good seed, we shall by and by see at last some fruit. This is all Christ saw during His life and ministry on the earth.*3LtMs, Lt 18, 1876, par. 9*

My heart is not discouraged or weaned from the people in California. I feel that God will bear with them more than those who have had our labors, who have known our work, and yet refused to respond to our efforts. How few have even a religious experience in Oakland, how few have had any knowledge of present truth, [having been] converted from the world.*3LtMs, Lt 18, 1876, par. 10*

We will not become weary in well doing. I want to labor where my help is the most needed. If I cannot through the strength given me of God help this people, who can? The enemies of our faith shall not triumph because we give up this field to Satan. No, no. God has been leading out to the establishment of His work in California and His eye is upon the work. There will be many sifted out who will not bear the proving, but others will come in and take their places. There is work to be done here and someone must do it.*3LtMs, Lt 18, 1876, par. 11*

I am not one bit discouraged. Jesus, the world's Redeemer, met with insult, abuse and constant opposition by His own people, notwithstanding He gave them the greatest evidence of His divine character. What then may we poor, finite, failing, sinful mortals expect? I feel like humbling myself before God and without complaint or repining do what little I can and trust in Jesus to make it fruitful.*3LtMs, Lt 18, 1876, par. 12*

This is my work. I must do my work and trust the Lord to do His.*3LtMs, Lt 18, 1876, par. 13*

I feel very cheerful. I rest well nights generally. I have great freedom of spirit, and feel that I am in the way of my duty.*3LtMs, Lt 18, 1876, par. 14*

At present I do not have light to leave my work of writing. I shall never have as favorable opportunity again. If the Lord directs, I may come east about August or before, after my book is written out. I do not want anything to draw me away from my work or divert my mind till it is written out. Meanwhile, I shall continue to do a little something to help them here where I see they need help. My daily cry is to God for help, for strength and heavenly wisdom to move in the light. I fully believe I shall have light. My heart is fixed to lean on the Everlasting Arm as I have never done before.*3LtMs, Lt 18,*

1876, par. 15

I miss you but I am so glad you are free and cheerful and happy. I believe you are in the path of duty and God will sustain and bless you, but do not lean on and depend too much on the approbation of your brethren. If you do, you will surely meet with disappointment. God will shake us from every prop. He alone is our stay, our support, our strength. We will cling to His arm with increasing strength and firmness and never let go.*3LtMs, Lt 18, 1876, par. 16*

I feel that the communication is open between me and God, but I am not confident in my own strength. It is the strength of Jesus alone that can enable me to do, persevere and do my work with acceptance. I am reaching out daily for more of the Spirit of God. I have some very precious hours of meditation which I prize highly.*3LtMs, Lt 18, 1876, par. 17*

I am very earnest that you should be free in God, but not earnest, [that] you should find your support and happiness in relying too confidently upon your brethren. The mighty One will bear you up. His arm will encircle you and me. He will be our strength and our righteousness. If we are unappreciated here, so was Christ. What can we expect better than He received? He did His work. We will do ours with cheerfulness, not looking to ourselves but to Jesus, the Author and Finisher of our faith.*3LtMs, Lt 18, 1876, par. 18*

The breakfast bell rings. I must go down. May the Lord guide you and me is my constant prayer. Jesus will help us. I have the assurance of it daily. In simple, humble faith, will we trust in Him.*3LtMs, Lt 18, 1876, par. 19*

Much love to yourself and dear friends.*3LtMs, Lt 18, 1876, par. 20*

Lt 19, 1876

Children

Holden Campground

June 2, 1876

Previously unpublished.

Dear Children:

We have just received a letter from Walling in which he says that a scheme is on foot with Lou in regard to the children. Be on the watch. I drop a line merely for you to be guarded. Keep them close. If they go to Sister Jones', tell her to keep them guarded.*3LtMs, Lt 19, 1876, par. 1*

I would write more if I had time, but this must go. We are usually well and of good courage.*3LtMs, Lt 19, 1876, par. 2*

When Sister Rice shall come east, the children must go to Sister Jones. Walling urges that Aunt Ellen shall bring the children east. His mother is failing and wants to see the children. But I am here and the children are not. Had I received this letter before I left, would have brought them with us, I think, but it is too late now.*3LtMs, Lt 19, 1876, par. 3*

Love to all,*3LtMs, Lt 19, 1876, par. 4*

Mother.

Lt 20, 1876

White, J. S.

Oakland, California

May 1, 1876

Portions of this letter are published in *TDG 130*.

Dear Husband:

We are all well this morning. Last night, Mr. and Mrs. Wright called. We had a good visit. The conversation ran on bank stock, how many were getting rich from investing their means. Some also were meeting with loss. Thus losses and gains were discussed by Mr. and Mrs. Wright and Sister Rice and Mary.³*LtMs, Lt 20, 1876, par. 1*

“Now,” Mrs. Wright said, “Mrs. White must say something. She must tell us what she thinks. She has not said a word yet.”³*LtMs, Lt 20, 1876, par. 2*

“Well,” said I, slowly, “I have been many years investing in bank stock, and met with no loss. It has yielded me back all the principal and heavy interest.”³*LtMs, Lt 20, 1876, par. 3*

All looked up with surprise. Mary smiled. Mr. Wright asked, “Where have you invested?”³*LtMs, Lt 20, 1876, par. 4*

“In heavenly stock. I have been sending my treasure before me into heaven. The Owner in this heavenly stock had warned me, Lay not up for yourself treasures upon the earth, and told me the danger I should incur of great losses; but He had counseled me, ‘Lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.’ This investment is certain, and will yield immense profits.”³*LtMs, Lt 20, 1876, par. 5*

Mrs. Wright remarked, “And it will pay every day as you go along. You may not have to wait the rise and fall of stock. It is sure returns;

no danger of losses.”*3LtMs, Lt 20, 1876, par. 6*

We then bid them good night, and left them this to think of.*3LtMs, Lt 20, 1876, par. 7*

Praise the name of the Lord for the evidence we have daily of our treasure being laid up in heaven; precious investment. I want the assurance from day to day that Jesus is mine and I am His.*3LtMs, Lt 20, 1876, par. 8*

I fear in the letter I sent you last, you may think I am complaining, but I did not intend it at all. We get along so nicely. We are doing a great work, and the blessing of the Lord rests upon me. I expect He will do great things for me. He is rich in mercy, rich in power, and has a large treasure of love He will give to those who ask Him, for He has promised it.*3LtMs, Lt 20, 1876, par. 9*

I have made an entire surrender to God of all I am. He will accept the sacrifice, and I shall be made partaker of His grace and salvation. I will cling; I do cling to the arm that [is] an everlasting support and a continual defense. I will not let go my hold.*3LtMs, Lt 20, 1876, par. 10*

Yesterday prepared matter from my book for the *Signs*. Now please tell me, Shall I give a full relation of our experience in the eastern fanaticism and shall I give particulars of cases that were healed? I want to be giving the matter I should. You know my book will not reach many of the First-day Adventists. The paper they will be more likely to see. I want their slang and lies to be met, and I think we cannot do it better than to give the straight chain right through. If this history runs through the next volume, I think it would be well. I think those who are interested in the history would be interested to read all, and would subscribe the more readily for [the] next volume. Please write something in regard to the matter. We want you to state your views freely.*3LtMs, Lt 20, 1876, par. 11*

Lt 21, 1876

White, J. S.

Oakland, California

May 5, 1876

Portions of this letter are published in *3SM 107*; *3Bio 31*; *8MR 77*; *8MR 124*.

Dear Husband:

We are usually well. Yesterday and day before I had nervous headache. Feel like myself again today.*3LtMs, Lt 21, 1876, par. 1*

Willie, Mary and self and children ride out today for first time since you left. Mary has for a few days worked harder than usual. She is cheerful. Her interest is in the work.*3LtMs, Lt 21, 1876, par. 2*

I have been writing more than usual which was too much for me. I cannot and must not write more than half a day, but I continue to step over the bounds and pay for it. My mind is on my subjects day and night. I have strong confidence in prayer. The Lord hears me and I believe in His salvation. In His strength I trust. In His strength I shall complete my writings. I cling firmly to His hand with unwavering confidence. We are happy in our work and this is our world for the present.*3LtMs, Lt 21, 1876, par. 3*

I shall not go to any place to visit, only for my own good to have a change. I shall have to rest more and I shall not go to any place if I can get along without it. I am now seeking to get a carriage, and if this horse is not so that we can drive him, I shall get one at once that we can drive. I shall ride every day after dinner. My health demands it.*3LtMs, Lt 21, 1876, par. 4*

I would be glad to hear some expression from you in reference to the *Signs*. How do you like the way we are getting out my life? What do you think of it? We plead with God most earnestly for help and we have it every day. We have the peace of God in our hearts.*3LtMs, Lt 21, 1876, par. 5*

I am confident I am in the way of my duty. Oh, how earnestly have I pled with God to know His will. I have perfect trust and submission to leave Oakland for any point when I can get light. I have felt rather anxious to have light to go if this was my duty, but I get no light yet. I never expect so good an opportunity again of writing. May God help me is my continual cry.*3LtMs, Lt 21, 1876, par. 6*

If I am blessed with health as I have been hitherto, I shall complete my first book in about four weeks. We hope you will continue well and cheerful.*3LtMs, Lt 21, 1876, par. 7*

We all help them in the office Wednesday afternoon and evening, in folding and wrapping. This is a change and not taxing.*3LtMs, Lt 21, 1876, par. 8*

I have important subjects coming in [the] next paper on Jeremiah. My mind was urged to this by the Spirit of God. The view I had sixteen years ago was forcefully impressed on my mind. I saw that important matter was to be seen applicable to the people of God. This was in reference to testimony God had given me to bear in reproofing wrong.*3LtMs, Lt 21, 1876, par. 9*

I must close. I am after this going to write postal cards for I do not think you are much interested to have my letters over and over the same things. I try to get others to write, but they will not and then I take up the pen again.*3LtMs, Lt 21, 1876, par. 10*

Yours in love.*3LtMs, Lt 21, 1876, par. 11*

Dunham gave me one dozen of these last pictures of yours. Shall I send them to you? What do you think of them? I told him I did not like them. They did not look natural, but you can use them. If so, let me know.*3LtMs, Lt 21, 1876, par. 12*

Lt 22, 1876

White, J. S.

Oakland, California

May 6, 1876

Portions of this letter are published in *7MR 276, 280; 8MR 124-125.*

Dear Husband:

I received two letters from you last night. Night before last no mail. We send you letters, one every morning, so if none comes you may know the mail is hindered.*3LtMs, Lt 22, 1876, par. 1*

Night before last, mail hindered because of snow melting or some reason. This has occurred several times. This may be the reason of no letters coming to you some days. For there is not a day passes but letters are sent.*3LtMs, Lt 22, 1876, par. 2*

We are all well. Yesterday [we] spent in the mountains and enjoyed it very much. Sister Rice and I lay down to rest on blankets and buffaloes. When we awoke, for we slept, our children and Addie and Mary were gone. We looked for them and saw them on the high mountain peaks throwing down stones. They enjoyed climbing the mountains where they had a view of the scenery, the ocean, Golden Gate, and towns and villages. They enjoyed this much. Willie came down the mountains with flowers in his coat that Addie and May had tied in so he looked like one immense bouquet.*3LtMs, Lt 22, 1876, par. 3*

We went up beyond Fountain farm about five miles, took our dinner and strawberries and cream, which we were favored with obtaining at a farmhouse close by. We had a real rest. I was satisfied to ride and lie down. I had no disposition to climb. We rode about thirty miles in all.*3LtMs, Lt 22, 1876, par. 4*

Yesterday Mary Clough felt like resting; so did we all last night. Willie and Mary enjoyed the journey very much and especially the children. We are all right this morning.*3LtMs, Lt 22, 1876, par. 5*

Elder Loughborough reports the best meeting in Oakland last Wednesday he has ever been present to. These brethren, ministers, go to Santa Clara next Sabbath.*3LtMs, Lt 22, 1876, par. 6*

I have not heard a word from Petaluma since I wrote them.*3LtMs, Lt 22, 1876, par. 7*

Dr. Kellogg is here at work on meetinghouse. This will be a very fine house.*3LtMs, Lt 22, 1876, par. 8*

The second coat, or finishing coat, is being put on our house on the corner.*3LtMs, Lt 22, 1876, par. 9*

Brother Pierson says he received a letter from his wife. She had an interview with Elder Littlejohn. Her cousin lives on Brother Littlejohn's farm. Brother Littlejohn stated he was much pleased with the prosperity of the cause and he spoke very affectionately of Brother and Sister White. She said this seemed a great change to his former speeches and feelings. When you want news, send to us.*3LtMs, Lt 22, 1876, par. 10*

Mary is ready for work this morning, feeling first-rate. She had become very tired but the ride did her good. We shall now make calculations for [a] carriage as soon as we can get one to suit us; then we shall work half a day and ride the other half. What think you of this arrangement?*3LtMs, Lt 22, 1876, par. 11*

I feel relieved in reading your last letter. I shall now feel it my duty to remain here this year and write and shall not attend the camp meeting this season without positive evidence that God requires it of me.*3LtMs, Lt 22, 1876, par. 12*

We are doing well and we have success in all we do in writing. The subjects are clear. I am free. I feel like praying much over these subjects. My soul is free. I hope you will not have the least anxiety in regard to my going from place to place. I tell them all I have nothing for them until they have a radical change in their minds in regard to your work and mine. I shall not throw away my labor any more for any in California. I will not speak to a people who hold me in questioning doubt. I tell them if they have a camp meeting, I shall

not attend it. I will not give them [a] chance to say Sister White can labor for us, but Brother White cannot. I will not place you in any wrong light by laboring where your testimony is not appreciated. I tell all, my work is on my book. I have not remained in California to help them but to write.*3LtMs, Lt 22, 1876, par. 13*

When in the mountains we said many times we wished you were with us, because none of us would have enjoyed it as much as yourself.*3LtMs, Lt 22, 1876, par. 14*

Lt 23, 1876

White, J. S.

Oakland, California

May 10, 1876

Portions of this letter are published in *6MR 303*.

Dear Husband:

We are all well. My health is improving. I get sweet rest nights and this is a great help to me. I am very careful in my diet and this is an advantage.*3LtMs, Lt 23, 1876, par. 1*

We are making our time tell to good advantage and if we can have this one year, we will show you we have accomplished considerable.*3LtMs, Lt 23, 1876, par. 2*

Mary Clough feels like hanging to the work and showing something done at the end of the year, and I want retirement for one year. I want to recover from all this nervousness, which is a great trouble to me. Quietude of mind, freedom from perplexities, I must have, if I am of any account anywhere.*3LtMs, Lt 23, 1876, par. 3*

I can write now with the help I have, and at the end of the year produce three books. Mary L. C. is all interest, cheerful, perfectly contented and interested in her work. We feel like staying just where we are. I get no light in dreams or in any other way to attend camp meetings. I pray for light. I cannot go upon any other's light. God will lead me. It will do our people good to be without my labor this season. I feel it, I believe it.*3LtMs, Lt 23, 1876, par. 4*

I dread to engage in active labor again. I dread anything which will confuse and perplex my mind. Subjects, precious Bible subjects [are] upon my mind day and night. I am doing a good work. God blesses me. I am cheerful and my peace is like a river. I will not even attend meeting here or in San Francisco. I am shut up to my work. I dare not leave it, trusting to other and future opportunities. The brethren must give me up. I cannot see as my testimonies or

labors east have been either received or appreciated. But this is not the reason I feel as I do. I would go just as quick, but I must write. God has sent me just the help I need.*3LtMs, Lt 23, 1876, par. 5*

You are happy and cheerful. I am the same. The Lord has in His providence arranged matters that we both can work and not get in each other's way. I accept His providence and will do my work to His acceptance with His divine aid. I have solicitations from the presidents of the several conferences to attend camp meeting, but they do not incline me to go. If I can in dream or anyway see light when I want it so much, I will gladly obey. I know I have no selfish will in this matter, but I feel at peace and rest. Praying for light and guidance, I shall not be left in darkness. God will teach me my duty and make my path plain before me.*3LtMs, Lt 23, 1876, par. 6*

In much love.*3LtMs, Lt 23, 1876, par. 7*

Tell me what you think of the last piece of my life in the *Signs*. What do you think of the matter we have had in the paper? Should I bring out matters quite fully just where I am in the history? Shall I skip over a large part of experience in reference to fanaticism? State plainly your judgment.*3LtMs, Lt 23, 1876, par. 8*

Ellen.

Lt 24, 1876

White, J. S.

Oakland, California

May 11, 1876

Portions of this letter are published in *9MR 35*.

Dear Husband:

I received your letter enclosed with business letter to Willie. I am glad you continue free and happy, and that you feel so well satisfied in regard to my remaining in California. And that you are relieved of all burden of my writings. I am as pleased in regard to this as you are.*3LtMs, Lt 24, 1876, par. 1*

I feel grateful every day for the help God has given me. It is all His work. I praise His name for it. I feel like trusting myself, all that I am and are into His hands. He will not leave nor forsake me while I trust in Him.*3LtMs, Lt 24, 1876, par. 2*

My whole soul is engaged in this work and wherever I can serve the cause best, there I want to be. If I could get any light to break off my writings and go east, I would do so cheerfully, but this light does not come. And I dare not move without clear duty, although the requests of the presidents of several conferences have been very urgent. This is as it always has been and will be; therefore, I take this as no sign from the Lord. I am cheerful and am regaining my health through the blessing of God.*3LtMs, Lt 24, 1876, par. 3*

My sister Caroline has moved to Baldwin. She would be glad to see you could you go and visit her. I hope you will not work too hard in these meetings during camp meeting season.*3LtMs, Lt 24, 1876, par. 4*

We received your letters in regard to reading over manuscript at camp meeting. Mary thinks it a poor show for her, report meetings, read manuscript, etc. I think this calculation would amount to many other like ones—nothing. There is enough connected with camp

meetings to engage all the time and attention. There is no place for my writings to come in. But if I get my writings all in manuscript, my part of the work is done and I shall be relieved.*3LtMs, Lt 24, 1876, par. 5*

New house is being finished up, fire frames set; marble mantles—three cost \$120. They are very reasonable. We did not get extravagant ones. In two weeks, house will be ready for use. We all keep extremely busy. I try to not overwork and shall keep right on writing till new light comes.*3LtMs, Lt 24, 1876, par. 6*

Brethren Loughborough and Waggoner are at work, straightening up things in the different churches. The cause and work is one all over the great harvest field.*3LtMs, Lt 24, 1876, par. 7*

The children are quite a care to me, as I have to have the entire charge of them beside my writing. I dare not board them to Brother Jones', fearing her indulgence will spoil them and then they will come back on my hands and be more difficult to control. I see no place I could put them should I leave them. Poor children, they have little enough care now.*3LtMs, Lt 24, 1876, par. 8*

I send you letter from Brother Chapman, to Brother W. You can get a better idea by reading this letter of the state of things in Petaluma.*3LtMs, Lt 24, 1876, par. 9*

In great haste and love.*3LtMs, Lt 24, 1876, par. 10*

Lt 25, 1876

White, J. S.

Oakland, California

May 12, 1876

Portions of this letter are published in *3Bio 34*.

Dear Husband:

I received your letter in answer to the one I wrote in regard to refusing to go to Petaluma.*3LtMs, Lt 25, 1876, par. 1*

Yesterday morning I sent you a letter written by Brother Chapman to Brother W. also a letter from Mary L. Clough.*3LtMs, Lt 25, 1876, par. 2*

I send off a letter every morning, but I will try to get my letters in hereafter at night. Why I have sent them in the morning is I wanted to get yours at night first before writing.*3LtMs, Lt 25, 1876, par. 3*

My health is good and I am expecting [in] the next four or five weeks, at most, to complete my first book. May the Lord help me to do this work to His acceptance.*3LtMs, Lt 25, 1876, par. 4*

Elders Waggoner and Loughborough have attended meetings in the city during the week. Disfellowshipped old Sister [Hollis]. They could do nothing with her. I think there was some sharp work in her case, but it was necessary.*3LtMs, Lt 25, 1876, par. 5*

I am glad you feel that it is best for me to remain in California and do my writings. But I am sorry the books cannot be ready for eastern camp meeting. We get along in the house very nicely. Shew cooks well now and scrubs floors, washes windows and keeps everything up in general. Will has only paid him two dollars per week till last week. Paid him one-half dollar extra for washing office windows. They will pay him three dollars now. He makes excellent bread and buns. I do not know what they would do without him. He just goes right ahead about his business saying nothing to

anyone.*3LtMs, Lt 25, 1876, par. 6*

Sister Rice is good company. She takes now considerable care of the children. She commenced yesterday in this way, letting them stay in her room, teaching them to crochet and make little things which keeps them busy. Sister Rice is sewing for me. She is a dressmaker. She has made me two suits of dresses. I get no time to sew only for the children in the evening, and often my eyes ache and I cannot do this.*3LtMs, Lt 25, 1876, par. 7*

I would not allow anyone to call me from my work. I shall have to have some change. I am trying to get a horse and carriage. Shall succeed, I think, but we want to be sure we get [a] good serviceable team, useful for me and for the office. I think it is due myself to have some of these privileges. What do you think?*3LtMs, Lt 25, 1876, par. 8*

Brother Diggins brought the money he had of you yesterday. Your note could not be found, but last night it came so we are all right there. We hunted considerable for it, but it came in good time.*3LtMs, Lt 25, 1876, par. 9*

My heart is drawn out after God. I long for His Spirit and I cannot feel at rest until [I] have the witness day by day that Jesus is mine and I am His.*3LtMs, Lt 25, 1876, par. 10*

In regard to my writings, I know that they have been an annoyance to you and I am glad that help has come that you need not have any more perplexing care of them.*3LtMs, Lt 25, 1876, par. 11*

In regard to my independence, I have had no more than I should have in the matter under the circumstances. I do not receive your views or interpretation of my feelings on this matter. I understand myself much better than you understand me. But so it must be and I will say no more in reference to the matter. I am glad you are free and happy and I rejoice that God has blessed me with freedom, with peace, and cheerfulness and courage.*3LtMs, Lt 25, 1876, par. 12*

I love the Lord, I trust in Him, and I know that He helps me. I shall look to God for guidance and shall try to move as He shall lead the

way.³*LtMs*, *Lt 25, 1876, par. 13*

In love.³*LtMs*, *Lt 25, 1876, par. 14*

Lt 25a, 1876

White, J. S.

Oakland, California

May 12, 1876

Previously unpublished.

Dear Husband:

I sent you a letter this morning, but as Sabbath is drawing on, I will write and put it in the office tonight, before the Sabbath.*3LtMs, Lt 25a, 1876, par. 1*

I have no news to write you because I do not go anywhere to get news. Last night Mrs. Hollis and Shaw were both disfellowshipped. Brethren Loughborough and Waggoner have labored with Brother Rickey faithfully; result not yet seen.*3LtMs, Lt 25a, 1876, par. 2*

Everything moves off in the office about the same, day after day. Brother Jones will give you an account of matters. I will see him and tell him to write you. The meetinghouse will be much better than the one at San Francisco, because Brother Jones has the matter in his own hands. He was stating to me that money he must have, for he was contracting bills of lumber which would have to be paid.*3LtMs, Lt 25a, 1876, par. 3*

Brother Diggins brought here your money. Willie has put it in the bank. I have not been over to the city [San Francisco] for some time, or to any meeting. I keep very close, making my time tell. Sister Rice is now taking some charge of the children, which is a great relief to me.*3LtMs, Lt 25a, 1876, par. 4*

Brethren Loughborough and Waggoner went to Healdsburg today, to stay over Sabbath and during the week. These churches have not had much labor, and I hope, with proper labor, they will be helped.*3LtMs, Lt 25a, 1876, par. 5*

I am writing upon Christ's Sermon on the Mount. Have it half

done.*3LtMs, Lt 25a, 1876, par. 6*

Brother Baker drove round here with a nice span of horses for two hundred fifty dollars, nicely matched, far, far, ahead of that team of Mr. Morse. I am going to have some way of conveyance that I may go out, retired, and ride every day or every other day.*3LtMs, Lt 25a, 1876, par. 7*

The work of God seems so important to me in every department. I must be connected with Jesus in order to do good to others. I believe there is great blessing for God's people if they will only come up to their privilege. What is lacking is living faith. Every moment is precious now. I cannot endure the thought of time passing and we not doing as a people the very things God would have us to do. Our time to work will soon be over. May God help us all to work in wisdom. My prayer to God is continually for wisdom and grace to move according to His opening providence. I dare not choose my own course, or follow my own pleasure. God is my Counselor. I must look to Him for guidance. I must cling to my Saviour with firm grasp.*3LtMs, Lt 25a, 1876, par. 8*

The Lord is precious to me. The truths in the Life of Christ are truly rich and glorious. Oh, can I get out these precious pearls to the acceptance of my Saviour? I am sustained wonderfully in closely applying myself to my writing. I take two or three days to rest and go visiting in the country, for I cannot, I fear, hold out with such continual application. But my mind is on it and I cannot find rest till I get these things off my mind.*3LtMs, Lt 25a, 1876, par. 9*

I am anxious to know what you think of the sketch of my life. If you think I am going too definite, telegraph at once.*3LtMs, Lt 25a, 1876, par. 10*

Frank [?] seems very manly and steady. George is just the same; Willie and Mary very busy in the work. We have regular habits—rise early, and retire at nine or half past.*3LtMs, Lt 25a, 1876, par. 11*

Well, another week's work is about done. Another Sabbath will soon be here. Let us pray earnestly for light and for wisdom. God will lead. He will guide.*3LtMs, Lt 25a, 1876, par. 12*

In haste and love.*3LtMs, Lt 25a, 1876, par. 13*

Lt 26, 1876

White, J. S.

Oakland, California

May 14, 1876

Portions of this letter are published in *3Bio 35*.

Dear Husband:

We received your letters to myself, Willie, Edson, and Mary. I have read them all over carefully. I think I can probably get my book out in time to attend [the] Minnesota camp meeting, if my health is good so that I can write a portion of each day. I am not willing to leave my writing before the matter for this book is all written, if I do at all.*3LtMs, Lt 26, 1876, par. 1*

Yesterday, I spoke to the people in Oakland with great power—the plainest, the most direct I have ever spoken to them. I expected then they would not respond but deep feeling was in the meeting; and [at] the conference meeting following, there were prompt testimonies borne accepting the testimony given. They said they saw things as they had never seen before. Cochran felt deeply. Said he saw the mistakes of his life. He must have a thorough conversion.*3LtMs, Lt 26, 1876, par. 2*

Brother and Sister Rickey both spoke well, decidedly to the point. Brother Montrose spoke better than I ever heard him. Brother and Sister Kime spoke well. Sister Baker spoke well; also her son. He is pure wheat I think. All the church felt the word spoken. It cut close. I asked them if their unbelief should drive the servants of God from the coast, what reckoning would they give in the days of accounts? I told them their course was like the people who prayed Jesus to depart out of the coast because financial loss was feared if he remained.*3LtMs, Lt 26, 1876, par. 3*

Brethren Kime and Rickey are getting *Spirit of Prophecy* [volumes] and becoming interested in them. I see many tokens for good in Oakland and San Francisco. In Santa Rosa, Sister Hagar made a

most thorough confession to the church, stating how she had felt what she had written you and how wrong it was. She made clean work of the matter. She was very much broken down. When she got through, she said she had not felt as free for three years.*3LtMs, Lt 26, 1876, par. 4*

Mary and I are doing our utmost to get off our writings. We thought we might get my book written in four weeks, and if it is thought best for us to be at the Minnesota camp meeting, [we] will be there. Once we thought we would drop everything just where it is and go to the Kansas meeting. Not that I have any special light, but with the idea that I could write some while attending the meetings. We wrote a dispatch to send, that we would meet you the 22nd of May at Baldwin City; but Mary and I felt so badly about it afterwards, we concluded to wait four weeks. Mary said she would write day and night to complete the book and she hated to go to camp meetings, but if the book was done, she would not say another word against going then. But if we were not to stay here four weeks, she would rather go at once and see her mother, and she would remain at home and write while her mother and I attended camp meeting. But I feel badly about leaving my writing. I have been broken off so many times. I hope to have the work done, or nearly completed, in four weeks. If it is thought best for us to remain here this summer and you feel all right about it, I should prefer to remain, feeling that my books are really more important than what I might do at the camp meetings.*3LtMs, Lt 26, 1876, par. 5*

Mary is thoroughly contented at Oakland, but we decided, taking all things into account, to leave here to be at the Minnesota camp meeting. You say in your letters, Stay, if you feel free in writing; then you throw in remarks to neutralize this statement so just what is for the best all around, I am at loss to determine.*3LtMs, Lt 26, 1876, par. 6*

In haste.*3LtMs, Lt 26, 1876, par. 7*

Do not put in the paper appointments for me, for I may see my duty clear to remain and write. I feel badly, indeed, about crossing the plains. I had rather by all means remain and improve my time in writing. When all is written then my burden is off.*3LtMs, Lt 26, 1876,*

par. 8

Lt 27, 1876

White, J. S.

Oakland, California

May 16, 1876

This letter is published in entirety in *20MR 24-34*.

Dear Husband:

It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you. We are living in a most solemn time and we cannot afford to have in our old age differences to separate our feelings. I may not view all things as you do, but I do not think it would be my place or duty to try to make you see as I see and feel as I feel. Wherein I have done this, I am sorry.³*LtMs, Lt 27, 1876, par. 1*

I want an humble heart, a meek and quiet spirit. Wherein my feelings have been permitted to arise in any instance, it was wrong. Jesus has said, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." *Matthew 11:29.*³*LtMs, Lt 27, 1876, par. 2*

I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image.³*LtMs, Lt 27, 1876, par. 3*

Time is short, very short. Life is uncertain. We know not when our probation may close. If we walk humbly before God, He will let us end our labors with joy. No more shall a line be traced by me or expression made in my letters to distress you. Again, I say forgive me, every word or act that has grieved you.³*LtMs, Lt 27, 1876, par. 4*

I have earnestly prayed for light in reference to going east and I

have now decided my work is here, to write and do those things [that] the Spirit of God shall dictate. I am seeking earnestly for the higher life. Mary and myself are at work as hard as we can. God in His providence has given me my work. I dare not leave it. We will pray that God may sustain you, but I see no light for me east.³*LtMs, Lt 27, 1876, par. 5*

Yours in love.³*LtMs, Lt 27, 1876, par. 6*

Lt 27a, 1876

White, Mary [?]

En Route to Kansas Camp Meeting

May 22, 1876

Portions of this letter are published in *9MR 35*.

Dear Mary [M. K. White (?)]:

We are all cheerful and comfortably located in the cars. We like our situation very much. I owe Frank one dollar. Please pay him, and charge to me. Ask Sister Rice to cut out a pattern of the basque she fitted for me. Send a copy to Kansas and have one nicely secured at Oakland. You need not send *Walks and Homes of Jesus* when you send the books I laid out. One of Mary's pictures got in with mine. I return it.³*LtMs, Lt 27a, 1876, par. 1*

I will state, I owed Mr. Lippman \$30.70. I paid him \$16.75. The money for library is in my bureau drawer in sleeping room.³*LtMs, Lt 27a, 1876, par. 2*

I see by *Chronicle*, Frankie Patten is on the way. Shall meet her at Sacramento. She will be company for you.³*LtMs, Lt 27a, 1876, par. 3*

Children, take my room and use it while I am absent. Give Frankie the one you occupy. Send pictures at once for Dunham.³*LtMs, Lt 27a, 1876, par. 4*

Two o'clock. Have just taken dinner near Sacramento. Enjoyed it, but was not very sharp. Eat but little. We have both had good sleep. Feel refreshed. We have a splendid porter. He provided tablecloth, washed our dishes, and is very attentive.³*LtMs, Lt 27a, 1876, par. 5*

We have beautiful view of mountains covered with snow.³*LtMs, Lt 27a, 1876, par. 6*

Send me to Kansas, Mrs. Temples' powder, about as much as you

can put in envelope.*3LtMs, Lt 27a, 1876, par. 7*

Mother.

Send envelopes with Willie's name printed to Kansas.*3LtMs, Lt 27a, 1876, par. 8*

Lt 28, 1876

Children

Nearing Ogden, Utah

May 23, 1876

Previously unpublished.

Dear Children:

Another night has passed. We rested well; are cheerful. Have just breakfasted. We have enjoyed the journey thus far. Nothing of note has occurred.*3LtMs, Lt 28, 1876, par. 1*

The porter promises to secure for us berth on next train and take care of our baggage.*3LtMs, Lt 28, 1876, par. 2*

We hope that you are all well and happy. We would very much [have] liked to have seen Frankie Patten before we left but the liability of traveling on the Sabbath we felt we must avoid if possible. We have just done nothing but dump and sleep and rest. I slept soundly yesterday afternoon. I think I shall be ready for meeting when I get through. Mary [Clough] relieves me of all care. She takes the burden of notifying the porter as did daughter Mary when we came on one year ago.*3LtMs, Lt 28, 1876, par. 3*

Keep up good courage and cling to the Mighty One. He is your tower of strength. Oh, how weak, how inefficient we are without the help of God. Watch unto prayer were the words Jesus gave to His disciples, most applicable to Christians now. Dear children, take time to pray and nothing will be lost in so doing. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." *Matthew 7:7*. Jesus will be your burden-bearer; do not carry your own burdens or your own perplexities. Jesus loves us. We know He does with an unchangeable love. May every emotion of the soul respond to this matchless love which Christ has revealed in our behalf.*3LtMs, Lt 28, 1876, par. 4*

Much love to Sister Rice. Tell her to look up today, tomorrow, and

ever. Love to Frankie Patten, yourselves, Frank and George. I would commend you all to God. May the peace of God abide with you.³*LtMs, Lt 28, 1876, par. 5*

Mother.

Lt 28a, 1876

Children

Near Laramie Plains

May 24, 1876

This letter is published in entirety in *14MR 315-317*.

Dear Children:

We rested well last night. Our quarters are not nearly as good as in the stateroom when we left Oakland. But we are making the best of the situation and are therefore quite comfortable. Our comfortable condition is made by the tone of our feelings within. None can but be happy if they take the happy with them. If we are connected with heaven, the content and peace and happiness of heaven will be ours. Our slights, our neglects, our sorrows and griefs, will not, cannot depress the heart that is borrowing its strength and serenity from heaven.*3LtMs, Lt 28a, 1876, par. 1*

I have enjoyed my breakfast this morning. Food good. I have eaten no cake, but little cheese, but little [?]. Love the brown bread; brown turnovers turned out their inward treasury in the oven, leaving nothing but crust for us. But we have plenty that is good beside this.*3LtMs, Lt 28a, 1876, par. 2*

I feel that I am right. Praise the Lord for the evidence we have of His care and protection on this journey. Mary [Clough] does all the care-taking and general matters through excellently. She is very thoughtful of my comfort, kind and attentive.*3LtMs, Lt 28a, 1876, par. 3*

Yesterday while waiting for a train, we got off and were looking for a stone or something as a memento. A lady said she had picked up some specimens which she would give me. She gave me freely specimens of moss agate, petrified wood and bits of petrified sage. She said she had come to visit her sister, who lived at the station, and she would stay a week and could get all she wished. I thought it was certainly very kind and liberal of her to thus accommodate a

stranger.*3LtMs, Lt 28a, 1876, par. 4*

I mean to gather what choice things I can on this journey. I think we are getting along finely and I feel that the Lord is my helper which is the best of all.*3LtMs, Lt 28a, 1876, par. 5*

Will you see that the tub setting at corner of house is emptied and put in cellar. See that lath and bits of wood are picked up all about the new house. If it is rented, remove the wood from cellar and place the wood in a safe place, for it is precious. Brother Baker or someone can do this. There is lots of wood. It ought to take care of both the office and first new house built behind the engine house.*3LtMs, Lt 28a, 1876, par. 6*

I wish the children had a sunny playhouse right by the office, in a good place that they could take their messes out doors and be happy. I merely suggest this. There was a little house [that] came with some machinery in it [that] I designed to have fixed up for them, but did not get at it. As we do not allow them to associate with other children, we must substitute things to take the place of this.*3LtMs, Lt 28a, 1876, par. 7*

I purchased two pairs of white shoes of the man right under the hall where we have meetings. The largest pair I paid one dollar and a half for, the other I paid one dollar and quarter. One has an ink spot on it, the smallest pair. They are so very large I would like to have them exchanged for something some of you in the family want in the shape of shoes. The children have each two pairs apiece of light shoes just as good as these which I purchased of the man under the hall. If they are right size I would keep them, but they are not and I will take them back. He will give something else in place of them. Take Addie's everyday shoes which are ripping, and take them to this man to get mended. I paid one dollar and a half a piece for the shoes. This [man] has done poor service. He said he would mend them free of charge.*3LtMs, Lt 28a, 1876, par. 8*

Did Sister Rice find the silk she wanted? Love to all the family. I hope Sister Rice will be free and happy as she can under the circumstances.*3LtMs, Lt 28a, 1876, par. 9*

Mother.

Lt 29, 1876

White, W. C.; White, Mary

Kansas City

May 25, 1876

Portions of this letter are published in *7MR 282-283*; *11MR 136-137*.

Dear Children, Willie and Mary:

We arrived at Omaha about 3:30 p.m. We were immediately put on the sleeping car for Kansas City. Had good accommodations; rested well until four. We were then obliged to leave the train. We are waiting at hotel close by depot to take the train at 10 o'clock for nearest station to Malvern, which is Barbondale Avenue. We know not how far the station will leave us from the campground, but we may find definite directions there. We have endured the journey well. I have headache this morning, but this is nothing strange being on the road so long. I have eaten the first warm meal this morning. Mary [Clough] has eaten twice on the road. We have not taken the nearest route, but the best we could take because tickets were not sold through. Others came the same route we have taken because it was the best and cheapest, so we have come the best way. I thought you would be relieved to hear this. We will write you as soon as we can after we get on the ground. We will not write much more now, but will get off another today.*3LtMs, Lt 29, 1876, par. 1*

We hope you are all cheerful and happy. Let not care corrode you, son. Be determined to be happy as you pass along. Don't grow old too fast. Keep young in spirit, keep hopeful if the heavens fall. Don't let your spirit be fretted, for it will never pay. Ever be calm, composed and have self-control. Carry the happy with you, sing in the Spirit, pray in the Spirit, talk in the Spirit. "Lo, I am with you always, even unto the end of the world." *Matthew 28:20*. Children, Jesus lives. He will be your Saviour and your present helper in every time of need.*3LtMs, Lt 29, 1876, par. 2*

In this hotel all are examining our bouquet. It has lost much of its

loveliness, yet sufficient remains to be the admiration of all who look upon it. It has kept preserved in water and ice and is very nice after so long a journey.*3LtMs, Lt 29, 1876, par. 3*

Tell Sister Rice we preserve a kind remembrance of her and have regretted over and over again that she was not one of our company on the road. We hope to meet her at Battle Creek. She must write us. She can see where the camp meetings are and let us know her intentions in regarding to coming east and when.*3LtMs, Lt 29, 1876, par. 4*

Our lunch kept well. We have now two loaves of bread, the buns and brown loaf and fruit cake, oranges and lemons and jelly, butter and cheese. But all these will go well at camp meeting. We have some cherries left. We have eaten all we wanted, and yet we have most of the meat. We have had nothing spoil on our hands. All has kept. Porters have waited on us getting tea, and milk when we wanted it.*3LtMs, Lt 29, 1876, par. 5*

Good-by,*3LtMs, Lt 29, 1876, par. 6*

Mother.

Lt 30, 1876

White, W. C.; White, Mary

Campground, Malvern, Kansas

May 28, 1876

Portions of this letter are published in *3Bio 37-38*.

Dear Children, Willie and Mary:

I have written briefly to Frank in regard to our journey. You can read his letter.*3LtMs, Lt 30, 1876, par. 1*

Sunday after I had spoken we had about forty forward for prayers. This, on Sunday, is a great victory to gain. Generally we have considered Sundays a day almost lost to the church, but I felt determined that it should not be. It resulted well. At six there was another meeting appointed for me to speak to those who should come forward, but the meeting took a different turn from what was anticipated. Your father made appropriate remarks on this occasion. I then spoke a short time with much earnestness. We called them forward and there was a general move. No less than fifty or sixty came forward for prayers. We gave them an opportunity to speak, and quite a large number of testimonies were borne by those who had presented themselves for prayers. There was deep feeling in the meeting and we felt that a decided victory was gained.*3LtMs, Lt 30, 1876, par. 2*

The brethren and sisters who have been assembled are much encouraged by this meeting. There are very many here who have never seen us, and this meeting and hearing us is highly appreciated by them. Your father spoke three times yesterday, and I once at length, and again about thirty minutes.*3LtMs, Lt 30, 1876, par. 3*

Children, I believe it was my duty to attend this meeting. I am coming out all right as far as health is concerned if I rest and do not labor too hard.*3LtMs, Lt 30, 1876, par. 4*

This morning there have been two very excellent meetings. Father spoke last night on baptism. He speaks this forenoon and I this afternoon. There are many good and valuable accessions [that have] been made to the truth since last camp meeting. This conference is really in quite a healthy condition and promises to become a strong conference. There are many excellent people we meet here who are pleased and rejoiced beyond expression at the privilege of meeting with us.*3LtMs, Lt 30, 1876, par. 5*

Notwithstanding, I have had a very trying crisis and suffered extremely with nervous prostration, strangely unexpected and unaccountable to me. But I am now of the opinion that my much writing had brought me in a condition where I should have been very sick had I remained at home. Three days have I suffered with the most distressing headache. I am weak yet improved. Your father and I bowed together yesterday and prayed the Lord to give me strength to speak to the people. I spoke twice after dinner, and felt better than in the morning. Father is now speaking (10 o'clock) on the text "Preach the Word, etc." [*2 Timothy 4:2.*] There will be after the discourse three or four ordained.*3LtMs, Lt 30, 1876, par. 6*

Six o'clock. The ordination took place this morning. Four were ordained. Brothers Ayers, Charles Stevens, Brothers Samuel and Sharp. This was a very solemn occasion. The Spirit of the Lord was truly in our midst. There was much feeling on this occasion.*3LtMs, Lt 30, 1876, par. 7*

In the afternoon, your father spoke a short time in regard to fitness for baptism. I followed upon the same subject. There were twenty-nine who presented themselves for baptism. They are at this moment at the water. Your father and I do not go to the water. Your father is writing [a] report of [the] meetings. Several young men came to this meeting unconverted and careless, sought the Lord earnestly and take the baptismal vows.*3LtMs, Lt 30, 1876, par. 8*

I speak this evening, which winds up our labor on this ground with the exception of our morning parting meeting. All whom I have heard, both ministers and people, seem to feel greatly pleased, yea, rejoiced, at the result of this meeting. All say it has been [an] excellent meeting and great strength has been gained to the

cause.*3LtMs, Lt 30, 1876, par. 9*

Love to all,*3LtMs, Lt 30, 1876, par. 10*

Mother.

Lt 30a, 1876

White, J. E.

NP

December 1875 [?]

Previously unpublished.

Dear Edson:

Here is the testimony written for you last February. I have removed twenty-five pages that was especially for Elder Loughborough, which has not a special reference to you.*3LtMs, Lt 30a, 1876, par. 1*

I wish you to read this over carefully and prayerfully and do not, my son, copy the mistakes of your past life. From what the Lord has shown me, the parents' duty and care exists toward their children as long as they both shall live. Also the children's obedience, respect, and filial love is binding upon the children to the parents as long as both shall live.*3LtMs, Lt 30a, 1876, par. 2*

I do not feel free to have you do as you are doing without a remonstrance. I think you are working too hard. And, as in other days, your religious interest is being sacrificed or swallowed up for the poor return of the profits gained by hard work. This will not pay. You cannot afford to disconnect from God. It has been a fearful venture in the past and very poor pay. It will be still worse in the future because you have greater light, and God has blessed you with a spirit of labor to be a help to others in Sabbath School and meetings. While you make the kingdom of heaven your first business, God will prosper you, but when you sink your eternal interest into your business, grasping for wages brought to you by constant and wearing taxation, it will not pay. "Seek ye first the kingdom of God and His righteousness" and the promise is "all these things shall be added." [*Matthew 6:33.*] May God help you, my dear children, to work with the greatest interest for the better life.*3LtMs, Lt 30a, 1876, par. 3*

In regard to the matters of the Office [Pacific Press], Edson, I

believe Father's voice should control, his judgment be respected, his counsel be sought for, and deference paid to it, as well by his children as those who labor under him who are not connected by the ties of relationship. You have not, you know, in the past succeeded in planning, and your scheming has all proved a failure. God did not, He could not, prosper you in your plans. You should not be persistent to follow your own judgment and carry out your ideas, contrary to the judgment of your father. *3LtMs, Lt 30a, 1876, par. 4*

Edson, I believe with your father that your introducing job work in the Office is all wrong. It looks exactly to me as the same piece as that of Aldrich and Walker who desecrated the Office by making it a piece of merchandise. They claimed that they did not take time from business hours, but I saw that there was none too much of them physically or mentally should they put all their powers to the careful performance of the work necessary and important for the upbuilding of the cause. The extra hours devoted to their own personal matters taxed their vigor and detracted from their strength so that the work of God was marred. It did not come out in all its points with that thoroughness and perfection it should. Their minds became diverted and finally they lost all sense of the sacredness of the work. Common and sacred were placed upon a level. This same danger I see with you. I want to warn you before it shall be too late, before you get into a similar deception and blindness which ruined them. I cannot see how you can feel free to introduce job business into the Office on the back of the music work. There is a great volume of work of our own. *3LtMs, Lt 30a, 1876, par. 5*

You, my poor boy, are overworking every day. I have no heart to introduce anything more. There is a hymnbook to be printed here in the Office if it can have the entire attention. Father does not object to your music while you are connected with the Office, because it is an elevated business and will be a special help to you. But he does feel opposed to your introducing job printing in the Office, and thus bringing in a set of men coming and going to do little jobs that will really lower the dignity of the Office. I think he is correct. When you once get started on a wrong track, Edson, you have plenty of help. Satan knows that nothing will dishearten us like this, and this has been his special purpose, to cause unhappy differences between

you and us. This must not be. We want you to feel right.*3LtMs, Lt 30a, 1876, par. 6*

I know that your father has felt a deep interest in you that you should succeed. He has tried to make it as easy for you as he could. You may not see this, but I know it is so. But you see that you are in need of means and you strain every nerve to acquire means, and just as surely as you are a living man the snap will come by and by, no one can tell how soon. I think it has been for your disadvantage to withdraw yourself from Sabbath school and from religious labor. Your mind is the more fully turned in the wrong channel of acquiring, and to get means is becoming an absorbing passion. All the vitality of your being is devoted to getting the highest wages possible.*3LtMs, Lt 30a, 1876, par. 7*

I feel sad over some things. I do not desire to control your actions, but I feel it duty to counsel you, nevertheless. I think your hard-earned means should not be spent in needless things. Count up how many dollars you have spent in purchase of birds and cages. Place this under the head of "Needless Use of Means." Emma had two birds given her; one was enough. These two birds had to have two cages. Then you went still further and purchased another bird, and you are today paying no less than ten percent interest on all this money. Then there are other things I might mention, but will not now, that eat up means.*3LtMs, Lt 30a, 1876, par. 8*

I see no reason why Emma should not bear some responsibilities in the labor as well as you, Edson. I think in the place of being a detriment to her health, it would be a real blessing. I feel burdened over this state of things. I cannot see how the blessing of the Lord can rest upon Emma in taking life so very easy and you so very hard. There is an abundance of light work Emma can do if she will task herself to do it. She can, if she takes up her life burdens cheerfully, help Edson and in doing this will help herself more. It is really a subject of remark—all the rest doing all they can to get along, Emma bearing no weight of responsibility, excusing herself from everything unless it is very agreeable or pleasant to her. If anything will carry her to the grave it will be inaction. Useful labor will be a blessing. I cannot see how she can let her husband work early and late and she not feel under obligation to bear her part or

even make her own clothing. This does not look right. God will not give a person His blessing of health while it is not used for any good purpose. We love Emma, you know we do, but I feel that you both need to ponder your steps carefully.*3LtMs, Lt 30a, 1876, par. 9*

Emma allows her mind to be in the east. She wants to visit her friends and her inclination and her pleasure alone are consulted in this matter. What good could she do, or what good gain? It would be a gratification to her. And Emma has been favored and petted and indulged until she makes herself a subject of thought and consults her own wishes and pleasure irrespective of duty or the good of others. I wrote to you both fully on this point more than one year ago. I presented the matter as it was presented to me, and I can but feel that you both are in danger of disregarding the light God has given you.*3LtMs, Lt 30a, 1876, par. 10*

Should Emma go east it would take no less than two hundred dollars to go and come, first-class fare, and to have a little means to go about with after she got home. For this extra draught, Edson must put in extra labor and it may be at the cost of his life in this world and his life in the better world. This would be a dear journey indeed. Edson is ambitious, struggling for a home, wrenching himself one way and another. His interest in the Office will, if it has not already, become a matter of dollars and cents, of working for wages. The enemy will come in and will have strong power upon his mind and so pervert things that Edson will be really deceived, ensnared, and will backslide from God. All his energies now and all his anxiety are to make wages fast to get him a home. Edson, your reaching out to get all the work you can is wrong. It brings perplexity and anxiety upon Father. We shall have to leave Oakland, for your father cannot bear these perplexities. I beg of you to surrender to God and not take matters so much in your own hands to drive through.*3LtMs, Lt 30a, 1876, par. 11*

Oh, Edson, your heart should be broken and humbled because of your past life; you should be hating your former course of sin. Don't imitate the past mistakes. God has given you excellent abilities to glorify Him, but you are turning God's gifts to serve a selfish purpose. You have received a license to improve your gift, and since that have done less than before and are every day hedging

up your own way so that you cannot do anything.*3LtMs, Lt 30a, 1876, par. 12*

You have a favorable chance. You earn all that you should earn and that you have strength to earn, and Emma can help you and not injure herself any more than in doing unnecessary things that do no one any good. All in the east get the impression from Emma's letters that she is not happy, that she is discontented. Well, it need not be so. If Emma would interest herself in the work she can and ought to do without injuring herself, she will forget herself. It is her duty to cultivate cheerfulness. She may look and see how she can be a blessing to others, how she can be useful. She can meditate upon heavenly things and commune with her Saviour. A Christian living daily to glorify God will never be repining. Said Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23.3LtMs, Lt 30a, 1876, par. 13*

The study of the Word of God has no interest and attraction for Emma. Is this as it should be? Emma loves to read storybooks, but this reading only weakens the mind and does not strengthen it. Oh, look well, children, to see if you are both building on the true foundation, if you are really connecting with the Cornerstone. In Christ there is a refuge from temptation, from fatigue and weariness. In this great fatigue and constant taxation you rob God of the service due Him. There must come a change. Your feelings are now overwrought. Satan is ready to suggest things in a perverted light. Shut out the tempter. Be suspicious of yourselves.*3LtMs, Lt 30a, 1876, par. 14*

Edson, your nervous energy is exhausted. A worldly atmosphere has its influence upon you. Your feelings are excited, irritable, and uncomfortable. An adversary is upon your track to discourage you. God is your refuge and strength, a very present help in trouble. Let not the enemy succeed in distracting your spirit. There is repose for you in Jesus. I point you to Jesus for relief. But I have written, you will say, quite enough. I will stop.*3LtMs, Lt 30a, 1876, par. 15*

Your Mother.*3LtMs, Lt 30a, 1876, par. 16*

Lt 31, 1876

White, J. E.; White, Emma

Missouri

June 7, 1876

Portions of this letter are published in *3Bio 38*.

(On the cars on our way to Council Bluffs. We have to take this as the most direct route to Iowa.)

Dear Children, Edson and Emma:

I feel some anxious to learn in regard to your business matters. Have you sold yet, and if you have, how much did you sell for? And what are your prospects? Are you both well, cheerful in God and enjoying His love? Please write us; direct your letter far enough ahead to reach us at some point of the camp meetings.*3LtMs, Lt 31, 1876, par. 1*

I hope, children, you will move cautiously and understandingly. Do not allow the enemy to entangle you into branching out into large plans. Keep near the shore. Be ever on the safe side. Why not write for the *Signs* and cultivate your ability in this direction? We want you to be channels of light. Whatever may be your condition, let your first business be the kingdom of God and His righteousness. Have everything second to this. Do not become careless and neglectful of your religious duties. Be true to the claims of your heavenly Father, let it cost what it may in this world. Seek to view everything in the light of heaven as God sees it. We are anxious to learn how matters are progressing on the Pacific coast.*3LtMs, Lt 31, 1876, par. 2*

Father is writing. Mary [Clough] has been writing considerably today.*3LtMs, Lt 31, 1876, par. 3*

I have been very much debilitated by this warm climate. Mary feels it sensibly. For the first week I could scarcely keep my teeth in my mouth, my system was so relaxed. It is a beautiful picture of

loveliness that is presented to the eye in the trees covered with green foliage, the waving grain with the sunlight and shadows resting upon it, the cultivated soil, the varied scenery in the high hills covered with verdure and adorned with trees, and the broad, rich valleys under cultivation. All is fresh and green. I suppose you are drying up in Oakland and looking burned and seared. But Oakland is the home of my choice. I think our coming winter will be spent in Oakland if the people of California accept and appreciate our labors. If not, we shall not waste our precious labors in bearing to a stiff-necked people our God-given message for them to trample under their feet. God has given us our work and when those in California despise or are even indifferent to our work, God holds them accountable for this neglect and abuse of Him who has given us our work. But I must stop.*3LtMs, Lt 31, 1876, par. 4*

God bless you, my dear children. Father is doing a great deal of work. Monday he spoke three times. Sunday, I spoke twice in the afternoon and evening. Spoke four hours to about fifteen hundred people. I had great freedom in addressing the crowd.*3LtMs, Lt 31, 1876, par. 5*

My heart feels very tender toward you, my dear children. I want you to be free and happy in the truth and fitted to be of use in the cause of God.*3LtMs, Lt 31, 1876, par. 6*

In much love,*3LtMs, Lt 31, 1876, par. 7*

Mother.

Send to Battle Creek the package of envelopes with your name printed on them.*3LtMs, Lt 31, 1876, par. 8*

Lt 31a, 1876

White, W. C.

[To Council Bluffs, Iowa]

June 7, 1876

This letter is published in entirety in *11MR 137-138*.

[Willie:]

Now in Iowa. In two hours shall be at Council Bluffs. Tomorrow shall take the cars for Marshalltown, Iowa. Must travel all day tomorrow.*3LtMs, Lt 31a, 1876, par. 1*

Dear children, Willie and Mary, I thought as my letter written day before yesterday has not yet been mailed, I would write a word more on the cars.*3LtMs, Lt 31a, 1876, par. 2*

Yesterday we arose early and rode three miles over rough road to see the train move grandly out of the depot, leaving us behind. We then went to Brother O'Brien's and waited till next morning. This was the most distressing day to us we have passed for [a] long time. We were all three debilitated. I very much so.*3LtMs, Lt 31a, 1876, par. 3*

It is cooler today and we all feel better. We arose very early, rode to the depot six miles and took the cars [at] half past six and have been riding all day. It is now 5:00 p.m.*3LtMs, Lt 31a, 1876, par. 4*

I find when the entire burden of labor rests on your Father and myself, we do not find time and have not strength to write even letters. But Brother Smith will join us in Iowa so that we shall be better able to write we hope.*3LtMs, Lt 31a, 1876, par. 5*

We have had very good meetings in Kansas and Missouri, but the best was in Kansas.*3LtMs, Lt 31a, 1876, par. 6*

Love to all,*3LtMs, Lt 31a, 1876, par. 7*

Mother.

Lt 32, 1876

White, J. E.; White, Emma

To Dubuque, Iowa

June 14, 1876

Portions of this letter are published in *TDG 174; 7MR 285-286*.

(On the train from Marion to Dubuque.)

Dear Children, Edson and Emma:

We have just closed one of the most interesting camp meetings we have ever attended. The Lord gave us a testimony for the people which seemed to be received by them.*3LtMs, Lt 32, 1876, par. 1*

Monday morning I spoke from the words of Christ to Nicodemus. "Ye must be born again." [*John 3:7*.] The spirit and power of God rested upon speakers and hearers. All present seemed to be deeply affected. The depth of feeling was more general than is usually seen. As I stood inviting those to come forward who wanted to fully dedicate themselves to God, sinners and backsliders, my heart was deeply affected. I felt indeed that souls were making decisions for eternity. I knew that if the eyes of those present could be opened, we should see angels of God walking through the congregation and although unseen by mortal eyes, the presence was felt.*3LtMs, Lt 32, 1876, par. 2*

Three hundred came forward for prayers. We then gave them opportunity to express their feelings and one hundred and thirty testimonies were borne. Frequently four were on their feet at once, talking and confessing with tears their sins and their departure from God. I never saw it on this wise before. As the result of the meeting, forty-eight were baptized. All went to their homes encouraged and many were signally blessed.*3LtMs, Lt 32, 1876, par. 3*

We are happy in this work. Many times we are disappointed in our expectations but then when we see the Lord working with our efforts, and souls coming to Christ, we forget the weariness,

disappointments, and trials which we meet in connection with this work and feel honored of God to be permitted to have a part in it. We have had some very precious seasons of prayer with some who were discouraged and almost in despair. We rejoiced with them as light shone into the darkened chambers of the soul. The Lord has indeed encouraged our hearts and strengthened us for our great work. We do believe fruit will abound to the glory of God as the result of this meeting.*3LtMs, Lt 32, 1876, par. 4*

Let your prayers, my children, go up to heaven in our behalf, that God would bring souls who are in the darkness of error to the knowledge of the truth. Light, precious light is shining on every page of the Word of God. It is the man of our counsel. When we study its pages with a heartfelt desire to learn our duty, angels are close beside us to impress the mind and strengthen the imagination to discern the sacred things revealed in the Word of God.*3LtMs, Lt 32, 1876, par. 5*

Every thought, word and act, we should bring to the test of God's revealed will. In all things the inquiry should be, Will this please God? Will it be in accordance with the teachings of His Word? And when there is an indecision of mind in regard to duty, our natural hearts will plead for indulgence to follow inclination. But let us ever take the safe course, however much self-denial it may involve. Let us be determined to run no risks where eternal interests are involved. I feel like urging you to study your Bible with interest and be qualifying yourself for the work of God. But everyone who is entrusted with this work must be faithful soldiers of the cross of Christ. They must be an active, wide-awake Christian.*3LtMs, Lt 32, 1876, par. 6*

Dear son, Edson, guard faithfully your thoughts. Keep every approach to your heart well fortified. You must put up the bars against the approach of Satan. Watchfulness at one point while others are neglected will not avail. The careless neglect of one sentinel will imperil the entire army. The neglect to guard one path to the fortress may prove the loss of the city. I read a narrative which I will write to you.*3LtMs, Lt 32, 1876, par. 7*

“The Romans once nearly lost their capital and their nationality, by

a trivial neglect. They were closely besieged by these terrible men, the Gauls. They shut themselves up in their capital, and placed guards every night to prevent a surprise. But there was one point they did not guard. The capital stood upon a rock. On one side this rock was deemed inaccessible. They did not therefore place a guard there. The wily Gauls discovered a path by which it might be scaled, and in the dark nights with silent stealth, they climbed these crags. On they sped unseen. Deep were the slumbers of the Romans, vain the watchfulness of the sentinels. On, on the Gauls urged their way. They reached the summit. Very soon the unguarded Romans will perish! But no. God has a work for that ironhearted people to perform and choosing some birds, the sacred geese kept in their temple, as His instruments, they made unusual cackling. The Roman sentinel wonders, searches on all sides and discovers the foe in season to arouse his companions in arms, and hurl the adventurers down the steeps they had adventurously climbed. None were saved, but it was a very narrow escape from extermination." One unguarded spot placed them in this peril.*3LtMs, Lt 32, 1876, par. 8*

One duty neglected, one defective point in your character, one act of self-indulgence, may result in a train of circumstances which may prove the ruin of the soul. There are perils before us which we must meet, and our only safety is in God. Let your light so shine before men as to exert a saving influence in the world. You must not feel content to make no special, direct effort to save the souls of others. Gather with Christ and you will be a co-laborer with Him. God bless you, my children.*3LtMs, Lt 32, 1876, par. 9*

Mother.

Lt 33, 1876

Children

Battle Creek, Michigan

July 7, 1876

Portions of this letter are published in *3Bio 42*.

Dear Children:

We arrived here the evening of the fourth about eleven o'clock. We were just in time to witness the procession of the Birds of Paradise. The leader was represented as an Indian warrior, then followed the continentals, the signers of the Declaration of Independence, dressed as they dressed, powdered hair, short breeches and leggings. Some things were really interesting and some ridiculous, but I cannot write. I have kept on the strain so long I am now finding my level and I am not very intelligent. We cannot, Father, Mary, or myself do anything now. We are debilitated and run down like an old clock.*3LtMs, Lt 33, 1876, par. 1*

Do write us some news. Tell Frank to write. You can, I should think, state some things of the church and one thing and another.*3LtMs, Lt 33, 1876, par. 2*

It is excessively hot. Is it cool where you are?*3LtMs, Lt 33, 1876, par. 3*

Is Sister Rice coming east? When will she come?*3LtMs, Lt 33, 1876, par. 4*

Are you all well? Mary, do tell me, are you well and happy? Are you worn, perplexed and homesick? Willie, how are you and the business cares agreeing? Do let us have some news if you have to hire a correspondent!*3LtMs, Lt 33, 1876, par. 5*

I cannot think one bright thought, so good-by.*3LtMs, Lt 33, 1876, par. 6*

May, dear, please accept this little present from *3LtMs, Lt 33, 1876,*
par. 7

Mother.

Lt 34, 1876

White, W. C.; White, Mary

Battle Creek, Michigan

Tuesday July 11, 1876

Portions of this letter are published in *3Bio 41-42*; *7MR 287*.

Dear Children, Willie and Mary:

We are now in our own house in the field opposite Judge Graves. Brother Thayer has made many additions and rearranged the house to suit his ideas but this is a very nice location. We tarried here last night and rise this morning to write you a few lines.*3LtMs, Lt 34, 1876, par. 1*

Last Friday we visited your home, Mary. Spent the Sabbath with your family. We were so worn out we ran away from meeting. We took buffalo [robes] and laid them under a tree and I lay down on them the most of the day. We enjoyed the rest much. In the afternoon Oliver and his family came up to your mother's and we had a sing. Oliver has a very fine family. Mary [Clough] was pleased with George and his wife, and especially with Oliver's family, but she thought most of your mother. She thought her a woman of solid worth, as she truly is.*3LtMs, Lt 34, 1876, par. 2*

We came back home after sundown. It had been an excessively hot day and we drove very slowly. Some time after dark, about nine o'clock, as we rode, it appeared as if the heavens were illuminated. We turned to see the reason of the brightness and saw a large meteor slowly pass across the heavens and break in pieces, leaving a long trail of brightness burnt into the heavens which did not disappear for hours. This was a remarkable sight. Many have remarked in reference to it.*3LtMs, Lt 34, 1876, par. 3*

But in reference to your home, Mary; your mother is well and good as ever, but disappointed in not receiving letters from you. She says she has heard nothing from you for four weeks. This is too bad. Never leave your mother in anxiety. Write, if only on a postal card.

Be prompt to do this duty.*3LtMs, Lt 34, 1876, par. 4*

We fear we shall not meet Sister Rice unless she comes in a day or two. We leave here Thursday for New York. Then on to the Centennial. Shall visit Lucinda at her home, spend one Sabbath; then on to Philadelphia. We found work here to do. Sister Sprague, the teacher in our school, has caused us much labor. She has taken advantage of her position as teacher to encourage the love of young men, and she has nearly ruined the usefulness of two or three. All day Sunday and Monday we were laboring in reference to this matter. Oh, when will young women professing godliness, learn to follow Christ? We have talked very plainly. She, Miss Sprague, will be dismissed. Why, if these things should exist, the school would soon be demoralized.*3LtMs, Lt 34, 1876, par. 5*

Have you yet sent the testimony, all published, which has reference to Battle Creek? If not, send it at once. They need all that there is for them. The devil is not dead yet and his special power seems to be exercised in Battle Creek.*3LtMs, Lt 34, 1876, par. 6*

We will try to do something in reference to my life in the course of a week. But there are so many things to do and to think of, you need not be surprised if we do not furnish matter for [the] paper. Father at one time was fearfully worn. I took the principal burden at our last camp meeting and have felt such a letting down [I] could not trust myself to write even the simplest letter. Yesterday I felt some stronger and I hope to fully recover my worn energies. Be patient with us and we will try to meet your mind soon if we can. Be of good courage, dear children. The Lord will give you strength as your day. Hold fast to God, cling to Him with unwavering trust. I would say your father is real well and strong now. He seems to be in a healthy condition.*3LtMs, Lt 34, 1876, par. 7*

In regard to California, he talks about coming, [but] has a perfect dread of stepping on California soil. What can be done to relieve this matter I know not.*3LtMs, Lt 34, 1876, par. 8*

What about your camp meetings? No appointment appears for California. Are Californians going to give up the idea of camp meeting this season? Unless you have more help than there is now prospect of, I fear camp meeting would not amount to much.*3LtMs,*

Lt 34, 1876, par. 9

We never have attended a round of camp meetings with such satisfaction as these last, thus far.³*LtMs, Lt 34, 1876, par. 10*

I must close. Much love to the children. Will write them soon. We think of you all often and want to see you so much.³*LtMs, Lt 34, 1876, par. 11*

We suffer, Mary [Clough] and myself, especially with heat very much. Tuesday: it is cool today; threatens to rain.³*LtMs, Lt 34, 1876, par. 12*

Love to all the members of the family, Frank, George, and yourselves.³*LtMs, Lt 34, 1876, par. 13*

Mother.

Lt 35, 1876

Children

Wilmington, Delaware

July 30, 1876

Portions of this letter are published in *UL 225*; *3Bio 43*; *TMR 287*.

Dear Children:

Here we are in one of the suburban towns of Philadelphia. We are now about one mile from our boardinghouse in a beautiful grove upon a hill overlooking Wilmington, [Delaware], and several surrounding cities.*3LtMs, Lt 35, 1876, par. 1*

Dr. [J. H.] Kellogg, Will Fairfield, and your father and mother came out here for retirement to spend the hours of the Sabbath. Mary [Clough] was not well and chose to rest in her boarding room. We have been passing very profitably the hours of the Sabbath in conversing upon religious subjects—the life of Christ, health reform, and kindred subjects. John takes a very sensible view of health reform. I find him in a very good, healthful state of mind on these subjects upon which we have conversed. We see the need of more earnest, active effort in reference to the great subjects of health reform. Our Health Institute is sinking for the want of proper physicians and proper workers, interested workers.*3LtMs, Lt 35, 1876, par. 2*

We have sought to make Dr. Kellogg feel it is his duty to go into the Institute, and take hold with Willie Fairfield [and] Brother Sprague, and with zeal and interest bring up the Institute. We have taken our luncheon on the green grass and now [have] conversation again. Important matters are to be considered and decisions made.*3LtMs, Lt 35, 1876, par. 3*

We came in to Philadelphia, Friday morning and found John waiting for us at the depot. We soon took the horse cars, which took us to the depot where we stepped on board the train for Wilmington, twenty-six miles from Philadelphia. Dr. Kellogg had engaged a large

room, very pleasant, with five windows, well furnished for your father and mother. Above this was a room for Mary, a cozy little room. We have both these rooms and board for fourteen dollars per week. This is a pleasant family and we feel that we have been fortunate in securing so good a boarding place. Now our business is to visit [the] Centennial grounds every day, see what we can and Mary make reports. We shall take our dinner with us from our landlady.*3LtMs, Lt 35, 1876, par. 4*

The “Way of Life” is to be revised and improved in every way. The charts are to be considered and our pictures for books are to be engraved in New York. There is enough to consider and plan and arrange, and we hope to do this all with exactitude which will leave us no chance for regret. We see much work to be done at Battle Creek. We were called away the Sabbath we designed to spend there. There must be some labor put forth in Battle Creek before matters will stand on the right basis.*3LtMs, Lt 35, 1876, par. 5*

Well, children, how do things move in California? Let us hear from you. We feel anxious to learn how matters stand there.*3LtMs, Lt 35, 1876, par. 6*

We greatly desire to return but feel that we cannot do this unless Father shall feel free to go to Oakland in the fall. I think it would be a terrible mistake to give up the field in California now to the enemy. Right management in the fear of God would give us precious victories. Satan is busily at work in various ways to hinder the progress of the cause of truth upon the Pacific Coast.*3LtMs, Lt 35, 1876, par. 7*

We must individually rally to the standard and by personal efforts in the fear of God press back the opposing forces and gain precious victories.*3LtMs, Lt 35, 1876, par. 8*

Edson, Father’s fears are on your account. His experience in connection with you in Oakland was such he does not wish to ever have it repeated. He would never cross the plains again if we would consent to this decision. I feel that the cause of God needs your father’s help on the Pacific Coast. I deeply regret the past. Your course in setting up a separate interest looks so unlike the work of God and so contrary to the light He has given in reference to you.

This very fact is an objection to Father's resuming his business on the Pacific Coast. I feel but little burden for the people of California, but would be so gratified if we could hold what we have already gained in California. But they may not be ready yet to be helped. We may have to wait some time longer. I would be glad to publish my books on the Pacific Coast, to write them there, and publish them, but I hardly dare say anything very encouraging to Father, fearing he would be disappointed and again have to leave California in discouragement. I dare not risk a second trial.*3LtMs, Lt 35, 1876, par. 9*

Father does not fear because of outside influence outside of our family, but he does dread above everything the disaffected elements in his own family. I wish matters had never occurred as they have in reference to your case, which has altered all our plans and caused us to change all our arrangements. Oh, if you could have borne the test of God, if you would have laid aside your schemes and plans and trusted your father; if you had kept bitterness out of your heart and sealed your lips instead of censuring your father, God would have blessed you.*3LtMs, Lt 35, 1876, par. 10*

But I have said and done all I could say and do, and now I must leave Father and you with the Lord. I do not think that Father has confessions to make to you, but you have entertained wrong feelings toward your father, feelings which should never exist in the heart of a son to his father. The obligation of a son to his father, you have never yet felt. I have seen by conversing with you that you take wrong views of your father. You do not correctly estimate his efforts to help you. His kind offers you have rejected in a manner to show your distrust of your father. All this is wrong. How much real filial love dwells in your breast for your father? I venture to say but very little. How much honor is cherished in your heart for your father? Rather than to question your course or to have your course questioned, you have not hesitated to make statements in reference to your father and Willie that would place them in an unfavorable light before those in California who are easily tempted. The same course was pursued in Battle Creek, and how much evil and resistance of our influence was brought about through your talk in Battle Creek the judgment must reveal.*3LtMs, Lt 35, 1876, par. 11*

I hate to mention these things, but when I consider that there must be an entire transformation with you on these points, I fear and tremble lest you shall deceive your own soul to your own ruin. A wily foe is on your track. You have failed over and over to bear the proving of God. You have not understood the point to which the Lord would bring you. You have overlooked the work necessary to bring you into harmony with the Spirit of God and with heaven.*3LtMs, Lt 35, 1876, par. 12*

Every member of our family God would have sweetly harmonize and blend together. If they cannot have that harmony upon the earth, how can they have it in heaven? If a long eternity is to be passed together, I ask, What is the work to be done preparatory for this sweet union? You have lost confidence in your father, when the greater lack of confidence, I firmly believe, should be in yourself. I want you to come as close as it is possible for a son to his father and to your only living brother. I have the tenderest love and interest for you, and I shall ever feel it my duty to counsel and admonish and warn you. Let your union be firm here below. Do not be blind to your errors and your motives and your feelings, but do see yourself as in the light of eternity and let the happiest union exist between you and your parents.*3LtMs, Lt 35, 1876, par. 13*

Father has given you evidences that he has a desire to help you and Emma. I want these things to have their full weight, and you to recognize these things as evidences of your father's love and desire to come close to your heart. This estrangement from your father and brother must forever cease. You must work with all your might in the direction to cultivate love and union instead of viewing matters from your standpoint and keeping before your mind's eye the little grievances you may have experienced. Here is where the trouble is. You do not view the past in a correct light. You justify and excuse your course, which is very faulty, and which has brought upon you much inconvenience and needless suffering.*3LtMs, Lt 35, 1876, par. 14*

Now, my son, look at these things with a subdued, softened heart. Go before God in humility and beg of Him to let you see yourself as you have been and as you are. We are nearing the close of our probation and I feel the need of daily living according to the light the

Lord now lets shine upon our pathway. Cherish the light which shines today, for we may never have another day. Do up your work each day as though it were your very last. Leave no word unspoken which ought to be said and let no words be recorded in the angel's book of records which will be regretted by you in the day of final reckoning. To fail of everlasting life would be a fearful mistake. Oh, my dear boy, I plead with you to deal truly with your own soul, see yourself and do not try to blind your eyes to your own errors. There must be perfect harmony between you and your parents and your brother Willie before you can be perfectly happy and where the blessing of God can attend you.*3LtMs, Lt 35, 1876, par. 15*

What sacrifices have you made for Jesus? Your father paid your passage to the Pacific Coast to help you and that you should help him. You may make yourself a great hindrance instead of a help. If you are, I fear disaster will come to you.*3LtMs, Lt 35, 1876, par. 16*

Your father does not speak one word in disparagement of you. He tries to place you before the people in a high light that I fear will not bear. But I leave these words with you. Do not be offended or discouraged, but go to work in earnest. Remove the obstacles in your way, and in the way of your father, as fast as possible and rub out and begin anew. From this date never let bitterness, or even false independence, come in to separate you from your father or brother. We must be a united family here, if we are united in heaven. May God help you, my dear children, [to] not leave your thoughts centered on yourselves but let your life be characterized by unselfish thoughts and actions, irrespective of your temporal matters. Live for the next world and lay up a treasure above. Jesus has done all for us, given all for us and what have we done for Him?*3LtMs, Lt 35, 1876, par. 17*

Edson, if you can say or do anything to remove the obstacles from Father's mind of coming to Oakland, do so. If you have nothing to do in this matter, if you have done all your duty, may you be blessed of God, is my prayer. God has given you, my son, talents to improve, not to pervert or abuse. Do not let your selfish, personal interest come in first and you make it an object to secure temporal advantages first while your talents are wrapped in a napkin and buried in the world. "I had rather be a doorkeeper in the house of

my God," said one who knows and speaks understandingly, "than to dwell in the tents of wickedness." *Psalm 84:10*. The humblest service in the cause of God is of more paying interest than the most lucrative employment in our own selfish enterprises. It is too sacred and fearfully important a time now in this period of this world's history for us to be employed in serving ourselves, caring for self with an intensity that is worthy of a better cause. There is a fearful want of faith and trust in God to do those things for us He has promised, if we will cheerfully walk in the path of devotion and humble obedience. *3LtMs, Lt 35, 1876, par. 18*

Truth, precious truth is to sanctify, subdue, refine, elevate and finally to exalt us to a seat at the right hand of the Majesty of heaven. Shall we grow feeble in spiritual power for want of exercise? Shall we go day after day without a marked and clear experience in the religious life because we permit our minds to be absorbed in worldly business? Here, my dear son, is your danger. Here are the wiles of Satan entangling you. The very powers or organs that you cultivate become strong and you are imperceptibly placing yourself where you will be in a position unfitted to engage in the work of God. The time that you should be giving yourself earnestly to the work, you are really unfitting yourself for the work God would honor you to do in His cause. One pretext after another has arisen to your mind to excuse you from taking hold of the work which you could do at once, while you are waiting till this object is gained or that project is accomplished. It is not the great work you are fitted to do now. But it is the little duties connected with the work of God, the small responsibilities borne with humbleness and fidelity, that will qualify you for higher responsibilities, more important trusts. Purity of motives, unselfish interest you must cultivate. *3LtMs, Lt 35, 1876, par. 19*

Press close to your younger brother, Willie. Let no emulation or strife separate your heart and affections from him. Let no selfish feelings or jealousy find a place in your heart. Empty it of all these things. Cultivate love, confidence and trust. Live up to the Bible standard. Carry out the light God has given you. Show in kindly acts and words and unselfish acts your true interest and affection for Willie. All the advances you make will be reflected back on you. I shall never be satisfied until I see you both, firmly and strongly,

lovingly united in the closest bonds of brotherly love. God help you to work to this end. You are older than Willie and you should seek in every way to help him and bind him to your heart. Love as brethren, be pitiful, be courteous.*3LtMs, Lt 35, 1876, par. 20*

Religion, my son, is not as some take it, head work, theory. It must be practically carried out in all the byways and broadways of life. It must regulate the life as well as to convince the mind. It alone must purify the heart. God requires everyone who professes His name to be good citizens and that the life of strict integrity and pure devotion should leave a bright light to the world.*3LtMs, Lt 35, 1876, par. 21*

But, my dear children, above everything else, you need to encourage a love for your father. His life has been one of cankering care, of perplexity. His kindest efforts have been time and again abused. And if his mind is sometimes overwrought, who should be so blind to these things as his own children? Who should be the first to soothe and by their tender devotion and care to not irritate and cross his track as his own sons? Who should be among the first to be his comfort and show by tender acts their love to him? Here is where you have not felt your duty. You have not honored your father. You have not felt the force of the fifth commandment and sacredly observed it. These defects in your character seek at once to remedy. Take hold of the work understandingly. True Christian courtesy you need to cultivate toward your father before God can approve you or grant the blessing annexed to the faithful obedience of the fourth [fifth] commandment—a promise valuable in itself, worth more than a title to lands or any temporal possessions.*3LtMs, Lt 35, 1876, par. 22*

Edson, dear son, whatever course your father may pursue, it does not change your relation to him. He is your father still.*3LtMs, Lt 35, 1876, par. 23*

Please read the history of Noah. He became intoxicated with wine. Two of his sons saw him in his disgrace, uncovered in his tent. They made a capital of it. Their impure minds seized on this as a pretext to resist his wise counsels and disregard his authority. They severely criticized their father and mocked and derided his misfortune. These two unworthy sons, instead of concealing their

father's disgrace, eagerly told their brothers, who rebuked the disrespect of the reporters and with true, filial love and sympathy laid a garment upon their shoulders, and walked backward and covered their father's disgrace. Here is an example for all sons as long as time shall last. God rebuked the unfilial conduct of the sons of Noah. Their posterity was affected by this curse which God pronounced upon their parents. God blessed the faithful sons who honored their father, Noah. Their posterity was remembered of God for good in blessings.*3LtMs, Lt 35, 1876, par. 24*

My dear son, you have ever been remiss in your acts of tenderness and affection and kindly, thoughtful care to relieve his anxieties instead of adding to them. You are in the strength of your manhood. Your father has manfully fought the battles of life, and has had a life of toil and care. You are young; but little have you risked, but little have you ventured and sacrificed for the truth. You have not been shattered by paralysis. You should now be to your father what you never have been—a forbearing, _____ [page torn], compassionate son.*3LtMs, Lt 35, 1876, par. 25*

Mother.

August 2

Have been on the Centennial ground once. We are on our way today. There is much more of this than we anticipated—representations from all parts of the world—Swedes, Norwegians, Laplanders, and some others are in life size, natural as life in their native dress. It is indeed worth seeing, but this is only an item. The designs of “Way of Life” are now to be presented to the artist, also Law of God charts. This is a large business being carried on by Father just now in Philadelphia.*3LtMs, Lt 35, 1876, par. 26*

Mother.

Lt 36, 1876

White, J. E.; White, Emma

Columbus, Ohio

August 10, 1876

Previously unpublished.

Dear Children, Edson and Emma:

I received letters from you both soon after my letter was sent to you.³*LtMs, Lt 36, 1876, par. 1*

We are now at your Uncle John White's. We arrived here last night about five o'clock. We found your Uncle John and Aunt Ann absent at Delaware [County, Ohio]. Ann's father, Mr. Williams died six months ago. His widow, Ann's stepmother, died while on a visit in Massachusetts. Her body was brought to Delaware in [a] metallic coffin. Your uncle and Aunt Ann were at Delaware to attend the funeral. Young John telegraphed to his father and he returned on the eight o'clock train, so we had quite a little visit after all. Your Uncle John and Aunt Ann were very glad to see us and we had an excellent visit with them Thursday in camp. When we started again on our way, we went in company with your uncle and aunt in the cars for fifteen miles. Then we parted, they going to the funeral of the stepmother and we to camp meeting.³*LtMs, Lt 36, 1876, par. 2*

We change cars to pursue our course to Norwalk. We were to wait four hours at one station, two at another; but by some means the morning train was delayed and we were all ready for the delayed train to pick us up. We expected to get here at eight o'clock at night, but we hired a team from Monrovia to take us five miles to the camp ground. We found a tent all ready for us with board floor and carpet on it, nice bed made upon bedstead, two black stuffed sofa chairs, a very nice new table and washstand. But lo, as soon as we had got well in the tent, it commenced raining and it poured down in torrents. The ground where some of the tents were pitched was in a hollow and in thirty minutes we were surrounded with one foot of water. Our boards in [the] tent overflowed and the carpet is all wet,

and here we sit looking at the dismal prospect—not very flattering I assure you. The heavy rain has ceased, but it continues to rain, not so hard. Some have pitched their tents on a rise of ground. They are all right. Well, I have sat right down in the midst of the damp and wet to write you a few lines.*3LtMs, Lt 36, 1876, par. 3*

My dear children, I feel deeply in earnest that you should go forward trusting in God. Do nothing rashly. Do not be discouraged, but press through difficulties. Make it a settled point to control your feelings. Do not feel at liberty to talk out or act out your feelings.*3LtMs, Lt 36, 1876, par. 4*

Make a success of your business. This time go forward in the fear of God, trusting in Him. Do not sacrifice religion to plans and schemes. You have struck off on your own hook, and now do not make a failure but move with the greatest caution. Do not imagine you must have this [or that] and cannot get along in your work without more outlays. Your father is very much in need of means at the present time to carry forward the business he contemplates in charts, lithographing and steel engravings of his and my pictures for our books. We never have seen so hard times everywhere as the present. When the crops come in, times may brighten some. We now regret deeply investing so much means in the different enterprises on the Pacific Coast. We need just that means to do business east, investing in publishing charts. There never was a time when this business could be done at a cheaper figure than now.*3LtMs, Lt 36, 1876, par. 5*

Edson, it is perfectly terrible that Montrose should charge you such exorbitant interest. Our means is invested in Pacific Coast meetinghouses at ten percent while you are charged such prices. I wish we had some of our tied-down means, but we have not.*3LtMs, Lt 36, 1876, par. 6*

Now, dear children, be careful of your means. Do not have many wants and do not keep buying machinery. Work the best you can, if at inconvenience, till times change and money [is] more plentiful. Do not trust to your own strength. Look to God for guidance; trust in Him, make most earnest efforts to keep your souls in the love of God.*3LtMs, Lt 36, 1876, par. 7*

Dear Edson, I charge you to preserve and cultivate these precious traits of character that will make a life of usefulness. Cherish the tender ties that bind your hearts to the family circle. Do not in your haste to acquire become rash and sacrifice your manhood. Without all due respect and deference to age and position and experience, you will surely meet with great loss. It is natural for the young to start new enterprises, to explore new fields and modes of action. Let this new improvement be to purify your own souls and benefit the moral tone of society. Let your efforts tend to the purification of your own life and the lives of others.*3LtMs, Lt 36, 1876, par. 8*

In this work have Godlike energy. You can go through this world but once. Leave no black and ugly blots or hard and shameful record on the pages of the heavenly record. Go forward, Edson, in your Godlike manhood with heroic and undaunted resolution to bless the world. Make your mark high. Catch the inspiration from the Word of God, which says, "I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." *1 John 2:14.3LtMs, Lt 36, 1876, par. 9*

Show yourself a man in the sight of God and of angels, a man who means to make the most of his abilities by living for God, for his fellow men and for truth. Put the armor of righteousness on and wear against all falsity and wickedness in yourself and in others, ready to war the good warfare; the first to engage in a good work, and the last to become weary and discouraged in this battle. Be ready to answer to the call of duty, Here am I, send me. What errand can I do for the Lord? What work can I do to glorify His name? Do not exhaust all your energies in serving yourself merely. Anything done for Christ is great and will be sure to bring a great reward. The Lord will bless your efforts in cherishing a high regard for your father whom God has honored. Because you cannot do a great and marked work, do not sit down in idleness and do nothing for God; neither need you wait until you shall see your works appreciated by others. You are to work for God, looking to Him for strength and grace.*3LtMs, Lt 36, 1876, par. 10*

How easy for you to lead men to do what they would not do if left to themselves! Use your influence in winning souls to Christ to do God's work. Do not feel that no responsibility rests upon you to

save souls. Do not wait for better opportunity. God calls upon you and upon Emma to work just where you are. Now is your time. Those who long to do good, will find plenty of opportunities close at hand. Christ calls for young men to carry the work of truth forward, but first He requires of them to be faithful in that which is least. You are called upon to do your part in resisting worldliness, wickedness, pride, unholy ambition, and to consecrate yourselves without reserve. Keep your spirits humble.*3LtMs, Lt 36, 1876, par. 11*

It will be, it has been, the bane of your life to be looking out for self and hunting for happiness. I want you to see the necessity of the cultivation of the beauty of holiness, the loveliness of a meek and lowly mind, a life of pure and cheerful trust in Jesus, your Saviour; a humble, trustful, happy, confiding life, walking in the path of duty and simple, trusting faith. This path is found only by those who are willing to take the hand of Christ and be led. The sweet graces of tenderness and simplicity of heart are ornaments that are like choice gold.*3LtMs, Lt 36, 1876, par. 12*

Father and Brother Smith are talking in regard to finance, in regard to means. Where the margin is to work upon is the perplexing question. Only eleven hundred in the bank and five hundred of that due to Marsh for paper, [and] the Michigan Conference to be settled with. They are contemplating sending to the insurance companies east for loan of means on interest.*3LtMs, Lt 36, 1876, par. 13*

In this state, Ohio, a good part of the state is flooded. No crops can be expected. Hard times, hard times, is heard everywhere. So, my son, be careful. Work as best you can with as little outgoes [as possible]. I hope you will not fail. I hope you will work carefully, economically, and here your safety depends. You may keep above board.*3LtMs, Lt 36, 1876, par. 14*

I have great interest for you, my children. You have had great light and God has been very compassionate to you, very merciful, and long-suffering. Move in such a way as not to tie your hands fast. Do not bind up your talents in a napkin and hide it in the earth. Move guardedly. God has claims on you. How long shall He search for fruit and find nothing but leaves? God wants you to trust in Him and look to Him with confidence.*3LtMs, Lt 36, 1876, par. 15*

I must close. I leave these lines with you [and] hope they will not be passed by indifferently.³*LtMs, Lt 36, 1876, par. 16*

Mother.

Lt 37, 1876

White, W. C.; White, Mary

To Rome, New York

August 15, 1876

Previously unpublished.

(On the cars from Rochester to Rome, New York.)

Dear Children, Willie and Mary:

We left Ohio camp meeting Monday evening. Rode all night. Changed cars at seven in Rochester. It is eight o'clock now. Mary [Clough] sent you yesterday report of meetings in Ohio. The first day we arrived at the ground we found a tent all fitted up for us with food; floor carpeted; sofa, chairs, wash stand and table, but lo! we had scarcely entered our tent when it commenced to rain until the water fell in torrents. Our tent was pitched in a hollow near the stand. The most of the tents were on a high ridge. The rain came from the hills like a waterfall and in a few moments we were surrounded with one foot of water. The water poured under the floor of the tent and over it. The carpet was soaking wet. Our feet were wet. After it ceased to rain, we were taken in a carriage to Brother Davis' to spend the night.*3LtMs, Lt 37, 1876, par. 1*

It showered occasionally Friday. But our tent was removed to high land and again prepared for us. But I began to be sick. Suffered much pain and Friday night was obliged to leave camp for Brother Davis' and take treatment. I was sick Thursday night before but was able to speak Friday. Was sick all Friday night. Yet went on the ground Sabbath morning, and in the afternoon spoke to the people with great freedom.*3LtMs, Lt 37, 1876, par. 2*

I felt the power of God upon me in an unusual degree. As I ceased speaking I entreated sinners and backsliders to turn to the Lord. I invited them forward. Between thirty and forty responded. We had a solemn season of prayer for these who had invited our prayers by coming forward.*3LtMs, Lt 37, 1876, par. 3*

Sunday morning found me quite sick with cold. Your father spoke in the forenoon. It was with difficulty from hoarseness [that] I spoke one hour in the afternoon to a large and interested audience upon the subject of Christ riding into Jerusalem.*3LtMs, Lt 37, 1876, par. 4*

Monday morning I spoke to the people about thirty minutes. I felt deeply upon the subject of our brethren using health reform unwisely—some carrying it to extremes while others are going back from the light and advancement they have once made. Any extreme views taken by our people upon the health question will result in reaction, and backsliding will be the consequence.*3LtMs, Lt 37, 1876, par. 5*

It has been a fact in our experience that we have had the best health the more closely we adhered to the principles of health reform in diet and dress. We have marked this in the experience of others. We have seen the beneficial results of a plain, thoroughly hygienic diet when fevers and acute diseases were prevalent. The strict health reformers have seldom succumbed to disease, while those who were careless in their diet and did not adopt health reform but indulged appetite were long afflicted with disease and many have never recovered.*3LtMs, Lt 37, 1876, par. 6*

Our people are a backslidden people upon health reform. It is sad to see that many, instead of standing like a rock, firm to principle, controlling the appetite and following the example of Christ in self-denial, [so] that their influence may help others in this right direction, are encouraging the indulgence of appetite, and their influence is in an opposite direction than that of Jesus Christ. I greatly desire to see our people coming up upon all points of our faith, encouraging by precept and example denial of appetite rather than indulgence.*3LtMs, Lt 37, 1876, par. 7*

We are too near the close of time to become careless of the precious light which heaven has sent us. But history of the children of Israel is being repeated by our people in the gratification of the appetites.*3LtMs, Lt 37, 1876, par. 8*

Your father spoke in the forenoon. He gave an ordination sermon. Brother Cottrell was ordained. In the afternoon he spoke on [remainder missing].*3LtMs, Lt 37, 1876, par. 9*

Lt 38, 1876

White, W. C.; White, Mary

Rome, New York

August 16, 1876

Previously unpublished.

Dear Willie and Mary:

We are now entertained by an excellent family newly converted to the faith. The appointment was sent by telegram to Rome that Mrs. White would speak to the people August 15. But a fearful cold developed itself in hoarseness so that we decided it would be presumption to attempt to address hundreds of people under the large tent. *3LtMs, Lt 38, 1876, par. 1*

After arriving at Rome we found handbills and advertising that Mrs. White would speak that evening. I felt somewhat anxious but tried to commit my case to the Lord. I found Brethren Canright and Whitney had not the least idea of releasing me from my appointment. About one thousand assembled under the tent—as intelligent looking people as we ever have seen assembled together. I spoke from these words: “Behold, what manner of love” etc. *1 John 3:1*. I spoke with freedom for about forty minutes. There was deep feeling in the meeting. *3LtMs, Lt 38, 1876, par. 2*

Up to the present time there has been but very little opposition; but the ire of the ministers of the churches is now arousing as they see their members leaving them. The truth has taken some from every church. One lady died who embraced the truth. She belonged to the Methodist Church. But when that church was asked for, in which to conduct the funeral services, it was refused. The Baptists readily assented. The appointment was given out last night. But this morning comes a blank refusal from the Baptist authorities, refusing their church for the funeral services. *3LtMs, Lt 38, 1876, par. 3*

Thus the spirit of opposition is cropping out. These things show the spirit of opposition working in minds. This can but work against

them and confirm those who embrace the truth. But what a work is there to be done to confirm those who have made so marked a change in their faith and who have an entirely new experience to gain. I wish I could have remained a few days and helped Elder Canright but the Vermont meeting needs us there. We know not just what moves to make in the future. Stewart and Butler are having the greatest interest in Ohio. The people come in from sixteen miles round and they have sixteen invitations to pitch tent in as many different localities. We feel like hovering near where God is working and where there are those who will hear and who will receive the truth. This is our earnest prayer—to be where we may be most effectual in bringing souls to the knowledge of the truth.³*LtMs, Lt 38, 1876, par. 4*

Milton Station campground. We rode yesterday afternoon until we came to Potsdam Junction. It was then dark. We then changed cars and were hoping for a sleeper. We were twice disappointed—first in finding an ancient-looking affair attached to a long train of freight. The prospect was not very favorable but we stepped on board, for it was our only chance. All the seats were lengthwise the car. I can give you no just idea of this antique-looking affair. We were disappointed not to find a good sleeper, a fine car of modern build. We thought things did not look promising. I had lodged in a nice house but hard bed. No sleep for me. My hip trouble is such I cannot rest on hard bed. I had sick headache and had felt nearly discouraged in the afternoon. We had no porter. Conductor was porter, but he was a gentleman. And when he stooped down and picked up a little white shoe, turned it over curiously in his hand and exclaimed, “Mercy on me! Got off the train and left this.” “Who?” we asked. “My wife. She has just left and here is my baby’s shoe.” We felt quite assured that man had a tender heart. He kindly assured your father he could make us comfortable.³*LtMs, Lt 38, 1876, par. 5*

We were [not] disappointed to find the best hair mattresses we had seen since we left Oakland—thick, good mattresses. Then in addition to this he gave me fine pillows to lay upon the mattress and I never had an easier bed in my life. I slept excellently well all night. We bought the upper berth that Mary and I might have plenty of opportunity to breathe. Mary has twice recently looked very pale and said she was pressed for breath. I feel some troubled about this

matter. But I will close now for Brother Hutchens goes to post office.*3LtMs, Lt 38, 1876, par. 6*

Good-bye dear, precious children. God bless you, my children.*3LtMs, Lt 38, 1876, par. 7*

Mother.

Love to _____ [?], George, and Sister Rice, if she is with you.*3LtMs, Lt 38, 1876, par. 8*

Lt 39, 1876

White, W. C.

Campground, Milton Junction, Vermont

August 17, 1876

Portions of this letter are published in *10MR 34*.

Dear Willie:

Here is a piece I have read to Father. He says tell Willie to put it in just as it is, or you can give it an introduction as you please.*3LtMs, Lt 39, 1876, par. 1*

Here we are with tent pitched, board floor, bedsteads and things generally comfortable. But now both of us, [and] Mary [Clough] also, [are] tired. We choose repose and entire rest.*3LtMs, Lt 39, 1876, par. 2*

We meet old tried friends that we have been acquainted with for twenty-six years. They greet us with greater confidence and with love than our new friends in California. There is nothing but what they would do for our comfort, and best of all is they accept our testimony and seem to be rejoiced that we have visited them again.*3LtMs, Lt 39, 1876, par. 3*

Brother Smith spoke this morning, your father this afternoon. I speak this evening. May God help us at this meeting is our prayer. Oh, that Jesus would come to the feast and gladden our hearts with His sweet, loving presence. I do find rest in Jesus. I find peace in believing and joy in the Holy Spirit. Never did we have so many and so urgent calls for our labor as now. Such earnest entreaties are coming nearly every day from some direction. Truly the harvest is great and the laborers are few. Our petitions must go up in faith to the Lord of the harvest to send forth laborers.*3LtMs, Lt 39, 1876, par. 4*

Your father and mother are worked down. I am looking old and poor for the very reason that there is no rest for us. We work hard. Your

father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it. We pray God that we may have strength to do the work necessary to be done in these special occasions. Write to us often, dear children.*3LtMs, Lt 39, 1876, par. 5*

Mother.

Lt 40, 1876

White, W. C.; White, Mary

Milton Junction, Vermont

August 22, 1876

Previously unpublished.

Dear Children, Willie and Mary:

We have just received and read your very welcome letters. We feel ever glad to hear from you. Your good letters were read with interest.*3LtMs, Lt 40, 1876, par. 1*

Our camp meeting here has not been the most encouraging or successful. The location was wrong to commence with, but we had good outside attendance all the way through. It was much better in this respect than we feared it would be. Very many excellent discourses were preached. But Sunday morning I was taken sick and suffered much for two days. Evening after the Sabbath closed my labors on the ground. It is now Tuesday noon and I am still very weak. We shall take sleeping car tonight for our next meeting. Be at Groveland Wednesday morning.*3LtMs, Lt 40, 1876, par. 2*

I have regretted leaving Oakland. I am not in good health, yet I try to keep up good courage.*3LtMs, Lt 40, 1876, par. 3*

(Private). Children I think your father's mind is changing and he is looking some to Oakland.*3LtMs, Lt 40, 1876, par. 4*

For two days I have kept my bed; very trying position in a camp meeting when all are desirous to have your labors and cannot have them. Two thousand and half of people were on the ground Sunday, but our people seem to be rather discouraged. Here we met some of the oldest friends of the cause. These we had been acquainted with twenty-six years. Precious souls; we never expect to meet them again in this world and yet how short the time, if they and we are faithful, when we shall meet them nevermore to part.*3LtMs, Lt 40, 1876, par. 5*

I pant for home where the weary shall rest. But we must wait patiently all the days of our appointed time. He that endureth unto the end shall receive the crown of life.*3LtMs, Lt 40, 1876, par. 6*

Your father is worn. He needs rest, very much. Mary [Clough] is suffering from severe cold. She is having a great time sneezing and coughing. She is this moment finishing the copying of the balance of the article she mailed to you this morning. I do not remember what I did write.*3LtMs, Lt 40, 1876, par. 7*

The people have left the ground mostly. Mary is sitting on one bed, I on the other, and we [are] writing. Both our productions will go to Oakland.*3LtMs, Lt 40, 1876, par. 8*

In regard to resuming the history of my life, I have found no time as yet to crowd in the matter. We have both overworked during the first series of camp meetings. Your father has not lost interest in the *Signs*. He thinks you are getting along well with the paper. He regrets that he cannot do more in writing, but it is impossible.*3LtMs, Lt 40, 1876, par. 9*

Mary, in reporting, has to sit up very much nights because she cannot write days without much interruption. She feels an interest for the *Signs*. She sat up till midnight to send you the matter she did. I do not want to start out in the paper again until we can continue the narrative. Only keep up good courage, my dear children, and help will come. You only need to do the best you can and trust in the Mighty One. This work is the Lord's. It is not the work of man. God will work with our efforts. We may not see that we are making much progress but for all that we may be advancing far more than our short human sight can perceive. I see that what we all need is faith, more perfect trust, more thorough consecration. Oh, the times demand that we daily dedicate ourselves to God and that [we] search our hearts daily and with humility of soul, feel our weakness and dependence and cast all our care and burdens upon Jesus. We want a deep and living experience daily in the things of God. We want to be conversant with our heavenly Father. We are not safe in having our minds diverted from Christ for a single instant.*3LtMs, Lt 40, 1876, par. 10*

Children, make God your Friend in all your trials.*3LtMs, Lt 40, 1876,*

par. 11

I see the time is exceedingly precious and we want to make right moves, and in the fear of God labor where our work will best glorify the Master. Jesus is ready to help you, children, to enlighten and strengthen and bless you. Only cling to Jesus firmly.*3LtMs, Lt 40, 1876, par. 12*

A package of the *Signs* came after the people had nearly all left. I wish they had come a little sooner.*3LtMs, Lt 40, 1876, par. 13*

We were glad to see W. C. White had given an article. We hope both of you will do more writing. We know you have heart and soul full and we hope you will not in any way be discouraged.*3LtMs, Lt 40, 1876, par. 14*

Brother Henry Kellogg is here with his family. He received a telegram to come home. His father died very suddenly. His father died with bilious colic. Poor man, backslidden from God. He then remained to attend the deathbed of his sister Alice. She came out and embraced the truth some two or three years ago, but her sister, an unbeliever, ridiculed her and this she could not stand. She backslid. She was coming down with consumption, and when very weak her heart, which she had hardened in resisting the Spirit of God, was softened. She requested baptism. Brother Hutchins thought she could be baptized in a bathtub, but she said, No, take me to the river. She was taken to the stream in a buggy and urged that she might be permitted to walk in herself. Her request was granted. She endured the taxation remarkably. This was her last chance. You remember the catarrhal difficulty in her head. Well, some seven weeks before she died, she was insane, and thus died.*3LtMs, Lt 40, 1876, par. 15*

I have had a talk with Brother Henry Kellogg in reference to his dangers while connected with the work in Battle Creek. I tell him he needs to consecrate himself fully to God, set his heart right and have a practical knowledge of the mystery of godliness. He is, I told him, in danger of seeing the big work to do and overlooking the littles. He will fail to keep up the work thoroughly unless he is faithful in that which is least. If God sees that he is faithful in the duties lying directly in his path, he will be entrusted with greater

responsibilities.*3LtMs, Lt 40, 1876, par. 16*

Brother Charlie Stone and his wife will immediately go to Battle Creek to work as the way opens. Brother Hutchins seems good. I think Brother Bourdeau has been making rather of a large spread at considerable expense and but little to show as the result. It needs men of wisdom to manage in these close, hard times or expenses will be run up that will involve the cause in embarrassment.*3LtMs, Lt 40, 1876, par. 17*

We intend remaining on the ground this night and have one day of retirement and rest. We may leave here tomorrow morning or tomorrow night.*3LtMs, Lt 40, 1876, par. 18*

I am glad you have rented the house, for this will bring in a little means. All outgoes and no income is rather discouraging. I think your rent is reasonable and enough. I would be very glad to see you in Oakland, but we may not be there for some time.*3LtMs, Lt 40, 1876, par. 19*

We have decided to go tonight. So good-by. Love to all friends,*3LtMs, Lt 40, 1876, par. 20*

Mother.

Lt 41, 1876

White, J. E.; White, Emma

Campground, Groveland, Massachusetts

August 24, 1876

Portions of this letter are published in *6MR 303-304*.

Dear Children, Edson and Emma:

We arrived on the ground last night about eight o'clock. I am now able to sit up and although cold, I am sitting writing by a stove with fire just kindled in our stove. I was taken very sick on the Vermont campground—was unable to sit up for two days. The third day I sat up but [was] greatly reduced in flesh and strength. The meeting closed Tuesday morning, yet we remained on the ground until all had left except those who were to do the work of packing up and clearing provision stands and ground. We took down our tent, and all lodged in tent connected with provision stand. We left the ground at seven o'clock, rode one mile and a half to depot. On the train we met Moses White and had quite a visit with him. He had just been visiting his father in New Hampshire. We learned from Moses [that] our train took us very near where his father lives. They were usually well.³*LtMs, Lt 41, 1876, par. 1*

Our campground in Vermont was very rough under foot, but the grove was very fine. The scenery was delightful—mountains and hills decorated with trees and foliage. It seemed very much like Colorado scenery. This ground is very good—trees are pitch pine, very much like the old Lancaster ground.³*LtMs, Lt 41, 1876, par. 2*

I slept none last night—lost myself twice only. I am feeling better today than I feared I should considering my wakeful night. We receive but very few letters from you, but we are glad to hear from you whenever we are so happy as to receive a letter. We feel very anxious to have rest. I am worn; your father is worn. We both work too hard. We pray that God will give us strength and wisdom to work discreetly. We dare not follow our own judgment and feel that it would be dangerous to walk in the sparks of our own kindling.

God is our hope and strength.*3LtMs, Lt 41, 1876, par. 3*

We see a very great work to be done in the world and we cannot endure the thought of failing in physical strength now. I look all over the field and I see none who could fill your father's place. His head to plan and his life of experience to balance the inexperienced is very essential. God has a work for us to do and we need the help, the encouragement and confidence of our people to do this work. We need especially the help and sympathy and unwavering confidence of our dear children. We deserve their love, their tenderest care to relieve us from every unnecessary burden to cheer our hearts. In doing this our children would be staying up our hands as Aaron and Hur stayed up the weary hands of Moses in battle. Our life has been a constant battle and march. When we come where our children are we want them to feel that they will be glorifying God by making extra efforts to speak kind, tender words and to reflect light instead of darkness. We want our children to bear us up with good, cheerful words, by their fervent piety to rejoice our hearts, and with their younger strength to put their shoulders under the loads instead of letting them fall heavily upon us. We cannot endure heavy taxation—we should fall under the load. Children, will you help us? Will you show an example to youth of filial respect and devoted tenderness? It is your duty to fill the responsibility that rests upon you as children to your parents, whom God has especially honored with a responsible work to lead out in His cause.*3LtMs, Lt 41, 1876, par. 4*

We may come to Oakland. If we do this winter, I want you, Edson and Emma, to be very earnest to redeem the time and show that you know what duties belong to obedient children. These claims we have, as parents, upon you and we want you to receive the blessing of the fifth commandment. Hold your parents in honor. Do not let your feelings control you, but let the principles of pure religion shine forth in words and acts and deeds. I believe that we may be a very happy family if our children will realize their duty to their worn parents, and will be faithful to do their duties lying right in their path. Selfishness must be put away from you, my dear children. You need to cultivate a love to help and honor your parents. Cling to God, dear children and He will never leave nor forsake you. You want the spirit of freedom in your own hearts, freedom in your

house, freedom in the church. Plead with God, Edson and Emma, until you know that you are dying to self. No pride, no worldliness, no ungodliness can stand when Christ appeareth. The pure in heart alone shall see God. You will need to both strive earnestly if you keep the victory over the temptations of Satan.*3LtMs, Lt 41, 1876, par. 5*

You must not yield to temptations, but when tried, reveal the grace of God reigning in your heart, that you are being sanctified by the refining influence of the truth. You want the saving power of God daily. You need to cultivate a love for religious exercises. Let not your talents be buried in the world. Work for Jesus; become efficient laborers for God. Put on the armor, my very dear children, and seek opportunity of being a blessing to others. Jesus lives to be your burden-bearer—your support. Look to Him and live.*3LtMs, Lt 41, 1876, par. 6*

Brother Haskell is going to Boston and I must close for this time.*3LtMs, Lt 41, 1876, par. 7*

In much love,*3LtMs, Lt 41, 1876, par. 8*

Mother.

Lt 42, 1876

White, J. E.; White, Emma

Gorham, Maine

August 30, 1876

Portions of this letter are published in *3Bio 46*.

Dear Children, Edson and Emma:

We are visiting your Aunt Lizzie's. Mary and I came here yesterday. We found our friends not in the best health but able to be about. Lizzie has had [a] cold but is improving. Eda has had serious difficulty with a diseased tooth, which resulted in affecting the jaw. Her face is still swollen but does not pain her. Large pieces of bone work out from the jaw, otherwise they are in good health.*3LtMs, Lt 42, 1876, par. 1*

It is as dry here, I think, as in California. Feed has been cut short for cattle so that they have to be taken up and fed. Not a drop of rain for five or six weeks.*3LtMs, Lt 42, 1876, par. 2*

We were to remain here until Friday morning, but last night a telegram was brought to me from father (who passed on with Brother Smith to Richmond to prepare for us when we should come), that we must take the twelve o'clock train today, as important reporting was to be done at Richmond by Mary L. Clough. So our visit is cut short. Our friends feel badly to have us go, but the call is imperative.*3LtMs, Lt 42, 1876, par. 3*

Our last meeting was a very victorious one. We had freedom in meeting, in speaking, to the people. Sunday it was estimated that from fifteen to twenty thousand were on the ground. A committee waited on me, after I had spoken Sunday, to go to Haverhill and speak in the City Hall, which rents for fifty dollars an evening. The Temperance Club is favored by having it Monday evening for ten dollars a night. I consented to go. They had a hack in waiting for me at the depot. Your father and I were conducted upon a large, broad platform raised fifteen or twenty feet above the people. They were

the first men of Haverhill. We were introduced to ministers, six of them lawyers, doctors, by the president of the Temperance Club. The Queen of England could not have been more honored. I had for several days been afflicted with severe headache and I was nervous, but the Lord helped me to speak. I was never more clear. One thousand people were before me of the finest and most select of the city.*3LtMs, Lt 42, 1876, par. 4*

I was stopped several times with clapping of hands and stomping of feet, I never had a more signal victory. Many of the First-Day Adventists were present. One of their ministers was present. They raised a contribution but we refused to accept it. We donated it to their club.*3LtMs, Lt 42, 1876, par. 5*

The way is opening before us everywhere in the east. And I am beginning to think it must be our duty to bear our testimony and do our work where our efforts will be appreciated.*3LtMs, Lt 42, 1876, par. 6*

Never did I witness such enthusiasm as these noble men leading out in temperance reform manifested over my talk upon temperance. It was new to them. I spoke of Christ's fast in the wilderness and its object. I spoke against tobacco. I was besieged after the meeting and commended, and I was urged if I came to Haverhill to speak to them again. Here is where Grant has figured largely in his slander of Mrs. White, but the tide is turning in our favor. We know not how to lay out our labors; we see so much to do. I am invited to speak in Boston to the Temperance Club. Shall do so if I am not too much worn.*3LtMs, Lt 42, 1876, par. 7*

Children, come near to God. Connect yourself with heaven that you may be channels of light. Let not precious moments be passing and you make no advance in the Christian experience and warfare. Satan will be busy with his temptations. Be sure to resist him. I want you children to encourage Willie and Mary all you can. Be in harmony with them. Not one word have they written us to your detriment, but I feel on this point particularly that you two brothers must cultivate the tenderest feelings and the closest union for each other. May God bless you children is the prayer of your mother.*3LtMs, Lt 42, 1876, par. 8*

P.S. I arose early to write this.*3LtMs, Lt 42, 1876, par. 9*

Lt 43, 1876

White, J. E.

Refiled as *Lt 51, 1876*.

Lt 44, 1876

White, W. C.; White, Mary

Richmond, Maine

September 2, 1876

Portions of this letter are published in *7MR 288*.

Dear Willie and Mary:

We are in camp. Well situated; good board floor; bedsteads well clothed; chairs, table and stove. It has been very dry here. No rain for four or five weeks.*3LtMs, Lt 44, 1876, par. 1*

Last night it commenced raining and it has rained most of the day today. This shower is very refreshing. It will lay the dust.*3LtMs, Lt 44, 1876, par. 2*

It is now noon and the sun is shining cheerily.*3LtMs, Lt 44, 1876, par. 3*

We are having excellent meetings. They are tokens for good. The brethren seem to come to the campground with a mind to work. Every social meeting has been lively. Intelligent testimonies have been borne. There is a young man from Greece who has embraced the Sabbath. He came upon this coast in a vessel—a sailor. He seems to be truly converted to the truth. There are those of other tongues who have accepted the truth and whom we [believe] are capable, promising men.*3LtMs, Lt 44, 1876, par. 4*

I listened this morning to a most intelligent testimony from a Swedish brother. This young man has talent that he can improve in the Master's service; will he consecrate to God all his talents? Brother Law bore an excellent testimony. He stated that Abraham gave tithes of all that he possessed to Melchizedek.*3LtMs, Lt 44, 1876, par. 5*

We are living under the Melchizedek priesthood and he could not see why the same duty was not required of us as we were now

living under the Melchizedek priesthood. If it were obligatory upon Abraham to give tithes of all he possessed, it certainly was obligatory upon us. He said I have become deeply interested in this matter and think we are behind our duty. This Brother Law is rich and through the influence of his wife has retained his means hoping she would have a better mind and spirit. These words coming from Brother Law caused joy to many hearts. May God lead our brother, is our prayer, to the full light.*3LtMs, Lt 44, 1876, par. 6*

Sister Stickney of California bore a clear, sharp testimony in reference to the first and second and third angels' messages. She rejoiced that she had heard and accepted these messages and the testimonies that went with them to reprove wrongs. Old Elder Nason is on the ground. He talks well for an old worn-out soldier. Brother Smith preached under the tent this morning.*3LtMs, Lt 44, 1876, par. 7*

Sunday morning

The day is beautiful, the air cooled and purified by the refreshing showers. It is calm; a gentle breeze is stirring but not enough to disturb the speaking. We expect quite a turnout today. The people are already coming in.*3LtMs, Lt 44, 1876, par. 8*

We had a most solemn interesting meeting yesterday. I commenced speaking at the stand but the wind blew so hard, swaying the trees and rustling the leaves, we thought best to repair to the tent. I spoke from *Malachi, third chapter*. After speaking above one hour I called those forward who were unconverted, and also the backsliders and those who felt that they had sins upon them that separated them from God. Before our effort closed, sixty-five came forward. Deep feeling pervaded the meeting. There was much weeping, many confessions made, well wet down with tears. Parents were pleading for their children, and youth were soliciting the youth to give their hearts to God. In speaking and entreating sinners, I stood upon my feet about four hours.*3LtMs, Lt 44, 1876, par. 9*

This meeting was, in many respects, a victory. The Spirit of God pervaded the meeting. Mothers confessed that they had neglected the spiritual welfare of their children. They had not instructed them

as they should and prayed for them and borne the burden of their souls upon their hearts. Others said they had been indifferent to the condition of their children while they were impenitent and the enemy was gaining the advantage over them. There was a general conviction that, as parents, they had not sensed their great responsibility and had neglected their sacred trust in their duty to their children.*3LtMs, Lt 44, 1876, par. 10*

I had painful reflections as I reviewed our solemn faith, our high calling and yet how many are living in the daily neglect of duty. We are professedly waiting for the Son of God from heaven. We need the regenerating power of God every day as watching, waiting ones that we may serve the living God. We should not now be neglectful of a single duty but should watch with diligence the first dimming of our lamps lest spiritual slumber should paralyze our senses. There are too many content with spasmodic religion, trusting in feeling and emotional impulses. Many have lamps but have not the oil which is the Holy Spirit. The grace of God in the heart is the oil in the vessel with the lamps. A theory of the truth alone will represent the lamp; the grace of God, the oil. The patient, waiting ones, called the wise ones, will be connected with heaven—nourished by the great reservoir of power, faith, love and patience [in] readiness to meet our Lord. Who can comprehend this position for God's people in the world but not of the world! "The world knoweth us not, because it knew Him not. ... But when He shall appear, we shall be like Him; for we shall see Him as He is." *1 John 3:1-2*. Life! Life! should be manifested in every action. Life, holy life, in every service, in prayer, in exhortation—life shown in deeds and works in diligence and faithful activity.*3LtMs, Lt 44, 1876, par. 11*

Evening

As I come into my tent from a long, protracted effort the sad intelligence meets me [that] Brother Diggins is dead. The faithful standard-bearer in San Francisco has fallen. He has been as a balance wheel to the church. We greatly deplore his loss. Who will supply his place? "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." *Revelation 14:13*. Sweetly will this faithful soldier of the cross repose in Jesus until the

Archangel's trump shall sound to call forth the precious sleepers from their dusty beds to a glorious immortality. California has met with a great loss. We know not what they will do without the intelligent, decided counsel of one of the noblest men in the cause of God. His sterling integrity has won the love and affection of all his brethren and sisters. Oh! must the earth hide this precious jewel from our sight? When we visit California again shall we no more meet Father Diggins and receive the cordial greeting and look upon that venerable countenance beaming with kindness and love. And thus it is. One loved one after another closing their probation, laying off their armor and resting in the silent chambers of the tomb till Christ, who holds the keys of death and the grave, shall open the prison houses of these held captive by the king of terrors.*3LtMs, Lt 44, 1876, par. 12*

Sad, sad news to us. We could ever feel that this was one who would not be swerved from principle and we could trust him—he would be found on the side of right. California appears darker than ever since this light has gone out. May God in mercy, pity the lukewarm and half-hearted ones in California, for we greatly fear that they will not know the things which make for this people until the blessings which might have been theirs shall be forever hid from their eyes.*3LtMs, Lt 44, 1876, par. 13*

Dear children, I hope you will walk closely with God. Do not trust to your own strength but trust in God, the Mighty God of Jacob. He will be to you all that you can desire.*3LtMs, Lt 44, 1876, par. 14*

I have just looked out upon the ground. There is quite a good representation of people who are listening to a discourse from Brother Smith. Your father speaks [at] half past one o'clock. I speak at three, and one of us will speak this evening.*3LtMs, Lt 44, 1876, par. 15*

Mary and I visited Aunt Lizzie. She was very glad to see us. All [are] as well as usual. Brother and Sister Stickney, Barbara, and her youngest sister are on the ground. They will remain here till October. They will not be at the camp meeting in California. They seem to be enjoying this meeting. Our testimony is, here in Maine, gratefully received and acted upon. The brethren respond to our

efforts.³*LtMs, Lt 44, 1876, par. 16*

A call has come in from Brother Haskell for me to lecture to the Temperance Club in Boston but I do not think I can do this. Their regular meeting is Thursday night. I could not get through to Rome until the Sabbath. I shall decline the invitation. We keep worked down all the time. But since the weather has become cooler we all feel better. We do not hear one word from Edson. Why doesn't he write? How is he prospering? God bless my children.³*LtMs, Lt 44, 1876, par. 17*

Lt 45, 1876

White, W. C.; White, Mary

Battle Creek, Michigan

October 19, 1876

Portions of this letter are published in *9MR 35-36*.

Dear Children Willie and Mary:

It has been a long time since I have written you. I have been in rather a feeble condition since the camp meetings have ended. My head has forbidden my writing anything, which has been an affliction to me.*3LtMs, Lt 45, 1876, par. 1*

A few days since we were invited to Brother Salisbury's to dinner. Sister McDearmon was present and wished an interview with us. We all went. There I had premonition of a paralytic shock. I became almost blind—was dizzy. The most earnest efforts were made to save me from the terrible calamity of a paralytic stroke. Father prayed earnestly for me and the threatened evil was averted. Weak and dizzy I remained for several days.*3LtMs, Lt 45, 1876, par. 2*

I am not feeling natural yet but I am much improved. I am so grateful to God for His preserving power. He is physician of both soul and body. How can we ever doubt His willingness to bless and save us?*3LtMs, Lt 45, 1876, par. 3*

We now think we will leave Battle Creek one week from next Monday but we may be delayed one month. Keep up good courage. We will bring help with us and we hope you will be of good courage.*3LtMs, Lt 45, 1876, par. 4*

We have decided to have the printers go on my book and not transport these books across the plains again. Part of the book is here already printed. We shall not have them stereotyped because we shall not wait to have matters of my book so very, very exact, but get out this first edition and get it in market. Then we can take time to get out a more perfect edition on Pacific Coast and have it

stereotyped. Then your father's and my life will be written and printed in the Pacific Printing Office. But we have all used our best judgment and think we had better remain here till December and complete this edition. Meanwhile, we can help the *Signs of the Times* as much or more here than there. We shall do up the work here so as to be free to stay as long as duty may call in California.*3LtMs, Lt 45, 1876, par. 5*

Mary Clough feels that she cannot break off from this book again. She wants to see it completed. We will therefore do our utmost to accomplish this object and as soon as done, come right along.*3LtMs, Lt 45, 1876, par. 6*

We visited with Sister Kelsey, Oliver, his wife Hannah and child last Sabbath. All cheerful and happy.*3LtMs, Lt 45, 1876, par. 7*

Write us often. In much love,*3LtMs, Lt 45, 1876, par. 8*

Mother.

We just read your letter, Willie. In regard to almanacs, Father is much pleased with your plan. Go ahead. Sent yours and Mary's letters to Lucinda. Mary Clough wrote four pages after the same style, inviting her to come and go with us.*3LtMs, Lt 45, 1876, par. 9*

October 19, 1876

I have just received a letter stating she intended to accompany us.*3LtMs, Lt 45, 1876, par. 10*

Mother.

Lt 46, 1876

White, W. C.; White, Mary

Battle Creek, Michigan

October 26, 1876

Portions of this letter are published in *3SM 108*; *3Bio 48-50, 53-54*.

Dear Children:

We have just read Willie's letter; also one from Elder Loughborough, received at the same time.³*LtMs, Lt 46, 1876, par. 1*

We are in the very worst drive and hurry getting off my *volume two, Spirit of Prophecy*. Three new forms are already printed. If we remain here four weeks longer we shall have the book completed, and remove from my mind [a] great burden of care. I have to move very cautiously or I should surely break down. We expect Brother King will start for Oakland next Monday. We want to go with him—sometimes think we must. [But] then our work is now arranged for process of completion and we feel that it would not be wisdom to leave it. I have every convenience here. We board with Brother Ings; have no care aside from the work. Father is arranging matters with Institute and with College and Publishing Association so that matters will move right when he leaves.³*LtMs, Lt 46, 1876, par. 2*

I tell you, Will, we ought to be here all the time. This is the great heart of the work, and if the body here is healthy, a healthful current will be diffused through the entire body. Your father's and my influence is needed here more than in any other place. We are appreciated here. We can do more good when we are appreciated than when we are not. We never had greater influence among our people than at the present time. They all look up to us as father and mother. There is nothing that they would not do for us to help us if they could. We hate to tear away, but we must. I would be perfectly content to remain here all winter and do my writings if we did not think of you on the Pacific Coast, working so long, so patiently, and so courageously to advance the interest of the cause on the Pacific

Coast. God bless you, my children. Your father appreciates your efforts on the Signs. He thinks your plans are sound.*3LtMs, Lt 46, 1876, par. 3*

While we are seeking to get off my books, Sister Ings is devoting every evening to my scrapbooks. I have one about completed and several smaller-sized ones half done. We are getting together all the best pieces from exchanges for you to use—mothers' pieces for books, children's pieces for small books, youth's pieces for Sabbath reading. We are working to help you in your work in every way we can. These few weeks will tell if we can make it. I fear if we left immediately the book would be hindered for two months. Mary [Clough] is driving to the uttermost.*3LtMs, Lt 46, 1876, par. 4*

We know not yet just how much help we shall have, but do not be concerned about family arrangements. You can have the chamber if you do not choose to compose our family. We will endeavor to secure a good cook, reliable in every way. Barbara Stickney designs to remain in Oakland this winter and help what and when she can in the office. We shall bring, we think, two or more girls to help in the office. We are talking of having Bert Loughborough learn the bookbinding trade [so] that he may take hold of that business in California in our office. So you see, we are planning and working to do a big business when we shall come, which will be in about four weeks. We tell you these particulars that you may not be in uncertainty.*3LtMs, Lt 46, 1876, par. 5*

I cannot tell whether Lucinda will come or not. She has got it in her head to go to school and qualify herself for a worker in the cause. I leave her to act as she sees fit. Samuel and Mary [Abbey] would come if we said so, but we dare not take responsibilities.*3LtMs, Lt 46, 1876, par. 6*

I will now say good-bye. Do not bring any clothing. We are having pants and vest made at Salisbury's.*3LtMs, Lt 46, 1876, par. 7*

Love to all,*3LtMs, Lt 46, 1876, par. 8*

Mother.

We were never so full of business before. Mary sits up until twelve

and one o'clock at night. She works tremendously. Sent your letters to Lucinda.³*LtMs, Lt 46, 1876, par. 9*

Mother.

Lt 47, 1876

White, W. C.; White, Mary

Auburn, Maine

July 1876

Previously unpublished.

Dear Children, Willie and Mary:

We are waiting at the depot for the train to come in from Portland which will bring Mary L. Clough from Saco. Mr. [Samuel H.] Foss will meet us with his team and take us to his place, Minot.*3LtMs, Lt 47, 1876, par. 1*

We have called upon Ellen Boothby; took dinner with her at her boarding place. She has got a girl to take her place and will visit her parents with us.*3LtMs, Lt 47, 1876, par. 2*

We have just visited your father's relatives. Our business was to see your Aunt Lizzie [Elizabeth] Tenny. We first went to Newport. A livery team took us up to Aunt Robinson's. We found her still living, cheerful and happy, but feeble. We visited Shepard Robinson. It rained all day Sunday. We could not go eight miles to see Lizzie. Early Monday morning there were signs of breaking away and we started. Shepard Robinson took us with his team to the place provided for Lizzie. We were disappointed she was not there. Was visiting at Skowhegan. We got Mr. Fuller, Mr. Tenny's son-in-law, to take us with his team to John Tenny's at Skowhegan, twenty-five miles. We took a lunch and stopped in the midst of a raspberry patch, and with our lunch in one hand we picked berries with the other and had a very good meal of berries. The bushes were loaded with these nice, sweet raspberries. Our dinner over, we again went on our way. We passed the very place where Father studied at Kentskill.*3LtMs, Lt 47, 1876, par. 3*

I think Father is asleep on the settee. I am keeping off the flies and writing while he sleeps.*3LtMs, Lt 47, 1876, par. 4*

On the very spot where sat the old seminary stands a nice brick building. The old building looks very small. It was moved a short distance for a boarding house. These places all have interest for me. I have heard your father talk so much about them.*3LtMs, Lt 47, 1876, par. 5*

We were much disappointed to find Lizzie's home so meager and cheap. Her home is described in two little rooms, eight by ten. One of these is a kitchen, the other designed for bedroom. The work is of the cheapest, coarsest kind. There is a little chamber above, the size of a small bedroom, that Abbey Tenny's daughter has, and Lizzie sleeps in an unfinished open stairway. This is her life legacy, a home such as I have described. Nothing interesting or pleasant, even, in it. I said when I saw it, my sister Lizzie shall never live in such a place as this.*3LtMs, Lt 47, 1876, par. 6*

I felt not a little indignant as I saw your Aunt Lizzie's home. Mr. Tenny has failed to do his duty by Lizzie and we shall do for her as we have for the rest of the family. Lizzie was so thankful to see us. Her little rooms join a good-sized house of Mrs. Tenny's son-in-law. His daughter, Mrs. Fuller, is a thin, long-faced woman, and as soon as I looked upon her I knew she was selfish and unsympathizing. Lizzie told me that she paid for every drop of milk she had, and every egg, and every little thing that she received was counted.*3LtMs, Lt 47, 1876, par. 7*

Willie, you know we do not treat even strangers in this way, much less relatives. For twenty-three years, Lizzie has lived with Mr. Tenny and been a faithful mother to his children, and after living with an old man so many years, he dies and leaves her five hundred dollars and the interest yearly on a thousand dollars at six percent, and a home for her lifetime in the rooms I have described. This is too bad, too bad. But this is the way selfish persons act.*3LtMs, Lt 47, 1876, par. 8*

We return here to Lewiston day after tomorrow, Thursday, and go on our way to Philadelphia. The weather is now cool and pleasant to travel. We are all well now and this little journey is doing us good. We think much of you all and shall probably be at Oakland this winter, and do our work.*3LtMs, Lt 47, 1876, par. 9*

Trust in God, children. He will be your helper. But Father says I must close now if I get it on this train.*3LtMs, Lt 47, 1876, par. 10*

Love to Mrs. Dr. Rice and Frank Belden, George and the little girls. Father is cheerful and has physical and mental strength. This letter is not as I would wish but in this depot, all chattering about me, it is as well as I can do and will do better.*3LtMs, Lt 47, 1876, par. 11*

Write us often as possible.*3LtMs, Lt 47, 1876, par. 12*

In much love,*3LtMs, Lt 47, 1876, par. 13*

Mother.

Lt 48, 1876

Van Horn, Brother and Sister

NP

Circa 1876

This letter is published in entirety in *DG 138-140*.

Elder and Mrs. Van Horn:

My Dear Children, ever near and dear to me:

It is with pain I now address you. When you went to your field of labor in Oregon it was with the idea that your wife and yourself would work in the interest of the cause of God. This I was shown was the will of God concerning you.³*LtMs, Lt 48, 1876, par. 1*

But you changed this order of things by your own course. God did not order it thus. Had you both devoted your powers, the ability that God had given you, to do the work with an eye single to His glory, you would have done only that which it was your duty to do. The importance of self-sacrificing labor in this cause and work of God should be ever felt in a higher sense than it is, and if it was felt then there would be a self-sacrificing spirit manifested. The love and pity for souls for whom Christ has died would call the thoughts away from selfish desires and selfish plans.³*LtMs, Lt 48, 1876, par. 2*

The love for Him who died for man will exercise a constraining power over our imagination, our purposes, and all our plans. We shall not plan for our pleasure, to gratify our wishes, but lay ourselves on the altar of God a willing sacrifice for the Lord to use us to His glory. The mind of Jesus Christ must be in us, controlling every thought, every purpose of our lives. This is the attitude in which we should ever keep our souls before God. This we will do if we realize the worth of souls and if the truth as it is in Jesus is stamped upon the soul. This work was given you, to be missionaries for God.³*LtMs, Lt 48, 1876, par. 3*

Now Satan lays his plans to defeat the purpose of God. He helps

you to plan for yourselves, which plan he knows will succeed in hedging you both about with difficulties, not only robbing God of the labors of Adelia, but in a large degree of Brother Van Horn also. The care of children will so preoccupy the mind that Christ and His work will be neglected. The strongest earthly affection would be awakened, the mother for her children, which would make the work of God all secondary; and thus Satan would obstruct the path of usefulness the Lord had pointed out.*3LtMs, Lt 48, 1876, par. 4*

Oh, could you both have seen that the truth, the truth of God, the salvation of souls, is something stronger, deeper, and more constraining than even the love of a mother for her sons! No selfishness must come in to mar the work of God. Self-denial may be agonizing to the flesh, but the better portion, religion, must take the helm. Truth and love for Christ must occupy the citadel of the soul. There is God enthroned, there is conscience obeyed, and God would have given you a place in His house better than of sons and of daughters.*3LtMs, Lt 48, 1876, par. 5*

The Lord has given Adelia superior talents. Exercised in the work of winning souls to Jesus they would have been wholly successful. The plain, sweet, elevating manner of teaching would have brought many sons and daughters to Jesus Christ. The light would flash from the throne of God to her mind and be reflected upon others.*3LtMs, Lt 48, 1876, par. 6*

But the enemy took the field and his suggestions were followed. You entered upon a work which God could not and did not approve. A way was contrived by the enemy to strike at you both and block your way. Adelia was a timid soul, feeling pain deeply, easily discouraged. That imagination which, if devoted to and exercised upon the truth, would have become a power for God, was now to be used as a hindrance, easily excited in a wrong direction to forebode evil, to see things in a distorted light, to feel that there is danger when there is none, to distrust God, to distrust her husband.*3LtMs, Lt 48, 1876, par. 7*

She had her own ideas about managing her case. No one would be accepted but her husband. There was but little faith and but little trust in God. Satan could control her feelings so as to make it a

necessity for her husband to be with her and for her to feel aggrieved if he was not a present help. Imagination made light sufferings seem at times very earnest and acute. The minds of both were preoccupied in their new experience. The work in the conference was woefully neglected. The minister's labor was but little after the pulpit effort. Sometimes there was greater neglect than others, and Satan had things very much his own way. Neither of you have a sense of your neglect of duty. The very time you were so fully preoccupied with your own troubles, which you had brought about yourselves, was the time when the right kind of labor would have brought a harvest of souls to Jesus Christ.*3LtMs, Lt 48, 1876, par. 8*

It is really not wise to have children now. Time is short, the perils of the last days are upon us, and the little children will be largely swept off before this. If men and women who can work for God would consider that while they are pleasing themselves in having little children and caring for them, they might be at work teaching the way of salvation to large numbers and bringing many sons and daughters to Christ, great would be their reward in the kingdom of God.*3LtMs, Lt 48, 1876, par. 9*

Adelia, my heart is pained because you have made a failure, because you have robbed God. You are naturally fearful, borrowing trouble. You could not have rest or peace of mind separated from your children; and the worrying disposition you have closes up the way for your work. And this is not all: the work is greatly neglected.*3LtMs, Lt 48, 1876, par. 10*

Lt 49, 1876

White, J. S.

NP

1876

Portions of this letter are published in *PM 103-104; 6MR 303*.

(I will copy that which I wrote to my husband in answer to his letter of suggestions.)*3LtMs, Lt 49, 1876, par. 1*

Dear Husband:

You suggest that the Pioneer sheet or missionary paper be published in Battle Creek, and urge that it would be a saving of expense. You also state that you and others have thought a paper should be started in New England or in the South, that greater interest will be taken in the paper in the locality where it is published. The South would not have the prejudice which now exists against a paper published in the North. This may all be sometime just prior to the close of the work.*3LtMs, Lt 49, 1876, par. 2*

In regard to Battle Creek, there are not now sufficient men of capability to take care of the work they already have upon them. There is a serious deficiency in the execution of the work now. Aside from Elder Smith, there is not one who is reliable; and Elder Smith does not do all that is required for a church paper. Too many things drift into the paper that should not appear. Although he rejects many articles, yet there should be greater care of his part, and critical selection for the paper to make that paper what it might be.*3LtMs, Lt 49, 1876, par. 3*

The missionary sheet [*The True Missionary*] if published in Battle Creek will be mainly composed of articles from the *Review and Herald*, and after the first excitement dies down, the paper will become dry and objectionable; for to answer the purpose for which it was designed, you proposed to make it up largely of selections from the *Review*.*3LtMs, Lt 49, 1876, par. 4*

While our missionary sheet is not altogether what it might be, I fear it will be in no way improved by moving it from California. God has designated its location. Shall we not wait until He shall give further light on the subject?*3LtMs, Lt 49, 1876, par. 5*

I have been shown that our brethren East and West should manifest a deep interest in the missionary paper. They should contribute to its columns.*3LtMs, Lt 49, 1876, par. 6*

Brother Waggoner is in danger of being too critical in regard to the communications from his brethren. While he may be at fault in this respect, with the *Review* there is not the care and caution which there ought to be in regard to matters that go into the paper.*3LtMs, Lt 49, 1876, par. 7*

The missionary sheet should not contain long doctrinal articles. While there ought to be arguments presented to properly represent our faith, the articles should be spicy, original, live and practical, coming from the pens of our brethren from all parts of the field. This paper must never become a dry, stiff paper. It must contain rich thoughts and rich experiences. Our brethren are at fault in not feeling an interest to communicate their experiences in short, interesting letters. All of these communications will not be of a character to put in the paper, because some will write who have not wisdom, piety, or good judgment; and this class will be tried if their articles are not accepted and honored with a place in the paper. Nevertheless, an editor is selected for that very purpose, to decide what shall be proper and what will be unfit for its columns. If he shall become careless in his work, he will allow matter to appear that will hurt the interest of the paper.*3LtMs, Lt 49, 1876, par. 8*

Our people can make the missionary paper published in California the very best paper in the world to serve the object for which it was established; but the interest of our brethren, especially our ministers, in this paper, which is ordained of God to do a special work in bringing souls to the knowledge of the truth, should be deepened and continually growing.*3LtMs, Lt 49, 1876, par. 9*

I know there is a great work to be done, but our great drawback is, Where are our men and our women of ability who will put their talent to use in making the papers we now have what God designed

they should be? If you should establish papers at different points, who are the men of judgment, men of wisdom, men of financial ability to carry the enterprises through, making them a success?*3LtMs, Lt 49, 1876, par. 10*

There is at the present moment a limited amount of funds to keep in successful operation the work already started. The present enterprises greatly need men of energy, or character, men who are wide awake, men of perseverance, of industry; and self-possession, in order to carry forward the work strongly and successfully. There is no surplus of strength or of ability or of sound judgment to be diverted from the work already established. There is no surplus of means to be invested in new enterprises or to make changes that will require means. While the work already started is not perfectly carried on, for want of men and capability, I cannot, as I view these matters, second your propositions—should they be advanced in our General Conference—for the very reasons I have specified.*3LtMs, Lt 49, 1876, par. 11*

If papers are started in new fields it will require means to start, and means to carry them on. It will require something more difficult to obtain and command than means. It will require men of mind, men of deep piety, men of devotion, whose time and attention must be given to the work perseveringly and continuously, that it may prove a success. To establish papers in different localities will necessarily weaken, and it may be, finally supplant the ones already in operation. There is no financial strength to be spared from the papers already established, and from what the Lord has been pleased to show me I speak understandingly when I say there is no talent or ability to be spared from the work already established.*3LtMs, Lt 49, 1876, par. 12*

Both papers need more help in this line, that the papers shall not bear the stamp of one man's mind and of his peculiar temperament. All have their strong points and their weak points; and all have prejudices and likes and dislikes which will be in danger of cropping out in the paper. There should be several whose judgment should blend together; while one is weak in some points the others will be able to supply the deficiency. This is what God designed should exist in the carrying forward of His work upon the earth. His

servants, diverse in temperament, in tastes, in habits, should all blend together and compose a perfect whole. None should feel that he can accomplish the work in making the paper all it should be without the help of another. You cannot do this; Elder Waggoner cannot do it. Elder Andrews cannot do it in his branch of the work. Elder Smith cannot do it; for these papers must not bear the stamp of any one man's mind. Not one is sufficient of himself. All will not run in the same groove, but all will have the same object in view and all will harmonize in bringing about the best results.³*LtMs, Lt 49, 1876, par. 13*

No one man is to pick the work up in his hands and be so tenacious for his own ways of doing the work that no one can work with him, and he can work with no one unless that one follows the same manner of labor he has trained himself to follow. We cannot all labor in the same armor. Elder Andrews is peculiar in this respect. He is shortening his days because he lifts the burdens all himself. He thinks no one can make a success unless his plans and ideas of carrying forward the work are exactly after his own order. He is not well balanced in this respect, and the work that ought to be more widespread and nearly self-sustaining, is retarded and circumscribed; but it will be difficult to correct this state of things without having an almost fatal influence on Elder Andrews. He believes his ideas and ways the only right way. Is it so? No, no.³*LtMs, Lt 49, 1876, par. 14*

Jesus chose men for His disciples who were diverse in character, that the work should be done with perfection. There is a disposition in men to think they are the only ones who can do the work right and make it a success, when they are most sadly deficient in essential qualities which must be supplied to make the work a success. Thus it is with our beloved Elder Andrews. We must all give room for others to come by our side and work harmoniously with us, that one may supply the deficiency of another and all blend together in perfect harmony. The *Review and Herald* can be improved, and it ought to be made a much better paper than it is.³*LtMs, Lt 49, 1876, par. 15*

The *Signs of the Times* may be made more perfect; but take away and divert the interest to a new paper and it will decrease the

interest in those already established, and it will be a trial enterprise. It will not be kept alive. It will dwindle out after a time. Let all the talent and all the means be employed in building up our offices now in operation and making the papers now printed a perfect success. Do well what is on hand to do, and God will help if the workers are devoted, God-fearing, self-sacrificing men.*3LtMs, Lt 49, 1876, par. 16*

You must not lift and carry any more burdens than you are now bearing. You should be laying off instead of increasing objects for which you will be solicitous. We are both descending the hill of life. Your hair is already white. Mine is growing gray fast. Our physical powers are weakening. Our mental powers will be enfeebled, I fear, with the physical.*3LtMs, Lt 49, 1876, par. 17*

It may be necessary in Oregon to have cheap facilities for issuing a paper as occasion may require; when meetings are held where opponents attack in papers, they should be met. This will be done when the people are sufficiently awake to take hold of the work. Let us rest where we are until the Lord bids us move to some new enterprise.*3LtMs, Lt 49, 1876, par. 18*

Lt 50, 1876

White, J. S.

Oakland, California

Spring 1876

Previously unpublished.

[James White: (?)]

Last night I awoke troubled and burdened to know what my duty was. I prayed most earnestly to God for two hours. I prayed for the restoration of my failing sight, also that my head might be relieved from congestion and that I might be generally renovated and renewed. I came to the Great Healer and pressed my case to His consideration. I believe I shall receive the things I ask of Him. I look to the Source of health and power to be refitted, cleansed, sanctified, to do His will. I feel great peace and assurance. Light and hope cheer me. I shall know my duty. God will teach me. I am perfectly willing to go East or remain here and write, as the Spirit of God shall direct. I shall still pray earnestly to know the will of God that I may perform it.*3LtMs, Lt 50, 1876, par. 1*

I hope you may continue to feel free and happy and cheerful and of the very best courage. God will help you and me if we cast all our care upon Him.*3LtMs, Lt 50, 1876, par. 2*

You speak of writing to Emma in regard to the children. Emma works in the office with Edson every day, setting music. She is doing well and works with interest. This will help her and help Edson. So you see she could not have care of the children. She is doing that which will be better for her than to remain in her own house. She is called out from home and is employed. She is trying, with Edson, to be of use. May God bless these children. I believe He will. This must go now. God be with you and bless you.*3LtMs, Lt 50, 1876, par. 3*

Lt 51, 1876

White, J. E.

Oakland, California

January 1876 [?]

Previously unpublished.

Dear Edson:

I have been able to sleep but two hours the past night. I have been pleading with God in your behalf. I awoke at half past eleven, strangely exercised in mind for you. I was deeply impressed that you are in a critical situation. It seemed forced upon my mind, that which I have felt several times before, that you come up to about so far in your efforts to get free, but you stop short and are not making thorough efforts, thorough work, and you will slide back to your old position. The words our Saviour spoke to Nicodemus are forced upon my mind with a power I cannot throw off: "Ye must be born again." [John 3:7.] And unless you experience this new birth you will never be qualified to minister in sacred things.*3LtMs, Lt 51, 1876, par. 1*

Your standard of righteousness is too low. There is a necessity for you to make more earnest efforts, more thorough work; in short, be thoroughly converted, or you will have no strength to meet the conflicts and the battles of this life. I know where you should stand and may stand. I fear you only just commence at the work; you do not carry forward the efforts you begin to make, and then you sink back into the old rut.*3LtMs, Lt 51, 1876, par. 2*

Now, Edson, I have been praying for you nearly all night, for I feel that you need help from the only One who can help you. You have not, I fear, felt subdued. You have not fallen upon the Rock and broken yet. Self will be strong in you for the mastery. The old man must be crucified, with his deeds.*3LtMs, Lt 51, 1876, par. 3*

I am fearful that you will not be earnest enough to know Him whom to know aright is life eternal. This will require much prayer and

constant watchfulness. Be willing and anxious to make thorough work. Surrender all to God. Fall on the Rock and not be bruised but broken. A thorough work must be done for you which will carry you out of yourself, and beyond yourself, to a power that is able to save you fully. As a family we need to gather light from the Source of light daily and scatter light in the pathway of others. We need the Spirit of God witnessing with our spirit that we are indeed children of God. We need a deep and living experience in the things of God.*3LtMs, Lt 51, 1876, par. 4*

Come to the foot of the cross, dear son, and humble your heart before God. If you obtain freedom in Christ you must make an effort for it—not one or two efforts and then cease, but a strong, determined, persevering effort that will not be satisfied short of a thorough work. Oh, my son! God wants His salvation to come to your house. He is knocking at the door of your heart for admittance, but you have not cleared away the rubbish sufficiently to let Him in. Open the door and invite Jesus in. I am sure that if you come to God aright He will accept you and bless you. Do not wait for feeling. Come just as you are. Jesus will receive you and refine you from all dross. Now is your time.*3LtMs, Lt 51, 1876, par. 5*

You are not prepared to take hold of the work in the Office and exert a sanctifying influence unless you are consecrated to God and looking to Him and relying upon Him constantly for strength and power to resist the temptations of Satan. I know that unless you feel your need of constant help, and rely upon God's promised power, you will fail. Satan will have far more power and control over your mind than the Spirit of God. The enemy will suggest [that] you accept and follow his leadings, and unless you are determined to make thorough work I know you will fail.*3LtMs, Lt 51, 1876, par. 6*

The salvation of the soul is no trifling matter. Agonize to enter into the strait gate, for many shall seek to enter in and shall not be able. Are not your efforts more like that of the seeker? You have good resolutions but do not carry them out. Can a fountain send forth sweet water and bitter at the same time? Cleanse the fountain and the streams proceeding from it will be pure.*3LtMs, Lt 51, 1876, par.*

7

I speak and write for your good. I want your life, the little time allotted you, to be for some purpose. But it can never be until you lay the foundation right. You must build your structure on Christ. You trust too much in yourself, your efforts. Come, oh come to Jesus, with much prayer and with a broken heart and contrite spirit. Wrestle with God as did Jacob till you prevail. Get your mind off of every living mortal and then let the work be between God and your own soul. Life and death are at stake. I beseech of you to make thorough work for eternity. Humble yourself under the mighty hand of God and in due time He will lift you up. Do not wait for Him to humble you.*3LtMs, Lt 51, 1876, par. 8*

You want salvation. Jesus wants you to have it. And when you do all that is required on your part He will do all He has promised. We are none of us fitted for the work of God without a daily living experience in the things of God. We connect, I fear, too closely with the world and are content to meet the world's standard. We do not feel our own weakness and the need of the Spirit of God. Therefore, we make so many failures. God wants us to connect with Him. He wants that we should perfect Christian characters. It will not answer to give to God a divided heart. He has claims to all there is of us. We must not halt between two opinions. If the Lord be God, serve Him. If Baal, then serve him. This half-hearted business of serving God is disgusting in His pure eyes.*3LtMs, Lt 51, 1876, par. 9*

Says the True Witness, "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eyesalve, that thou mayest see." *Revelation 3:16-18.3LtMs, Lt 51, 1876, par. 10*

You want the heavenly anointing; you want pure and undefiled religion before God. In short, fall upon the Rock and be broken before it shall be too late to do this. My soul yearns for you, Edson. Will you meet the mind of God and purify your soul before God and be a Christian in every sense of the word? Will you dally and make halfway work? Do everything thoroughly in regard to your eternal interest. Will you, oh, will you suffer precious time to go to waste while you are chasing shadows? Your plans and your prospects

seem right and bright to you, but how do they appear to God? Time is precious and eternity near. We want to make sure work for eternity.*3LtMs, Lt 51, 1876, par. 11*

And when it shall be said, "Give an account of thy stewardship" [*Luke 16:2*], can you meet your record with joy? How does the matter stand? Every act will be revealed, with the motive that prompted it.*3LtMs, Lt 51, 1876, par. 12*

I dare not encourage your laboring in the Office unless you are connected with God. You want Jesus with you, then your influence will be unto salvation. I pray daily that you may not accept of a false hope. May the scales fall from your eyes to see and to feel your true condition and not rest till you do. Do not try to slip over the matter and make a half-work of this matter. God is not to be trifled with. I do beg of you, for your soul's sake and for Christ's sake, to make thorough work that will bear the investigation of the judgment. Build sure now, if you have never done so before. You cannot afford to make a mistake in the matter when eternal interests are involved and where a mistake would prove your ruin. If I know anything about the Spirit of God, you need to take advance steps that you are not taking. I must be true with you. But in love I tell you to dig deep. Let the fallow ground of the heart be broken up. Die to self. When this experience is gained, God can use you in His cause and accept you to do His work.*3LtMs, Lt 51, 1876, par. 13*

Do not justify self and find excuses for your wrongs and mistakes. Will you come to Christ just as you are, all sinful and polluted, and surrender to God, not to please others, to seem right in their eyes, but to meet the mind and purpose of God in having all your powers sanctified to His use? Great light has shone upon you. You have had evidences of His love for you, showing you that He wanted to save you. All this light you are responsible for. How poorly have you followed it! Your own ideas and plans may seem so certain and sure that you may bend all your energies to carry them out, and in doing so you have failed repeatedly. Oh, that you would come so near to God that Satan could not have control of your mind.*3LtMs, Lt 51, 1876, par. 14*

I now leave you in the hands of God. I have written this between the

hours of two and five o'clock, after devoting two hours to prayer.*3LtMs, Lt 51, 1876, par. 15*

Your Mother.*3LtMs, Lt 51, 1876, par. 16*

(No one knows I have written this.)*3LtMs, Lt 51, 1876, par. 17*

Lt 52, 1876

Cornell, M. E.

NP

1876

Portions of this letter are published in *TSB 168-171; 3SM 53*.

Brother [M. E.] Cornell:

In the last vision given me, your case was presented before me. I have been waiting to see if you had a tender, sensitive, or a seared conscience. I have had the following written out for a long time but have thought I would wait till you made some move yourself.³*LtMs, Lt 52, 1876, par. 1*

I was shown that you have not lived up to the light. You have departed far from the light. The Lord has been following you with reproofs and counsel to preserve you from ruining your own soul and from bringing a reproach upon His cause.³*LtMs, Lt 52, 1876, par. 2*

I was shown that you have been retrograding rather than advancing and growing in grace and the knowledge of the truth. You have not had a multitude of cares. You have no excuse why you should not have become thoroughly intelligent in doctrinal and practical subjects combined. But you have been losing what ability you have had in teaching the doctrines which substantiate our faith. You have made girls and women the theme of thought, rather than the Word of God. Your mind has been restless and dissatisfied if it could not be occupied with girls and women. You could not relish the study of the Word of God while your thoughts have been upon subjects which war against the soul. There is no excuse for your life of folly.³*LtMs, Lt 52, 1876, par. 3*

From what has been shown me you are a transgressor of the seventh commandment. How then can your mind be in harmony with the precious Word of God, truths which cut you at every turn? If you had been betrayed into this folly unwittingly it would be more

excusable, but you have not. You have been warned. You have been reproofed and counseled. You have apparently received the reproof, but not in heart sufficient to die to the carnal mind. You have not set to work to eradicate the evil. You have soon lost the smart of the chastening rod of the Lord, and rush on in as great foolishness as ever, like a fool to the correction of stocks. Your love for self-indulgence has become a warring lust.*3LtMs, Lt 52, 1876, par. 4*

You love the society of girls and women. During a series of meetings you have allowed your mind to plan and contrive how you can get into the society of young girls or women and not betray your true feelings. You will run into temptation when you have not moral power to resist temptation. Your mind is constantly impure because the fountain is never cleansed. You have found no delight in diligent, careful searching of the Scriptures.*3LtMs, Lt 52, 1876, par. 5*

You have not superior genius and have not made great attainments in any department of science or literature. You cannot afford to lose the opportunities you now have of cultivating your mind and refining your manners. You have sinned against great light. God has erected the barriers of testimonies as a wall about you, to guard you from falling under the specious wiles of the enemy, but you break all these down and press over everything to follow your inclination. Your sorrow for your sins is like that of those who anciently rent their garments to express their grief but did not afflict their souls. You have not a correct sense of what sin is. You have not sensed the aggravating character of unchastity of thought and actions. Your mind is carnal and that almost continually. If you really were sorry for your sins, if you really had a true sense of your wrongs, you would exercise that repentance that needeth not to be repented of.*3LtMs, Lt 52, 1876, par. 6*

I desire now to state facts. I have been shown that your life and your labors in the cause of God for some years have been a greater injury to the precious cause of present truth than a benefit. Had you had no part in this work, and been separated entirely from it, you would have saved much heart sorrow to those who love the cause of God, and you would have saved them much hard labor which

has been forced upon them to counteract your wrong influence. The labor that has been required to get you right and to keep you from disgracing the cause, had it been spent in converting souls from error to truth—and had the laborers had nothing whatever to do in regard to you—the interest and strength of the cause of present truth would stand better today in California as well as in the East.*3LtMs, Lt 52, 1876, par. 7*

Satan has made you his agent to carry out his mind. The great stir and great excitement you have made in discussions from time to time, and the apparent success you have had, has built you up in your own self-righteousness. Allowing you to labor as you have been permitted to labor when your heart was not right with God has done you great injury. You have not searched your own heart and afflicted your soul before God. You have felt too lightly your terrible mistakes in the past. Everything has been done to save you from utter disgrace and ruin. You have been patiently borne with, and when wholly unfit for the sacred work, in order to save your soul you have been permitted to continue your labors while hearts have groaned and ached under the burden of your foolish, sinful course. Had you been left to yourself long ago, till you gave the evidence that God was indeed with you and that you were a thoroughly reformed man, you might now be of some use in this solemn work. But I saw that we were risking altogether too much in encouraging you to go out to labor to convert sinners to Christ when your way has been polluted before God, your heart all stained with sins. The true servants of God are judged to be like yourself.*3LtMs, Lt 52, 1876, par. 8*

No longer should you mar the work of God with your corrupt, your carnal heart, and thus miserably represent the cause of present truth.*3LtMs, Lt 52, 1876, par. 9*

In order for you to do good you must live a new life that is in harmony with God. Your perverse nature has not been transformed. You are not at peace with God or with yourself. You are in bondage to the great adversary of souls, in subjection to the old man of sin. You are not a free man in Christ. There is needed a spiritual change in you before God can work with you. You may argue that you have success as you labor. So do many who are at war with God have a

measure of success. If some do embrace the truth, [because] the arguments you use are so convincing, it is no evidence you are in a state of even acceptance with God.*3LtMs, Lt 52, 1876, par. 10*

You do not believe that you have really deserved the censure of your brethren. You have (I was shown) felt that Elder Loughborough was exacting and hard upon you. You talk this out when you think it will do. You talked it to Elder Butler on your way across the Pacific plains and he felt his sympathy aroused for you. Oh, how little did he discern, how little did he know of your course, your set, willful course in San Francisco with Mrs. Harris, your deceptive course there and the great labor brought upon us to place you in the confidence of the people! The jealousies and surmisings in San Francisco in regard to my husband and myself because we had to speak plainly, the great difficulties under which we have had to labor because of your wicked course! If only it had stopped there—but it did not. You felt for a little time the evil of your course, but not as fully as you should [as to] how you had been deceived by Satan, infatuated; and your eyes never did have the mist fully removed from them. You humbled your heart before God and He accepted your humiliation. You soon became careless again, and allowed your mind to become again filled with vain and impure imaginings. You were a little more cautious, but full of deception. Your mind was active to invent means to gain your object.*3LtMs, Lt 52, 1876, par.*

11

Love of praise has been the mainspring of your life and when stern facts are presented before you, and you know that they are truth, instead of setting resolutely at work to reform, you appeal to your own sympathies, excuse your errors, and flatter yourself that you are misjudged and abused, and you seek to gather sympathy to yourself. It is yourself that is generally the theme of conversation, yesterday, today, and forever. You insinuate yourself into the sympathies of soft and sympathetic women and they become easy victims to your desire for personal conquest, and you have inwardly triumphed at your ability to win personal power over weak and impressible women. You have excused your loose, lax conduct under the plea of great love for the females. The power of great passion has been your apology for vice. Your life has been a shame—nothing in it of which you might glory. You have had great

depression if you were not strained up to some excitement and had not some girl or woman to attract you and to listen to your troubles in regard to your wife. Shame, shame should cover you for your course.*3LtMs, Lt 52, 1876, par. 12*

While holding tent meetings, instead of connecting yourself with God that His Spirit may imbue you, it has been your nature to get some girls and women to associate with. This has been your effort on the sly. You have even slipped away secretly to get in the company of girls or women, and then put on appearance of sickness and encouraged them to wait on you. Your sickness has been affected and imaginary in a considerable degree, and you have fallen so readily into these indulgences or luxury of sickness that it has become habit. You draw upon the sympathies of others when, if you would go out of the company of women and go to work like a sensible man, you would have health. You have petted your passions and cultivated them rather than restrained them. You have indulged a fretful, peevish spirit. When your way was crossed [you would] get into a contradiction with others, combating them and revealing your true littleness of soul to them in your impatience and whining and complaining and appealing for sympathy. This course has been demoralizing upon others.*3LtMs, Lt 52, 1876, par. 13*

Are you the man to feel injured? Are you the one to feel that you have been ill-treated when the things we have known have been concealed and excused, while you have been a terrible burden and grievous reproach to the cause of God? These complainings show you almost void of conscience. If your case were fully understood, men of God, as well as men of moral worth, of nerve and muscle and common sense, would hold you in supreme contempt. You have for years been dwarfing your mind intellectually. It is impossible for a man to subject his mind to such dissipation of thought without receiving damage of character. He can have no elevated, ennobling social relation or home influence. Self-gratification is the motive of action. A man disconnected from God, with natural tendencies which you possess, and which have for years been cultivated, is a weak creature indeed, and it takes a most constant and powerful influence to keep him in the path of rectitude and religious duties, to keep his mind elevated in sympathy with the grand, solemn truths for this time, and to develop

a character for the higher and immortal life.*3LtMs, Lt 52, 1876, par. 14*

Your course in Napa was shown me. Your influence there has told upon others with fearful results. Souls have been turned from the truth by your course. Your gathering the sympathies of women to yourself has awakened jealousies and hatred in the minds of their husbands, which has led them to despise your name. Your sickness at the young Brother Cummery's [?], calling for attention from his wife in her feebleness, was simply ridiculous. You were better able to take care of yourself than she was to take care of you. You eat and sit still, full of flesh and without physical exercise. The blood was sluggish. What you needed was work—stern labor that would accelerate the blood in your system. You had fever because you loved to eat rich food. You pampered your appetite, and were too lazy to wait on yourself. I wish I could make you feel how God regards such a course as you pursued at Napa. And yet you professed to be a representative of Jesus Christ. Circumstances and actions were revealed to me which if you desire I can name. Never complain of being misused.*3LtMs, Lt 52, 1876, par. 15*

If you hear of reports in regard to your conduct you need not be surprised. You have hurt the church at Napa so that they may never outgrow it. Your loose example to young girls, in your conversation with them, your levity of conduct, your lazy habits, have all had their influence upon that church. Cummery [?] is aping your course in some things. He is very attentive to one or more girls, growing out of the feelings he had in reference to your being in his house and so closely associated with his wife. You have had no sense of the fitness of things or of real propriety. Your visiting a sister—a grass widow, I believe—sister to Sister Pond, your intimacy with her I saw; and your course, your conversation with several of the sisters, I was made to hear, and your seeking to engage them to yourself. This is more in harmony with Utah than anything I can compare it to.*3LtMs, Lt 52, 1876, par. 16*

My soul is stirred within me. I shall not now give all particulars of this past. But I will not varnish over your case. You are in a fearful state and you need to be entirely transformed. I must say, I never expect that this will take place. I never expect you to do differently

from what you have done. I have no hope in your case.³*LtMs, Lt 52, 1876, par. 17*

Things have been opened before me which astonish me, notwithstanding I have from time to time had some things revealed in regard to your character before.³*LtMs, Lt 52, 1876, par. 18*

I was shown, away back, your character in youth. You did not lay the foundation for a virtuous character. You followed inclination, you followed the bent of your own mind. You loved yourself. You were very exacting, very pettish and fretful. Had your morals in your youth been unsullied, you could then, with some hope of ultimate success, have built upon a virtuous character, the graces which Peter specifies. "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.*³*LtMs, Lt 52, 1876, par. 19*

Like the wall the mason is building, one brick is added to another and thus the wall goes up proportional and firm. Peter's ladder of eight rounds is the true sanctification we must all attain. We cannot be sanctified by a mere profession of faith. We must work. We must act for ourselves. We must build. If we add, God will multiply His grace unto us.³*LtMs, Lt 52, 1876, par. 20*

Your youth was not pure. Your life was lax and loose and immoral. The cornerstone which holds the entire building together was rotten and decaying; therefore, anything built upon this foundation is not durable.³*LtMs, Lt 52, 1876, par. 21*

How hard for vicious habits of youth to be overcome! Familiarity with self-indulgence and acquaintance with sin has such a polluting influence upon the principles that it is a difficult matter to overcome the stamp of character received in youth.³*LtMs, Lt 52, 1876, par. 22*

Your mind has been cast in an inferior mold which has given form to your entire life. But if, since you professed the truth, you had educated the mind to bring into exercise the powers which God has

given you in a manner to do the greatest amount of good and to glorify God, you would not be dwarfed in mind and barren in soul as you now are. You might have cultivated your faculties and restrained your self-love, your self-esteem, your impatience, your babyish fretfulness, and by working in the opposite direction you might have strengthened and developed energies of soul, a noble character which would qualify you to be indeed a minister of righteousness. You have not cared to study of late, and you have less ability to present subjects forcibly before the people than you had years ago. You are far from being an able workman. You are dwarfing every year instead of expanding. Your mind would strengthen and expand by exercise. But you have strengthened the animal propensities and the Lord has departed from you.*3LtMs, Lt 52, 1876, par. 23*

Each of our varied faculties has its distinct purpose in God's wise economy. Let these powers be perverted or turned out of the proper direction and the ends for which they are designed are defeated. You have an ill-balanced mind. Your attainments might have been now much greater than they are, but your life has been wasted in whining, complaining, and petting yourself, indulging but not denying yourself, until God despises your course. You are not naturally endowed with very great intellectual powers or genius, but the faculties you do possess, properly cultivated, would have carried forward from strength to strength until you would have so educated and trained your powers to bear the strongest test. Now you have but little experience, but little moral power. You have indulged and compromised with your animal propensities until they have become a warring lust and your faculties have been perverted. In order for you to be of any special use you have to do a great deal of hard thinking and hard studying, and earnest praying and diligent watching thereunto. Your supreme love of M. E. Cornell has led to indulgence which has made your life a fearful mistake, for you have done little else but serve yourself while you have professed to be laboring for God.*3LtMs, Lt 52, 1876, par. 24*

These are straight things to say to you, but I cannot withhold them. And I expect they will arouse you for a few days and then you will go on just as before as soon as the first impression wears away. I have no confidence in you as a Christian. God forbid I should

acknowledge you as a servant of Jesus Christ when you serve yourself, your carnal mind, rather than the law of God. I should not be sorry to learn that you had given up the truth any day because you are more of a stumbling block to sinners than a faithful watchman.*3LtMs, Lt 52, 1876, par. 25*

I have been shown you in different attitudes with women which I will not now relate. I wait for you to empty your soul and make, if it is possible, thorough confession. You have insinuated yourself into the affection and thoughts of others, and how many minds you have corrupted you have but little idea, and care less. God has marked your course. He never forgets. You have not been sanctified by the truth you have preached to others. The truth in the heart is diffusive, sanctifying the life. It takes hold upon the affections and is carried out in every department of life. You profess the truth but do not live it. To be sanctified through the truth is to have its influence pervade the entire being, controlling the affections and the external conduct.*3LtMs, Lt 52, 1876, par. 26*

There are those—and you belong to that class—who seem to think that religion consists merely in emotions and beliefs. You can talk upon the most solemn, affecting truths of the gospel sometimes with real earnestness, and dwell upon the decline of religion, the evils existing in the different religious bodies, and show considerable intelligence, while the everyday duties of life requiring action are not considered among the weightier matters of the law. You do not act in harmony with your preaching. You are more like a spoiled child, fretful and irritated and speaking and acting just as you happen to feel.*3LtMs, Lt 52, 1876, par. 27*

You ought to be intelligent upon the reasons of our faith, but many subjects you have no interest in and will not touch some of these subjects that are of vital importance to our faith and present position.*3LtMs, Lt 52, 1876, par. 28*

You might now be an able workman if you had cultivated the intellect as thoroughly as you have the acquaintance of young ladies and married women. If the time you have spent in writing letters to these had been devoted to the close searching of the Scriptures with earnest prayer, oh, what an amount of good you

might have done! What a laborer you might now be! The time you have spent in foolish chit-chat, in levity and nonsense, is a disgrace to you. If you had only spent a portion of this time in laboring with your hands and in becoming thorough master of the doctrinal as well as practical subjects, you could do a great amount of good.*3LtMs, Lt 52, 1876, par. 29*

Your life has been much of it squandered. You have at times labored hard, and then have fallen under temptation and done more injury than ten men could counteract, because an evil deed seems to do so great an amount of positive harm, for our enemies will seize upon it and as far as possible extend it and make that wrong a powerful influence against not only the doer but the cause which the man represents. Oh, if you had only talked and fretted and complained less and spent your time and strength in prayer, what advantages you might have gained! But you have opened wide the door of your heart and invited Satan in to tempt and bind you with fetters of darkness.*3LtMs, Lt 52, 1876, par. 30*

You have had set before you time and again the strong tendencies of your nature which you are prone to indulge. You have been guarded by warnings of the strong points in your character which need to be repressed and the weak points which need to be strengthened by exercise. You have put on the appearance of a martyr, complained of aches and pain and infirmities that were almost wholly in consequence of indulging your appetite, and then not laboring or having physical exercise to quicken the circulation of the blood. You are too thoroughly self-indulgent for your own good. You have made public your home troubles, which should never have been introduced into California, for the purpose of gaining sympathy. The knowledge of your troubles could not spiritualize any mind. You stirred human feelings and aroused human sympathy and made yourself the subject of thought and diverted minds from the truth and away from Jesus. Unhallowed sympathy led the ladies and married women to write you, although they did not know this.*3LtMs, Lt 52, 1876, par. 31*

Oh, how little have you cared to look into the mirror, the law of God, and there discern the defects in your moral character! "But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. 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. 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 1:22-27.3LtMs, Lt 52, 1876, par. 32*

If it is wrong to be a hearer of the Word and not a doer, how much more grievous in the sight of God to be a teacher of the Word and not a doer of the same! How little have you grieved over your wrongs! Until you view sin as it is, all your knowledge of the truth, all your efforts to proclaim the truth will result only in injury to the cause of God, even if you make a great stir and the minds of the people are excited. Your being under the control of Satan in a very great degree, you will lack that wisdom which cometh from above and you will be left to yourself to make moves that will eventually result in more harm than all the apparent good you have done. Your unconsecrated heart, your unsanctified life, will be so developed as to reproach the cause of God in the end.*3LtMs, Lt 52, 1876, par. 33*

Out of the abundance of the heart the mouth speaketh. You have not searched carefully to find out whether the scriptural doctrine of natural depravity applies to your case. You remain in willing ignorance of your guilt and of your danger of making shipwreck of faith. You are professedly keeping the commandments of God while you are continually violating them. You know you have brought reproach upon the cause of God. You know that the only course for you to pursue is to humble yourself before God and walk in integrity before Him. Let that disagreeable expression pass from your countenance. It is the sign of an unhappy mind, a fretful, dissatisfied spirit impressed or mirrored upon the face. It is the deformity of your soul revealed in your countenance.*3LtMs, Lt 52, 1876, par. 34*

Get the fountain pure. Let the image of God shine into your heart and make all pure and peaceful and glorious within, and the

reflection will be seen in your face. God is not with you. That is the reason of your unhappiness. Eat plain, wholesome food, and not in large quantities, and you will not have so much groaning to do in regard to yourself. Work, work is better for you than preaching until your heart is cleansed, purified, sanctified. Tax your physical powers to real weariness. Tax the muscles and become so weary you can have peaceful rest. Mortify self, crucify the carnal mind, forget self in caring for others, seek to do others good.*3LtMs, Lt 52, 1876, par. 35*

God wants laborers in His cause who are devoted, self-sacrificing workmen. But much as He needs laborers for this time, He can afford to do without you. He can spare you until you show that you are a converted man. You must have a pure, lowly, loving, obedient heart that will abhor evil and seek and practice the good because you love the right. Have you been born again? Has your old life of sin and disobedience and transgression been given up? I answer, No, no, no.*3LtMs, Lt 52, 1876, par. 36*

The Lord's teaching shows that He cannot use at all in His service the natural ruling disposition of men, for they are sold under sin and must be renewed, sanctified, and fitted for the service of their Redeemer. When Christ describes the life of good men, He commends some excellencies but states that their lives are not perfect. But their salvation is in sensing their sins. You have been so many times warned and you have so many times disregarded the light and gone directly contrary to the special light Heaven has sent you that you set darkness for light and light for darkness. You have harbored motives and purposes, and when you knew you would be censured if you spoke or made known your feelings and purposes, you have concealed them from your brethren and done slyly what you would not have them to know. Did you remember that an eye was ever open and taking cognizance of all your actions? "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." *Psalms 139:1-4.3LtMs, Lt 52, 1876, par. 37*

Now think, Elder Cornell, would you want Elder White to witness some of your foolishness, your words, your deportment? Well, then, think the holy Lord, the dear Redeemer, the pure angels, have looked upon you and seen your sin. Your wrongs were not hid from heaven, although covered from the sight of men. The Searcher of hearts is acquainted with all your acts which you suppose are hid from mortal sight. I could speak more definitely of circumstances but was bid to keep silent, for unless you emptied your soul of these things and felt yourself compunctions of conscience, your case was hopeless and soon it would be said in heaven, Let him alone, for he is joined to his idols. If you fail to make clean and thorough work, I shall be free to speak publicly and no longer cover up your wrongs and sins as we have tried to do.*3LtMs, Lt 52, 1876, par. 38*

You realize instability of feeling and action. You are sometimes on the mountain, then you are all down, just as circumstances are. When you can get the minds of the people diverted to yourself, you are forgetful of your wrongs and flatter yourself that you are not so bad after all. You dread the result of an examination of yourself by the only correct standard. But you have no time to lose.*3LtMs, Lt 52, 1876, par. 39*

I do not expect this will do you any more good than former testimonies I have sent you, but I will leave no word unspoken to bring you to the truth, for my soul will then be clear of your blood. You need to make most diligent work of repentance before God and confession of your wrongs to others, and realize the influence of the truth on your own heart and life. You have acknowledged time and again your weakness and your sins and then gone and done the same thing, or nearly as bad, over again.*3LtMs, Lt 52, 1876, par. 40*

You seem bewitched to get in the society of women. If you had a practical knowledge of the truth, if you felt its sanctifying influence upon your life, you would be able to point sinners to Christ and souls would be converted. If you would only be converted like Peter, Christ could then pardon and work with you, but prayer that goes up from a heart cherishing iniquity will not be heard and strength will not be given from heaven. God's Spirit will not fall into a vessel corrupted and fouled with sinful indulgences.*3LtMs, Lt 52, 1876, par. 41*

Now I have but a word to say in regard to your wife. In her very best condition she was all selfishness and was not a help and blessing to the cause of God. And after trampling underfoot the blood of the covenant and connecting herself for years with demons, she has not improved her light or connected herself any more closely with heaven [so] that her influence will be more saving than it was before she embraced spiritualism. If her place was then at home for her own and the good of the cause of God, it certainly is so now. If you go to preach, with her as your companion, may God pity His people! You know the light that has been given. Heed it, and in no case introduce Angeline to the notice of the people of God. If she was Satan's agent before she went into spiritualism, she has certainly been more so since she openly connected herself with spiritualism after she had had light and truth. If she comes out of this horrible deception, it will not be in a corner. She will have a work of retraction that she has not realized if she rids herself of the influence of demons.*3LtMs, Lt 52, 1876, par. 42*

Satan would be highly exultant to have you—unconsecrated, unsanctified—go to preach to the people, and connected with Angeline, form a link with the enemy stronger than you have ever yet had. With your brethren strong in faith and moral power all around you, you have not had sufficient moral force or connection with heaven to keep yourself from hurting the cause of God. With your present plans and present surroundings, you will make a failure sooner or later. I beg of you to desist. Tarry in Jerusalem till God will give evidence in some way that you are accepted of Him.*3LtMs, Lt 52, 1876, par. 43*

God weighs our characters, our conduct, our motives in the balances of infinite truth. There is nothing so grievous in the sight of God as to have one who professes to represent Him and yet be living in self-indulgence. God is weighing motives, character. To be wanting before God is no trifling matter.*3LtMs, Lt 52, 1876, par. 44*

Be careful how you treat this message. I send it to you in hopes that it may have a deeper weight with you than those I have repeatedly given you before.*3LtMs, Lt 52, 1876, par. 45*

But my hope is not strong and bright, but very trembling. May God

pity you is my prayer.³*LtMs, Lt 52, 1876, par. 46*

Lt 53, 1876

Cornell, M. E.

NP

1876

Portions of this letter are published in *TSB 171-172*.

Brother [M. E.] Cornell:

I feel that it is my duty to write you and revive before your mind some things which the Lord has been pleased to reveal to me of your dangers which have wrecked your happiness in the past, brought great trials upon your fellow-laborers, and wounded the precious cause of God.³*LtMs, Lt 53, 1876, par. 1*

You have but a faint sense of the anxiety we have felt on your account, and you know not the many prayers offered in your behalf and the earnest pleading with God to give wisdom that we may move understandingly in your case in giving you good advice and yet not discourage you. We have felt at times that it would be far better for the cause of truth on this coast if you had no part to act in it. You may labor for a time all right, but then again you forget the past reproofs God has given you and do not feel your need of constant grace to overcome the errors which have marked your life. You exhibit such great weakness, all unseen to yourself, that we have constant fear that you will do more harm than your efforts will be productive of good.³*LtMs, Lt 53, 1876, par. 2*

We have questioned whether it would not be better for you to go East; then I have thought of your taking your wrongs and weaknesses with you, which would not help the matter but merely shift the burden from this coast to the East and you would be a greater perplexity to the brethren there than to those engaged in labor on this coast. I do not think your influence was what it might be in Napa. You made public your family troubles, for I met it everywhere I went. I think you are doing the same here. You divert the minds of those interested in the truth and gather sympathy to yourself, and you have been reproved for this as a wrong you

should correct.*3LtMs, Lt 53, 1876, par. 3*

The reason why you have so little of the Spirit and power of God is not because of physical weakness but because your heart is not right with God. You suffer your mind to center upon yourself.*3LtMs, Lt 53, 1876, par. 4*

Unless you are constantly feeling your weakness and the necessity of entire dependence upon God, you are no blessing to His cause. You talk of your trials, and of your feebleness, and draw minds to you to pity and sympathize with you, when you are not a proper subject for this sympathy.*3LtMs, Lt 53, 1876, par. 5*

Your heart is surely not right with God. Unless you are engaged in storing up knowledge, gaining an experience daily in divine things, feeling a continual growing strength of love for your Saviour and for those out of the truth, your mind and thoughts will be upon forbidden subjects that uproot spirituality and make you weak in moral power.*3LtMs, Lt 53, 1876, par. 6*

God has shown me your case so fully [that] I dare not let you go on in deception as to your true condition. I greatly fear that you will fail of everlasting life, that after you have preached to others upon the binding claims of God's law, you will fail to carry out in your own life the holy principles of the law of God, and will make shipwreck of faith. You are so much swallowed up in yourself that unless you are consecrated to God and have a living daily faith in God and obtain His grace and power you will be a hindrance to the advancement of the truth. I cannot see the cause of God marred and suffer through your inefficiency or through your blind mistakes. You must be a daily converted man or you are unfit for the sacred work in which you are engaged. I know more of your peculiar temperament and of your dangers than others can.*3LtMs, Lt 53, 1876, par. 7*

Your trouble with the sisters has come in consequence of your drawing upon their sympathies. You relate your trials and enlist their pity for you whom they think a great sufferer. You then yield to your feelings [and] put on an appearance as though you were enduring almost martyrdom. You lead them out to give you care and attention which is not really proper and bring yourself into a position where you are easily tempted. You should have learned by your trials in

the past to shun anything which has the least appearance of familiarity with the sisters, married or unmarried. Let your affections center upon God. Rely upon Him for support rather than on human sympathy.*3LtMs, Lt 53, 1876, par. 8*

You are very weak in this direction. But the cause of God must not be marred with your weakness and indiscretion. This is your danger, and you are overcome and then a wound is brought upon the cause of God that can never be fully healed. My observation of your course while in Napa in making your family matters public, in giving up to your feelings, and in encouraging the sympathies of others for yourself, your complaining and giving up to your poor feelings since you have been in Oakland, is a most perfect part of the picture which was presented before me in vision, representing your character.*3LtMs, Lt 53, 1876, par. 9*

I was shown that when you first felt the power of the truth in your heart you searched the Scriptures earnestly and were getting on the armor of righteousness. But of late years, especially since the separation from your wife, you have not devoted as much time to the study of the Word and earnest prayer. You have not natural abilities that will make you a laborer in the gospel field without closely searching the Scriptures. You have turned your mind in the channel of becoming a debater, but as far as strength of arguments is concerned, presenting all points of present truth with clear reason to sustain every point before opponents, you are very deficient. Assertions will never answer for proof. You too often have sought to engage in discussion, for here was the work you loved. When there is no special excitement and opposing influence to meet, you cannot always be depended on as a laborer. You do not enter into practical Bible subjects. Your interest flags and you do not feel liberty because you are not stimulated with the excitement of opposition. You have not a strong hold upon God and do not draw strength from Him.*3LtMs, Lt 53, 1876, par. 10*

If an opposing influence should arise, your combative spirit would strengthen for the occasion, your zeal would lead you to forget your poor feelings and your troubles, and you would feel quite strong and would rise above depression and infirmities to which you now yield. When there is an effort to be made to calmly present the truth in an

intelligent, forcible manner before the people, sowing the gospel seed, relying upon God to help you, you often fail, for you have not an experience in this work which you might have.*3LtMs, Lt 53, 1876, par. 11*

I was shown that you are ever inclined to gather sympathy to yourself, and to center your mind upon yourself and to talk of your labors wearing you, of your weariness, and of your being taxed. You complain of suffering with sickness. All this is brought in unnecessarily to excuse the absence of the love of God in the heart, and is time worse than thrown away.*3LtMs, Lt 53, 1876, par. 12*

Under some circumstances you could manifest earnestness, but you cannot exert the right influence until you have the living principle within you to labor whether you feel like it or not. Feeling should be no criterion for Christians. You never can do justice to the cause of God until you cease to be controlled by feeling and cease to move by impulse.*3LtMs, Lt 53, 1876, par. 13*

I was shown that upon many points you are very weak. I have fears that you will never see and feel the sinfulness of this weakness so that you will not continually be falling back under temptation and trial. God will be to all who seek and cling to Him a tower of strength.*3LtMs, Lt 53, 1876, par. 14*

If you labor with another and see that your fellow-laborer is more acceptable with the people than yourself, your courage is gone. You are shorn of your strength. There is not a deep principle underlying the springs of action that you can draw upon in an emergency. There is not a reserve power to carry you over the points of temptation where Satan assails you. You fall under his power nearly every time you are assailed.*3LtMs, Lt 53, 1876, par. 15*

You lack moral power, humility, and faith in God under all circumstances. In the desk you need to cultivate a solemn, dignified deportment in keeping with the important message you bear, which is testing the world.*3LtMs, Lt 53, 1876, par. 16*

You suffer yourself to be overcome with discouragements when you do not have liberty before the people. This should drive you to close

searching of heart and earnest prayer to learn the cause, to ascertain if the trouble does not rest with yourself. If you would plead with God in humility, He would appear for your salvation. But you are not naturally devotional and you allow your thoughts to wander from God upon forbidden things, and then you have not confidence to come before God. You cannot pray in faith, for your heart is not right with God.*3LtMs, Lt 53, 1876, par. 17*

You cannot be a laborer that can be depended upon under discouragements as well as in prosperity until you cease to talk and think so much upon yourself and cease to draw the sympathies of others to yourself. You can be happy only in consecration to God, and you lack this greatly and have lacked it all your life. If you could see how much harm you do in your listless, complaining ways, you would change your course at once. You would forget self in doing others good. I saw your disposition to complain, and feel that you are working hard and deserve sympathy, hurts your influence. You frequently do not work as hard as you should. Your brethren who have much less physical strength perform a greater amount of labor than yourself. They work with a cheerful heart, feeling that they are workers with Christ. God sustains them. In regard to your physical strength I saw that you have a good capital of health but your own peculiar temperament, your love of appetite and inclination to indolence, are your greatest enemies. Your labors in the cause of God have been no greater than those of your brethren who stand in the front of the work. Should they pursue the same course you do, the cause of God would indeed languish. From what God has been pleased to show me in reference to your case, much of the time you do far less labor than some of your brethren who do not have the health and strength which you have. If your heart were right with God you would cease your complaining, and the gratitude of your heart would be expressed in words of praise and glory to God for His mercies to you.*3LtMs, Lt 53, 1876, par. 18*

You are frequently inclined to shun taxing labor and responsibilities under a plea of inability. Your brethren who have labored in connection with you could not depend on you when there was real need of your help, for you were imagining yourself in need of rest and would plead poor feelings and leave a double burden upon your fellow laborer who needed rest and care even more than

yourself, but because they did not keep constantly complaining, you have thought them stronger than you.*3LtMs, Lt 53, 1876, par. 19*

You love to be petted and to be waited upon and sympathized with. You love to have the sisters doing offices for you which you should do for yourself. While feeble sisters are pitying you and sympathizing with you, they are frequently suffering with pain and weariness which you have never experienced. These things displease God and make you weak and inefficient. You are deluding yourself with the idea that you are indeed a great sufferer when you are not. Your brethren have labored right on under greater mental and physical suffering than yourself, and no one but God knows how hard times they pressed against their infirmities to do good in the great work they loved so well.*3LtMs, Lt 53, 1876, par. 20*

You said last night that doctors could not tell what ailed you. True, they could not tell what ailed you. No earthly physician could prescribe intelligently for your disease, because you have no real disease. He who made man out of the dust of the ground understands your case. Your imagination is diseased. Your thoughts are morally diseased. You are sound as far as physical strength is concerned.*3LtMs, Lt 53, 1876, par. 21*

You are not a real Bible student. This deficiency is bad for you, and unless you correct it, it will destroy your usefulness. You idle away much precious time upon unimportant things while things of great importance are neglected. If you would grow in the knowledge of Bible truth, that you may become a thorough workman that needeth not to be ashamed, you must from the Scriptures furnish yourself for all good works that you may become an able preacher of righteousness.*3LtMs, Lt 53, 1876, par. 22*

Your thoughts are not in obedience to Christ. Purify the fountain and the stream will be pure. You will certainly lose heaven unless you are a thoroughly converted man upon these weak points in your character. I saw that you talked much of your troubles and [of] how hard you have labored. This was in nine cases out of ten a delusion. You have allowed your imagination to dwell upon these things, while Satan has held his magnifying glass before you until it

has seemed a reality to you that you were excessively taxed and were passing through trials of a most grievous character. Many of your trials and afflictions you have brought upon yourself through your own wrong course. Then cease to talk of your trials and your weariness and your infirmities. Remember the grace of God does not abide with any soul unless they make special and earnest efforts for it.*3LtMs, Lt 53, 1876, par. 23*

You have a daily and hourly warfare before you to overcome your besetments and to perfect holiness in the fear of the Lord; you have no time to lose, not a moment.*3LtMs, Lt 53, 1876, par. 24*

With you the seed of truth fell not on the best of soil, and this truth will not grow successfully without careful culture. The truth is of heavenly origin and is opposed to the heart's natural disposition. It is only by earnest and diligent toil that you will bring all your powers into subjection to the Spirit of Christ. You have a special work to keep under your body lest while you have preached to others you yourself should be a castaway.*3LtMs, Lt 53, 1876, par. 25*

When you are repining and complaining of sickness and overwork, and that you are exhausting your strength, just bear in mind you are deceived. It is in doing these things you ought not, and suffering your imagination to run as it will, that places you in a condition of almost inefficiency and will finally bring upon you permanent disease. You should give others an example of faith and confidence in God which you do not. In your life, in your words and deportment, you do not rightly represent the religion of Christ.*3LtMs, Lt 53, 1876, par. 26*

You do not prize your Bible as you should. Its sacred and rich promises do not inspire you with hope and faith and courage. In your hours of thoughtful meditation you may dig down into the deep mines of truth. You may gather comfort, hope, and joy—precious wealth indeed with which to enrich your soul. You need to educate your mind to run in the right channel, to draw from God's Word the comfort and encouragement which you now seek to draw from your brethren and sisters by appealing to their sympathies. A familiar acquaintance with practical Bible truths will arm the soul with weapons to meet the strongest opposition of opponents. If used

constantly, and not left to rust, it will be like a sharp two-edged sword. Use will keep the sword of the Spirit ever polished. You leave the Word of God, which is full of exceeding great and precious promises to the faithful soul. I warn you not to hew out for yourself broken cisterns which hold no water.*3LtMs, Lt 53, 1876, par. 27*

The intellect and affections you must bring under the influence and control of the Spirit of God. Your mind is so constituted that it will be constantly employed either for good or for evil. You have the power to train the mind and control its workings and to give direction to the current of your thoughts. Others cannot do this for you—you must do this for yourself. But to do this will call forth effort and toil. This work cannot be done by giving loose rein to the imagination. The thoughts must be resolutely and perseveringly brought into subjection to the Spirit of Christ. You have not had such control over your thoughts that you could confine them easily with any satisfaction upon proper subjects of meditation. Unless the mind and thoughts are preoccupied with meditation upon Bible truth, trifles will occupy the mind and the current of thoughts will be frequently upon forbidden subjects, which will surely bear their evil fruit and lead to wrong actions. In close searching of the Scriptures with an attentive mind, the soul becomes imbued with the Spirit which attends the Word of inspiration.*3LtMs, Lt 53, 1876, par. 28*

You need to arouse, my brother, from mental indolence in regard to becoming thoroughly furnished to all good works. In searching the Scriptures you need to regulate your mind to think habitually, carefully, and intelligently upon Bible subjects. You ought now to be a giant in the truth; but your mind is dwarfed. Let your mind dwell upon the atonement, the sufferings of Christ, the character of God, the special providences of God, [and] upon eternal life. Here are subjects for thought and study which may be continued through eternity. You would not blush to take these meditations with you into the eternal world.*3LtMs, Lt 53, 1876, par. 29*

You may study with profit your own depravity, and your unworthiness of the rich gift of the grace of God. You may dwell upon the love of Christ which passeth knowledge. In this theme angels, pure angels of God, always find enough to interest them

and call forth profound thought and the deepest admiration for the plan devised by Jesus Christ for the redemption of depraved man.*3LtMs, Lt 53, 1876, par. 30*

God wants you to employ your own powers rather than to seize upon and be benefited with the products of others' exertions. You kindle your torch by others' fire too much. There is a sacred fire of God's own kindling. Use that fire. You will be more benefited by the exertion of your own mind than by the thoughts borrowed from others. Your reasoning powers are not large because you have not exercised them as you might. This faculty will be greatly strengthened and enlarged by use and cannot be strong without exercise.*3LtMs, Lt 53, 1876, par. 31*

I was shown that you carry your whining and complaining even into the meetings. You spend precious time in preliminaries, excuses, and apologies that are entirely unnecessary. These delays before coming to the subject of your discourse hurts your influence as a speaker. The people become weary and you lose precious time in explaining your unfitness to labor. You do obtain sympathy from some in these unnecessary apologies but you disgust others. There are those who, when interested in the truth, will esteem you as Christ's ambassador and will be constantly pitying poor Brother Cornell. They will pet your ailments and wait upon you, when you are frequently far better able to wait upon them. I was shown that had you improved your advantages and been a persevering learner in the school of Christ, you would have now had a symmetrical character and have attained the full stature of a man in Christ Jesus. Had you continued to grow in grace and the knowledge of the truth you would now be an able workman in this important time. You could have been a polished instrument in the hands of God to be used to His glory. But you have not made progress as you should. Your reasoning is not deep and clear and conclusive. You have too superficial a knowledge of the truth because you have not applied yourself closely to the study of the Word that you might be thoroughly furnished to all good works.*3LtMs, Lt 53, 1876, par. 32*

Your mind, as well as that of others who are preaching present truth, is not as clear as it would be should you feel the importance of physical exercise and not let one day pass without some exercise

in useful labor. You need to use the muscles. Your poor feelings would not get the victory over your judgment and your will if you combined physical exercise with your mental efforts. You should rise above your feelings, resist depressing influences, call willpower to your aid and with an eye single to the glory of God press your way through discouragements, resisting indolence.*3LtMs, Lt 53, 1876, par. 33*

Your face has an expression of distress. The tones of your voice even have a distressing, depressing whine which is becoming habitual. Joy and peace and happiness in your heart will be reflected in your countenance. You will not then go around as a cloud of darkness but as a sunbeam.*3LtMs, Lt 53, 1876, par. 34*

The more constantly your hands and heart are employed in good works the less you will think of yourself. You will forget your poor feelings. Every muscle in your body should be brought into active exertion every day if you want health. You should be regular in your meals and eat only the plainest food and should not taste anything between your meals, not even fruit. When it is not possible for you to obtain physical exercise in good works by benefiting others, you should be extra careful not to eat largely, but restrict your diet. Your system is burdened frequently by too much food when you exercise so little. It is impossible for men and women to have health while they eat their usual allowance and do not exert their muscles. Indolence makes a slothful mind.*3LtMs, Lt 53, 1876, par. 35*

You complain a great deal, Brother Cornell. Does it do anyone any good? Why then keep it up? I saw that you should cease these fretting, whining complaints and talk faith, hope, courage, and you will have faith, hope, and courage. You need to pray a great deal more than you have done, and pray in faith for strength to overcome your weaknesses of character. Refuse to talk in regard to your wife or your troubles. If you engage in manual labor some portion of each day and devote some time to the study of the Scriptures you will have greater moral power. God has given you good machinery in your body to be put to use, not to rust with inaction.*3LtMs, Lt 53, 1876, par. 36*

Your sickness is more imaginary than real. You have not labored

with cheerfulness except when under the pressure of excitement, when you were flattered by praise. You need to see where you have failed in order to correct these errors and perfect Christian character. This grumbling has become second nature with you, and is certainly against you. You will not always feel the same. You will frequently have poor feelings, but if you are controlled by feeling and have not moral power to resist and bear up above your feelings, you are unfitted to overcome the perils of these last days, and must be overcome by the temptations of Satan.*3LtMs, Lt 53, 1876, par. 37*

We must learn to walk by faith. Feeling is no criterion. Satan knows how to overcome you because you depend so much upon feeling and do not see the necessity of exercising faith. All he has to do is to play upon your feelings and he can gain the victory and you [will] be disappointed and discouraged. Without faith it is impossible to please God. You want to know what intelligent faith is, that when the battle goes hard you may not look at the things which are seen and lose your courage and Satan gain the victory.*3LtMs, Lt 53, 1876, par. 38*

I saw that you have much to learn in the Christian warfare, much experience to gain in order to outgeneral the enemy and bring victory to the cause of truth. When everything of importance is pending in relation to the success of truth, you are frequently where God cannot especially bless you and the cause of truth is dishonored, when if you had been the man of God and faith you should have been, victories would have been gained for the precious cause of truth.*3LtMs, Lt 53, 1876, par. 39*

You so frequently allow your mind to be engrossed in yourself, and talk and draw sympathy to yourself, that the influence you exert is sickly and tastes so strongly of M. E. Cornell that the work is spoiled. The influence of those who have had your labors—unless they can have a new conversion—will not be healthy in the cause of God. You ought to see this. You ought to feel this. If you cannot make a radical change upon the points where you have failed so many times, the cause of God would be in a more healthy condition without than with your labors. The cause is in constant danger of being marred through your course of action.*3LtMs, Lt 53, 1876, par.*

You were represented to me like a man carrying a lantern in a dark night. He has the light but he keeps his body between the light and the people following him. Thus is it often the case with you. You have the truth, you seek to lead the people, but your own individual self stands between the light and the people [so] that the light does not benefit them by shining upon their pathway. Please, in the name of my Master, stand aside and let the light come to the people. Let self be hid behind Jesus. Let the truth shine forth in its divine clearness and not become clouded with your dark body.*3LtMs, Lt 53, 1876, par. 41*

Much of your poor feelings will disappear if you will live in accordance with the laws of God, established in your being. You should eat regularly of simple, healthful food. And when you do not have physical exercise every day you should eat sparingly and not become dissipated by overeating or eating between meals.*3LtMs, Lt 53, 1876, par. 42*

You can bear much physical exercise in useful labor and your health positively demands it. If you become weary in laboring, it will not hurt you but will do you good. You do not love taxing labor. If you and the ministers who preach to the people would combine physical labor with their mental efforts, their minds would be more vigorous, their thoughts more clear, there would be double energy in their preaching, and their physical health would be confirmed. They could bear deprivations and hardships without murmuring and without falling under them. Our ministers should become intelligent upon the point of exercising their muscles as well as their brains. They lose much in point of usefulness and success because they do not use every part of the living machinery of the body. It is this humoring and petting self and shunning physical exercise that frequently makes men inefficient to bear and to endure trials and toil in the Christian warfare. They are not willing to go without the camp, and cannot endure hardness as good soldiers of Jesus Christ.*3LtMs, Lt 53, 1876, par. 43*

I feel in my very soul that you have reached a crisis in your life's history. You have dwelt upon the thought that you were not well but

feeble and exhausted and nervously shattered, until this has become a fixed thing with you. Others have, through this undue sympathy, helped you forward or confirmed the idea until you have held to this view of your case with singular firmness, considering it is a delusion of the mind. You have, as the result of your ideas, become weak and inefficient, a slave to circumstances. You have not faith and confidence in yourself or in God to face stubborn difficulties, and firmly press through them undaunted and with unwearied energies. You faint in heart at little obstacles and discouragements. Your ailments and poor feelings are more in consequence of your own thoughts and of your diet and lack of physical exercise than of settled disease. Your system becomes clogged, your liver inactive and the impurities are not thrown off from your system till nature—which is still strong—makes her voice heard in remonstrance by pains and aches that she may rid the system of accumulated impurities that are warring against health and life. Right living, proper abstinence, with proper exercise of every muscle in the body, will save you these miserable attacks.*3LtMs, Lt 53, 1876, par. 44*

You can do more for yourself than anyone can do for you. God will not work a miracle to keep you or any of His children in health while you are pursuing a course which will result in sickness. Oh, how much has this self-indulgence, in more ways than one, robbed the cause of God of days of labor. Who will be accountable for this loss of God-given probationary time? How many sinners have gone down to their graves in darkness who might have been warned, if ministers had preserved health by strictly living in accordance with the light God has given them in regard to the treatment of their own bodies!*3LtMs, Lt 53, 1876, par. 45*

Brother Cornell, you are not having the greatest trials that ever came to mortals. God has been in His providence removing obstacles out of your path and has been testing and proving you to see if you will perfect Christian character and be pure in thought, in words and actions, and fitted for a pure and holy heaven. You have no excuse why you should not make a success of overcoming, yet I must say I fear you will fail. Your own lustful passions, I fear, will prove your overthrow. You have a work before you to do. Will you do it?*3LtMs, Lt 53, 1876, par. 46*

You are naturally impulsive. When your combativeness is raised you have a fund of sharp bits and side thrusts to meet an opponent, and frequently resort to criticism unbecoming a minister who is bearing the last message of mercy to men. There is power in the truth with a right hold on God furnished with polished weapons from God's Word. We need never resort to unfair means, relating little stories to place the opponent in a light to appear ridiculous.*3LtMs, Lt 53, 1876, par. 47*

Upon these occasions you are like a roaring torrent. You may overwhelm your opponent, but vainly we listen for the loving, powerful voice of God to be heard in it all. Let the circumstances change, let the excitement pass away, and you frequently resemble a stagnant pool.*3LtMs, Lt 53, 1876, par. 48*

An accidental occasion will raise you upon the pinnacle, calling out all your powers, but the force is soon spent and you fall back into a lifeless state until again aroused by some excitement. You become uneasy and tired of a long, calm, steady pull in laboring to convince the understanding of the people by strong arguments adduced from the Word of God. Such minds as these accomplish but little. They lose more in their listless, lifeless state than they gain in the pitch of excitement.*3LtMs, Lt 53, 1876, par. 49*

You need to cultivate steady, uniform, unyielding energy. You cannot gain this without an entire surrender to God. The influence of the Spirit of God will have a direct power to call the force of the intellect and the affections into the most healthful state of action. God calls for the whole heart, the strength and might; and the grace of God is sufficient for you that you may meet the mind of the Spirit of God. Divine power will work with your human efforts and you may stand forth a successful workman in His cause. Let the Spirit of Christ clothe you with righteousness and stimulate you by its mighty life-giving force, and you may make a success in winning souls to Christ.*3LtMs, Lt 53, 1876, par. 50*

Economize your moments by studying the Word, in earnest prayer, in faithful labor by firesides, and in physical, useful labor, and we shall not hear this complaining of ill health and nervous prostration. You will not have time to think of yourself.*3LtMs, Lt 53, 1876, par.*

Assert your Godlike manhood. Free yourself from the fetters of Satan which hold you in the veriest bondage. Put away the carnal mind which is at enmity with God. Overcome your childish whining; put it away forever. You can but die. It would be much better for you to die in real wear and service in God's cause than in shunning burdens and responsibilities and dying in imagination.*3LtMs, Lt 53, 1876, par. 52*

Angels of God are not attracted to your presence while you have so much self in all you do and while you have so little faith. You do not rightly represent Jesus Christ. You profess to be His ambassador and keep up a continual whining and murmuring. Put it away. Put it away. Angels are disgusted with this. You may be a cheerful, happy Christian, bearing a countenance that attests that the Sun of Righteousness sheds His bright beams upon your heart and that the Lord is the health of your countenance.*3LtMs, Lt 53, 1876, par. 53*

A cheerful Christian, whose cheerfulness does not consist in light and trifling conversation but flows from inward peace of mind, will carry sunshine with him everywhere. You are not thus, Brother Cornell. You do not serve God with delight, but more like a spoiled, petted child. You serve Him at will and let it alone at your pleasure. You shirk taxing burdens. You fail to manifest the love of Christ and the power of divine truth in the heart [so] that you can accept trials and afflictions joyfully. You do not make melody to God in your heart. Your greatest satisfaction is in being praised and to feel that you are estimated.*3LtMs, Lt 53, 1876, par. 54*

A gloomy and dejected Christian is out of place anywhere. If the Word of God dwells in you and abounds, you will know how to shed the reflection of His glory upon the work—so sacred and so holy—in which you are engaged.*3LtMs, Lt 53, 1876, par. 55*

One who teaches the truth to others must have plenty of material and power to use that material to advantage. The Word of God is that material. It thoroughly furnishes the minister of Christ to all good works. But if the builder cannot use the material provided for him in the Word of God, and builds with wood and stubble, his labor

is all lost, for his works will be burned.*3LtMs, Lt 53, 1876, par. 56*

You cannot, without a different experience, build up a church of living characters, for you have not the love of Christ in the soul as it is your privilege to have. When the undying love of Christ possesses the soul and affections, it will be seen; it will be felt. The love of Christ then constraineth the possessor.*3LtMs, Lt 53, 1876, par. 57*

The soul all aglow with love to God and love for souls will never come to a standstill in his resources. At the very point of exhaustion, his power, as it lies in God, is invariably renewed to carry through the effort at any cost. It is not eloquence or oratory but the love of Christ in the heart—revealed in the countenance, in the words, and in the actions—that convicts the unbelieving. The love of God which constraineth the ministers of Christ will have tireless persistency and perseverance, that no obstacles can daunt or overcome.*3LtMs, Lt 53, 1876, par. 58*

Those who bear a part in this great work must submit their necks to the yoke of Christ, and learn of Him who was meek and lowly of heart. If you follow the Lord in humility, bearing the yoke of Christ cheerfully, forgetful of self and reaching by faith to take the work God gives you with thankfulness that He considers you fit for any work, you will surely make progress and there need be no limit to your attainments.*3LtMs, Lt 53, 1876, par. 59*

There are many dangers to encounter, many difficulties to overcome. But One mighty to save and strong to deliver has pledged His word that He will never forsake us. “Lo, I am with you alway;” “Fear thou not,” says Christ, “for I am with thee: be not dismayed, for I am thy God.” [*Matthew 28:20; Isaiah 41:10.*] Take hold of these promises, rise up in the strength of God, and He will help you.*3LtMs, Lt 53, 1876, par. 60*

Much of your precious time is occupied in writing private letters to the married and unmarried sisters. Considering your weakness in regard to this matter, I believe it to be positively wrong. You encourage the sisters to write to you, and young sisters have asked

my advice in regard to the propriety of writing to Elder Cornell. "He said that these letters from me were a comfort to him." I was asked by some of our most influential brethren of this matter. They said that they did not feel that it was as it should be—young ladies and married sisters receiving letters and answering letters from you. It resulted in no good. Its tendency was not good. Its influence could not be beneficial in any way. It was opening a door of temptation for them and for you.*3LtMs, Lt 53, 1876, par. 61*

I agree perfectly with this view of the matter. You should keep just as far from danger as you can. Your babyish spirit reaching out for sympathy and help from others is not right. I was shown that while your time is engaged in so much letter writing you neglect other duties which are very important. I designed to have written this to you long ago, when my mind was refreshed by the advice asked. I felt sorry, Brother Cornell, that you should not have a clearer sense of the propriety and fitness of things than to be writing letters all over, especially to the sisters.*3LtMs, Lt 53, 1876, par. 62*

This propensity to gather encouragement and sympathy from the sisters is a snare of Satan. I beg of you to study your Bible and devote to prayer, humble, earnest prayer, the time you spend in letter writing. Wrestle with God as did Jacob until you prevail. We want you to be a free man in God, to consecrate yourself wholly to Him.*3LtMs, Lt 53, 1876, par. 63*

It is so hard for you to preserve consecration to God. You need to make earnest efforts in this direction.*3LtMs, Lt 53, 1876, par. 64*

I have no hesitancy in saying I have many doubts of your being in the way of your duty in devoting so much time to your specimens. Why were not you laboring at Cloverdale or some of these many places where the truth has not been preached? Had you gone to work in the fear of God I believe He would have sustained you. God help you to make straight paths for your feet, lest the lame be turned out of the way.*3LtMs, Lt 53, 1876, par. 65*

You need to guard your weak points, that the cause of God should not be made to suffer for your weakness and your indiscretion. The work of God for this time is a most solemn and important one. Men of thought as well as men of action are needed for this time. Ease is

not to be thought of. Every additional ray of light you receive from God will be obtained only through earnest prayer and close application to the study of the Word. You should dig after knowledge as men search for hidden gold. You lack resolution, manly strength of purpose, and moral power.*3LtMs, Lt 53, 1876, par. 66*

Since I visited Napa I have felt a constant burden for your case. It was evident that you had called forth the sympathy of the people for M. E. Cornell. I tried to find out what you had been doing so long in Napa, and I could not see that you had done them good. You had worked at your specimens, and when your attention is on these things you had no mind for anything else. I feel it my duty to say that I believe your time was as good as lost. While you were professing to be a blessing to the people in Napa, you were really doing them harm. But it suited your inclination to pet yourself and have the sympathy of the friends in Napa. There was work enough to be done in many places.*3LtMs, Lt 53, 1876, par. 67*

If the burden of the work had been upon you, you could not have been held in Napa; but you have not felt the weight of the cause of God. Cloverdale might have been entered, and you could have been giving a course of lectures there, and there are other places you might have visited. But it was your pleasure to remain in Napa, and I believe your time was lost. You excuse your conscience, that you needed rest; but the rest you have taken did not build you up in health. Had you been at work for God you would have received strength to have done the work so important to be done. You allowed Sister Cummerby, who was a sick woman, to be anxious for you, and to wait on you when you were not half as sick as you thought. I judge from your temperament and the many times you have been in a similar condition, drawing upon others for sympathy, thinking yourself very sick when you might have borne above it. Had you put yourself into the work you would have thrown it off.*3LtMs, Lt 53, 1876, par. 68*

God will not sustain you in giving your mind—under an excuse of resting—to gathering large collections of specimens. This has been a snare to you. Your time has been nearly lost—yes, I fear worse than lost. You are of that kind of mind that you cannot give your

mind so fully to this work of specimen collection and yet be all free to study the Word of God, feel the burden of the work, and be qualifying your mind for action at any moment in the cause and work of God. Like a child you were shown me, all engrossed in the business of hunting curiosities. You could endure taxation and weariness in this direction, but when you were needed to put forth the same amount of exertion to hunt up the precious souls for whom Christ has died, the precious pearls that will finally shine in the courts of the Lord, you were easily discouraged. The heavenly cabinet of glory is not yet furnished and adorned. If you put your soul into this work as zealously as you have done in the specimen business, you would see many more gathered to Christ than you have seen. There is none too much of you if the entire strength of your being is put forth with the greatest earnestness in the work. Your divided, lifeless efforts in the cause of God have not been acceptable to Him.*3LtMs, Lt 53, 1876, par. 69*

God can give you rest in Him while you are engaged in doing His work, but He will not give you strength from His divine presence to serve your pleasure and to follow your inclination while you do not feel the solemn work of God weighing down your soul.*3LtMs, Lt 53, 1876, par. 70*

You are frequently tempted of the devil and the devil knows where and how to tempt you. He sows his seed on ground that has been prepared for him beforehand. He touches chords in you that will respond to the touch.*3LtMs, Lt 53, 1876, par. 71*

If you had put your faculties to as vigorous and persevering use, and directed them to a given object to do all the good possible for you to do to save souls, as you have worked to gather your specimens, you would have seen a glorious success as the result. If you will not put your energies into the work, and rise above your feelings and indisposition of body, you cannot think of having the joy and grace and strength that will come to the devoted, disinterested laborer who is working for the glory of God.*3LtMs, Lt 53, 1876, par. 72*

You cannot expect your mind to be all prepared, furnished, and disciplined to take hold of a work so important, so deep and broad

as the present truth, when you have not taken the pains to qualify that mind for the effort before you. Your work will not and cannot show to advantage beside that of those who have employed their time and their powers for the purpose of engaging in work to the very best advantage, that they may not be found unprepared when their work must be proved. The work of cultivation you have neglected. When you should have been setting a high price upon your moments, as though they were precious gold, you have idled them away and have nothing to show for it. You have not increased your stock and power of thought that your soul might be invigorated, prepared for action at any moment. We hold grand and elevated truths, which if contemplated and studied will awaken and lead forth the mind from the narrow boundaries of worldly, selfish thoughts into the vastness of the Infinite. It is impossible for the thoughts to be brought into contact with the elevated, ennobling themes of truth for this time without being influenced by them.*3LtMs, Lt 53, 1876, par. 73*

I have written this letter to you without reading the testimony given to you as published in *Testimony* No. 22. I have this morning been able to borrow the Testimony, and I find the very things I have written you here plainly stated. Have you taken heed to the cautions given in that Testimony? Have you made yourself familiar with all points of the subjects brought before you? I beg of you to read that Testimony prayerfully and see where you have failed to follow it.*3LtMs, Lt 53, 1876, par. 74*

When you meet the mind of the Spirit of God you will be a truly converted man. In place of using your time in things not essential, you will be cultivating your intellect and storing your mind with useful knowledge, that with this material you may build for God's glory.*3LtMs, Lt 53, 1876, par. 75*

With you, Brother Cornell, your religion has consisted mostly in controversy. You have taken a course to provoke discussion and to hurry an issue upon the objectionable features of our faith. A work is before you to qualify yourself as a teacher, not merely upon one branch of the work but in all branches of the work. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ... 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.” *2 Timothy 2:15, 24, 25.3LtMs, Lt 53, 1876, par. 76*

Oh, my brother, unless you do come into a more close relation to God, you will be separated farther and farther from Him, will have less and less of His Spirit, and will be overcome by the enemy of truth. May God help you to work for daily consecration to God. Throw your entire interest into the work. Stand up like a man for God and for the truth, and He will sustain you.*3LtMs, Lt 53, 1876, par. 77*

You stand before the people before you pray or preach, telling how feeble you are, and yet are, as you stand before them, a perfect representative of health. This is against you and against the cause of truth. All that God requires of you is to do the best you can and not make your weakness disgusting to the people.*3LtMs, Lt 53, 1876, par. 78*

Please return after reading.*3LtMs, Lt 53, 1876, par. 79*

Lt 54, 1876

Cornell, M. E.

NP

1876

Previously unpublished.

Dear Brother [M. E.] Cornell:

I feel that at this time I should speak and that it would be sin in me not to speak. Your case has been very largely shown me in vision. And the close acquaintance with you for the time while we were in Napa, and also since we have been in Oakland, is a most perfect picture of what was presented before me. I was shown that you were inclined to gather sympathy to yourself, to center your mind upon yourself and talk much in regard to yourself, to make your case a specialty. In new places you were really gaining the attention of the people to encourage their sympathies for you, when at the same time you did not in reality earn these sympathies or deserve them.*3LtMs, Lt 54, 1876, par. 1*

I saw that upon many points you were very weak. If while laboring with another you saw that you were not more highly estimated than your fellow laborer, your courage was gone. You appealed to your own sympathies and really thought but few men in life had so hard a lot as yourself. I saw that you had great physical strength but your own peculiar temperament and passions were your greatest enemy. I was shown your labors in the cause of God were no more arduous than those of your brethren in general, and in some respects they frequently labored much harder than yourself. You have been inclined to shun the laborious part, leaving others heavily taxed because you failed in time and place to do your part.*3LtMs, Lt 54, 1876, par. 2*

Your plea ever was that you were not well, you felt sick, while at the same time I saw that you were deluding yourself with this deception, for it was not a reality when you said last night that doctors could not tell what ailed you. I said to myself, True enough.

No earthly physician could prescribe for you. But He who made man, the Great Physician, understands your case. Your imagination is diseased. You are sound as far as physical strength is concerned, but your mind is sick. You let it dwell upon yourself and upon things which you should not. Truly you have a diseased mind. It is not natural for you to love devotion. You have but little faith. Your mind and heart are unsanctified. You are not a Bible student. You idle away much precious time that should be used in qualifying yourself as an able workman. I saw that your thoughts were not in obedience to Christ. Purify the fountain and the streams will be pure.*3Lts, Lt 54, 1876, par. 3*

I saw that your complaining and talking of your troubles and how hard and excessively you labored is in very many cases a delusion of the mind. It had no foundation in truth. At times you have had to labor quite hard but no harder than other ministers who have not more than two-thirds the capital of strength to draw upon that you have.*3Lts, Lt 54, 1876, par. 4*

I saw that you carry your chronic whining and complaining even into the pulpit. You will spend time in apologies because your unfitness to labor, your exhaustion, making excuses for yourself, that have a tendency to weary and disgust your hearers, while some few who are sympathetic are constantly pitying you and are ready to humor your whims and to pet your ailments.*3Lts, Lt 54, 1876, par. 5*

I saw that had you continued to grow in the knowledge of the truth you might now be an able workman in the cause of present truth. But I saw that your arguments were not as thorough and conclusive as they might be, for you were superficial. You do not love thorough application.*3Lts, Lt 54, 1876, par. 6*

I saw that you needed physical exercise which you were not inclined to take if there was work in it. Every poor feeling you would cherish and make it an excuse for not engaging in labor that was not exactly pleasing to you, when labor—physical exercise in useful labor—would have been of more advantage to you than your whining and talking over your ailments and being waited upon by women. You should have will power and work with an eye single to God's glory. Your face, I saw, was a transcript of your thoughts. An

expression of distress was there pictured, which is becoming habitual. Joy and peace and happiness, when in your heart, will be reflected in your countenance. You will not then go around with a distressed look as though you were a great mental and physical sufferer.*3LtMs, Lt 54, 1876, par. 7*

Our ministers neglect physical exercise altogether too much. No man or woman can have health while the muscles are left without being used. Exercise will occupy your thoughts and mind. Every muscle in your body should be brought into active use each day of your life. Then the blood will be equalized and no one organ will be overtaxed.*3LtMs, Lt 54, 1876, par. 8*

I say to you, Brother Cornell, from the light God has given me, go to work when you have nothing else to do. Give your mind something to do in searching the Scriptures with much prayer. Then give the muscles something to do in manual labor. The time spent in petting yourself and talking over your trials [would] better be spent in studying your Bible, in prayer, and exercise of the physical [powers]. God has given you a good machine in your body and He designed you should put every part of this wonderful machinery to service. Let me tell you, from what God has shown me, your sickness is more imaginary than real. You did not do more than two-thirds the labor you were capable of doing, if you would treat your body right, call to your aid willpower, and labor with cheerfulness. You are dependent upon excitement and approbation to do much. You must see this and obtain the victory or your labors will not be of great service to the cause of God.*3LtMs, Lt 54, 1876, par. 9*

I was shown that when you first labor in a place you generally create an excitement. When souls begin to take hold of the truth you begin to drop down in your feelings. You do not feel that very much is pending and you allow your mind to dwell upon yourself and begin to draw the sympathies of the people to you. Then the influence you exert is sickly. It tastes strongly of M. E. Cornell. If you were not converted upon these points, you would do far better to leave entirely the work of the ministry and labor with your hands, for God will not accept your labor and you do verily nothing. When you think you are laboring hard you are like a man carrying a

lantern, but the light shines not to others for your own body comes directly between the light and the people. You thrust yourself in and make yourself a specialty, rather than the truth and Jesus Christ.*3LtMs, Lt 54, 1876, par. 10*

This grumbling has become second nature. You have poor feelings, sometimes have a cold, sometimes the system is clogged; the pores are not opened because physical exercise has been shunned. You do not love to bear burdens or responsibilities. Nature is yet strong and is constantly making efforts to set you right. You will have fever and ague or catarrh or some infirmity which all might have been saved if you had lived just in accordance with the laws of health. You frequently eat fruit between meals. This is a tax upon the stomach.*3LtMs, Lt 54, 1876, par. 11*

While having so little exercise, if you eat irregularly and of food that is not very simple and plain, God would have to work a miracle daily to keep you well. You lay a great burden upon the system, which tax is felt upon the mind. Your thoughts cannot be clear. Your lack of clear thought brings discouragements. The most close and spare diet would correct your system and keep your mind clear without all this fretting and whining.*3LtMs, Lt 54, 1876, par. 12*

Put it away, Brother Cornell, not for a week but forever. You can but die, and it would be better for you to die in real wear and service than in imagination. I saw that angels will not be attracted to your presence. God will not send help to you while you are having no faith. You insult the cause of God. You do not correctly represent Christ when you keep up this murmuring and complaining. Put it away forever.*3LtMs, Lt 54, 1876, par. 13*

Stand up in your Godlike manhood and bear your troubles. You are not having the greatest trials that ever come to mortals. Your trials are not worth mentioning. You are a very selfish man in talking and dwelling so much upon yourself. Drop that whine out of the tone of your voice. Lay hold on faith. Seize the promises of God. Put away the carnal mind which is at enmity with God. You may be a cheerful and happy man if you will train your thoughts and your feelings in the right channel. An ambassador of Jesus Christ should be a cheerful man, bearing a countenance that attests that the Sun of

Righteousness shines upon him, and that the Lord is the health of his countenance.*3LtMs, Lt 54, 1876, par. 14*

A cheerful Christian, whose cheerfulness does not consist in light and trifling conversation, but whose cheerfulness flows from the inward peace of mind, will carry sunshine with him everywhere. You are not thus, Brother Cornell. You do not serve God with delight. You act like a pettish child who wishes to shirk every task and burden rather than to manifest the love of Christ and the power of His truth in the heart to make you joyful and to accept affliction joyfully, looking up, trusting in God.*3LtMs, Lt 54, 1876, par. 15*

A gloomy and dejected Christian is out of place anywhere. If the Word of God dwells in you richly and abounds, you will know how to cast the light of His glory upon the work in which you are engaged and upon all with whom you are associated.*3LtMs, Lt 54, 1876, par. 16*

One who teaches the truth must have material, and power to use that material to the very best advantage. The Word of God thoroughly furnishes us to all good works, but if the builder has not and does not try to use the material with which God has furnished him, he cannot build up a church of living character. The trouble with you is you have not the love of Christ in the heart as is your privilege. It is the undying love of Christ in the soul, possessing the heart and affections, which educates both minister and people. "The love of Christ constraineth us," said the apostle. [2 *Corinthians 5:14.*] The soul all aglow with love to God and his fellow men never comes to a standstill in his resources. At the very point of exhaustion his power, as it lies in God, is invariably renewed. It is not the power of eloquence but the love of Christ in the soul revealed in the countenance and words that melt their way to the heart of the sinner. The love of God in the soul will have tireless persistency and perseverance that no obstacles can overcome. The power of example will do more in bringing souls to Christ than can any preaching that is not backed up by example.*3LtMs, Lt 54, 1876, par. 17*

Those who put themselves in front of this work must take the yoke of Christ and learn of Him. The mystery of the ministry of Christ is in

drawing souls to Christ and fashioning lives after the divine Model.*3LtMs, Lt 54, 1876, par. 18*

If you follow the Lord in humility, bearing His yoke, and are forgetful of self, reaching by faith to take the work He gives you, there will scarcely be a limit to your attainments.*3LtMs, Lt 54, 1876, par. 19*

Lt 55, 1876

Cornell, M. E.

NP

1876

Previously unpublished.

[M. E. Cornell?:]

[First eight pages are missing.] I fear and sorrow lest I shall be compelled to expose your sinful course. I cannot see the cause of God imperiled by your corrupt doings. You cannot serve Jesus at one moment and Satan the next. I have waited patiently for you to have the spirit of confession. You have led out in nothing. You have made some acknowledgments in general terms, but specified nothing. When your wrongs have been reproved you have admitted you were wrong, that is all. Matters have been set before you which you dared not deny, and you admitted it was so. This was no confession on your part. There are definite acts and actual sins for you to confess. God has been waiting for you to confess these wrongs and defiling sins, but you have not done this. You have tried to appease your conscience without making thorough confessions, and you have fallen again and again under temptation, and you have no strength to withstand temptation. You have hardened your heart. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." *Proverbs 29:1*. I have seen actual occurrences. I have heard words you have uttered to girls and women. But I will not confess, for you to merely admit these things. I want you to lead out and make confessions yourself.³*LtMs, Lt 55, 1876, par. 1*

You have through imagination been in a feverish state, your base passions aroused, clamoring for indulgence. You could not have a calm mind. You could not delight in the study of the Scriptures.³*LtMs, Lt 55, 1876, par. 2*

Your actions were not at all in harmony with God's Word. Your thoughts were impure, your soul stained with sin. If you still intend

to go on as if nothing particular had happened, thus living a life, I shall speak plainly and expose you. God knows we have borne until forbearance ceases to be a virtue. It is crime now to be silent longer. I want to hear from you before I shall do anything.³*LtMs, Lt 55, 1876, par. 3*

No one would be more rejoiced to see you a thoroughly converted man than myself. I have waited, hoping and praying to see you feeling under conviction of sin. If, like Paul, you could from the heart say, "sin revived and I died" [*Romans 7:9*], there would be some hope for you; but as the case now stands there is nothing to build hopes upon. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief." *Proverbs 28:13, 14*. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *1 John 1:9*.³*LtMs, Lt 55, 1876, par. 4*

You have lightly passed over the most revolting, disgusting acts, and then have looked round with an injured, innocent air saying, "What have I done that I should not have the confidence of my brethren?" Your conscience is seared, your imagination grossly corrupt. Did you imagine that your going into a new field would cleanse you from the stains of sin which have slimed your path in another state? Did you think that God could accept your labors any sooner in Texas than Colorado or Michigan? Does distance cover or blot out sin? God does not connect with you, although some may receive the theory of the truth by your repeating it. I entreat you to make thorough work before it shall be forever too late. "Repent and do your first works." [*Revelation 2:5*].³*LtMs, Lt 55, 1876, par. 5*

I have simply no confidence in you. I abhor, I detest your mean, corrupt, contemptible course. God abhors it, although you may flatter yourself that He makes exceptions with some and you come in this number. I can see for you only the retributive justice of God. Your talents you have abused. If you get a good opportunity, where you think you will not be watched or detected, you will carry on the same work of corrupting others' minds and bodies. May God have pity upon you! There is only one possible chance for you: that is to be born gain, to be transformed, to be thoroughly converted. Then

when you show forth in your reformed life the fruits of righteousness we may indulge with trembling hope that you can be trusted. But your case is a very hard one.³*LtMs, Lt 55, 1876, par. 6*

Lt 56, 1876

Folsom, Paul

Refiled as *Lt 18, 1864*.

Lt 57, 1876

Bangs, Lizzie [?]

NP

1876

Previously unpublished.

[Dear Sister:]

[The first part is missing.] ... can give him. Dear sister, Jesus is your helper. Jesus requires that we surrender ourselves unreservedly to Him. Will you tell me just how you do feel? I want to know whether you are indeed wholly the Lord's. You are precious in His sight, and while you lie there a patient sufferer, how precious to know that Jesus is yours and that His grace will sustain you in your affliction. Something more is required of us all than an intellectual consent that Jesus is the Son of God.³*LtMs, Lt 57, 1876, par. 1*

I had a long conversation with Mary upon some of these points. She believed intellectually that Christ came into the world to save sinners. The Pharisees felt no need of a Saviour. Said Christ, "I came not to call the righteous but sinners to repentance." [*Mark 2:17.*] It is those who feel their need of a Saviour, those who will by faith give the full consent of their hearts to receive Christ because they have personal need of Him. If we do not do this we cannot believe in Jesus in a saving sense.³*LtMs, Lt 57, 1876, par. 2*

All our rebellion against God's plans arises from the fact that salvation is a free gift. Only believe in the merits of the blood of Christ and cling to Jesus as your Saviour. If your mind is convinced in regard to the doctrine, accept that which you do see, receive every ray of light which Heaven has given you. You have nought to do with whether others accept or not. You must believe for yourself and not make others your criterion. You cannot purchase salvation. When you accept Christ it will be under the sense of your inability to save yourself by your own righteousness. Said I, Dear sister, I am acquainted somewhat with your righteousness and your standard of goodness and both are pitiful indeed. They are no better than any

poor sinner's. When you can from the heart sing "Rock of Ages,
cleft for me,
Let me hide myself in Thee. ...
In my hand no price I bring,
Simply to Thy cross I cling" then you have learned the Way, the
Truth, and the Life.³*LtMs, Lt 57, 1876, par. 3*

I told her sin was not man's misfortune but his guilt. Man was not a
sinner because of circumstances, or his education or his
temperament, but from deliberate choice. "And this is the
condemnation, that light is come into the world, and men loved
darkness rather than light, because their deeds were evil. For
everyone that doeth evil hateth the light, neither cometh to the light,
lest his deeds should be reproved." *John 3:19, 20*. We must meet
God in the judgment. What excuse can you there offer why you
have not given Him your heart, your best and holiest affections?
You put a plaster on your conscience by greedily presenting before
those who converse with you, professors who have fallen into sin
and disgraced themselves and the church.³*LtMs, Lt 57, 1876, par.
4*

I said, Mary, I tell you frankly that it is with great satisfaction you
present these marked cases before me as though they were an
excuse for your neglect to act upon that which you admit is truth
and light. Will you dare to offer any such excuse to your Maker, the
Judge of all the world? You are reasoning on Satan's side of the
question. He was an apostate. He fell from his holy state of purity,
he became an accuser of those who believed in and accepted
Christ.³*LtMs, Lt 57, 1876, par. 5*

There is a jubilee among the evil angels when such arguments are
used for not believing in Jesus Christ. There are shouts of joy
among impenitent sinners on the earth. They will gather like
vultures around a case like the one mentioned and feast upon the
fact of his yielding to the temptations of the devil. From the lowest
haunts of human pollution up to the most fashionable intelligent
sinners the story will be repeated, with a thousand exaggerations,
to greedy listeners who find no difficulty in believing every word on
the most flimsy evidence. It is to them glad tidings of great joy. Now
these credulous ones find great difficulty in believing that Christ is

able to save to the uttermost all who come unto Him. This message is backed by the Word of the God of truth. What does such a case of apostasy prove? That religion, that belief in Christ, that genuine faith is a dangerous thing to possess? [Remainder missing.]³*LtMs, Lt 57, 1876, par. 6*

Lt 58, 1876

Hall, Lucinda

Oakland, California

April 6, 1876

Portions of this letter are published in *10MR 35-36*.

Dear Sister Lucinda:

We thank you for your letter. We hope it will be the first of many which we shall hereafter receive. We miss you very much. We are at a loss to know what to do with our children. There is no one to look after them and you know what children are without an eye over them. I am in my room, Mary Clough in her room, Mary White in the office. Addie, you know, has to be drilled to read or to do anything useful. I must say just now they are a great care to me and hinder my work. I am tired after writing, too much so to be troubled with their chatter and to hear them read or to prepare them work. They are worse now than orphans. I shall try to see if Sister Jones will board them; and then I am afraid they would be ruined with indulgence and playing with Bertie. Addie has no reserve or genuine modesty now. What shall I do? I am trying to get my writings off as fast as possible. I make haste slowly.³*LtMs, Lt 58, 1876, par. 1*

Mary White does well. She is a perfect general in the house. But why should she not do this? [We have] a Chinaman to do all the drudgery. Not so when you stood at the post of duty. John does well indeed; cooks now very well with overlooking [supervision]. Everything is kept by him in excellent order. He wears well.³*LtMs, Lt 58, 1876, par. 2*

We have had considerable company since you were here. We had sixteen to dinner day before yesterday. Everything passed off well. I can but feel that it would have been better every way for us, and easier for you, had you stayed with us till you felt that you must go; but then it may all be in the order of God.³*LtMs, Lt 58, 1876, par. 3*

I have enjoyed much peace of mind and sweet communion with God the last week. I have not been well; for a week back I overlabored—one week ago last Sabbath and Sunday, and in private labor. But I felt such a sweet evidence that God heard me pray for Edson that it paid me for all my burden and labor. He seems so much better than he did. Willie and he have come together by confession and tears. Lucinda, God helped me to pray and hold on to poor, deceived Edson till victory came, light broke in, and Edson surrendered to God. Praise the Lord for His merciful kindness.*3LtMs, Lt 58, 1876, par. 4*

Tell me just how James' health is. I hope that you will, for me, caution them at Battle Creek not to complain to my husband of one another, and to keep their troubles to themselves.*3LtMs, Lt 58, 1876, par. 5*

Don't forget that camp meeting matter. Take it, read it yourself and urge its immediate publication. It will be good meat for the people of God and will stir up their pure minds by way of remembrance, and will bring out many more to our camp meetings. See that this is attended to; don't fail. Write me all the news you hear that will be interesting in relation to the prosperity of the cause of God.*3LtMs, Lt 58, 1876, par. 6*

Mary Clough wears well. And everything is moving off as well as could be expected. We have accomplished considerable in the last two weeks. We went for your pictures but they said none were ordered. I am sure they were; but there will be some ready for us today. Will send some to you immediately.*3LtMs, Lt 58, 1876, par. 7*

Give my love to Rosetta and Arthur. I would be glad to see them both. Do see that Brother Brownsberger and John Kellogg and others do not stir up my husband's mind. He complains of Brother Bell, but I hope Brother Bell will never leave that college. If he does, there will be a big vacancy. I hope no one will lay unnecessary burdens on James. In love to all.*3LtMs, Lt 58, 1876, par. 8*

Mary misses you so much. She seems at times to feel lost without you. We all do. Mary does well with my writings.*3LtMs, Lt 58, 1876, par. 9*

We cannot find Mary White's basque pattern. Did you take it? Neither can we find overskirt pattern. This is Emma's pattern; can't find any of them.³*LtMs, Lt 58, 1876, par. 10*

Lt 59, 1876

Hall, Lucinda

Oakland, California

April 8, 1876

Portions of this letter are published in *5MR 431-432; 9MR 29-30*.

Dear Sister Lucinda:

I wrote James this morning; will write you tonight.³*LtMs, Lt 59, 1876, par. 1*

We have just read your letter with great pleasure. My husband writes that an appeal is to be sent to me from the conference, but I shall not be moved from that which I believe to be my duty at this time. I have a special work at this time to write out the things which the Lord has shown me. We progress finely but I cannot write more than half a day.³*LtMs, Lt 59, 1876, par. 2*

I do not feel that it was your duty to leave California when you did. You cannot tell how much we miss you. At a time when you could do the most to help, without drudgery, you left. You see how it is. No eye to look after the children. They are worse than orphans, for I have felt that I must neglect everything to get out these writings. I have not attended meetings for two weeks. While Elders Waggoner and Loughborough are here I let them do the work, and I keep all my strength for one purpose—to write. If you were here, that I could speak to, I should feel perfectly happy. I miss my husband very much indeed. But while he felt so unreconciled to staying I could not urge his remaining in California. But I have not much idea of crossing the plains for one year. Therefore, no appeals or urging from any quarter will have the least influence. I am very firm this time to carry out my own convictions of duty. I have a work to do which has been a great burden to my soul. How great, no one but the Lord knows.³*LtMs, Lt 59, 1876, par. 3*

Again, I want time to have my mind calm and composed. I want to have time to meditate and pray while engaged in this work. I do not

want to be wearied myself or be closely connected with our people who will divert my mind. This is a great work, and I feel like crying to God every day for His Spirit to help me to do this work all right. Every other consideration seems of minor consequence to this. Even the camp meetings are a secondary consideration. Had you remained till June, with the care you could have relieved me of, and the help given me, I might have completed one book and considerable on the second, and gone to the camp meetings. As it is, I shall move very slowly, take care of the children more than I have, hear them read, prepare their work, etc., etc., and do what I can. May God give me wisdom and sanctified judgment to fill my place in every particular. I have some precious hours of peace and rest in my Saviour; that is a luxury. Oh Lucinda, I do love Jesus. He is so near, so precious to me. Oh, pray for me, Lucinda. Pray that heavenly wisdom may be given me. I want to make every move in God. I want this work got out right. I must do this work to the acceptance of God.*3LtMs, Lt 59, 1876, par. 4*

I will say a word about the pictures. Tell my husband to be very choice of those he has. The negative of James at Dunham's is broken. His boys that he employs got into a fight and broke about five hundred dollars worth of negatives for him. He feels very bad about losing the negative. I will send yours with this letter. I intend to write every day to the one who writes me. I will promptly answer every letter you write [even] if I have to sit up late and rise early.*3LtMs, Lt 59, 1876, par. 5*

Mary is just the same. I have been getting matter ready for third form of Testimony. Cassidy's matter at Petaluma was needed for labor there next week. I put copy in Elder Waggoner's hand to copy. He just did a miserable job. He did not change anything or improve it at all. I prize Mary more and more every day. Willie and Mary are doing well. Mary gets along with the work, but it is more than she should do, either in the office or in the house. I am tired and must stop right here. I have worked very steadily today. Much love to yourself and my husband.*3LtMs, Lt 59, 1876, par. 6*

Love to Rosetta, Arthur and all inquiring friends.*3LtMs, Lt 59, 1876, par. 7*

I sent to have a shawl knit for me—is it done?³*LtMs, Lt 59, 1876, par. 8*

Dear Lucinda, take good care of father. Let others think or say what they will. Do see that he does not gather burdens upon himself. I pray for him and I hope that he will remain well, cheerful and happy. But as to my going east, I have not the slightest idea of it.³*LtMs, Lt 59, 1876, par. 9*

In looking over your pictures, I see that they have finished the wrong ones. Will send you two of these and get some of the last as soon as we can.³*LtMs, Lt 59, 1876, par. 10*

Lt 60, 1876

Hall, Lucinda

Oakland, California

April 20, 1876

Previously unpublished.

Dear Lucinda:

I write you but a few lines this morning.*3LtMs, Lt 60, 1876, par. 1*

I am glad for your good letter and will answer every one you write me. We miss you very much, everywhere, but we are not unhappy. God is with us to bless. We have some most precious seasons of peace and comfort of the Holy Spirit. I was so very sorry that James has been, and for ought I know now may be, indisposed. May the Great Healer touch him and make him every whit whole.*3LtMs, Lt 60, 1876, par. 2*

I feel free in writing here, and shall not think of attending camp meetings without [knowing it is my] positive duty. Why does not my husband abide by what he told us all when he left, that if we did not go then we had better remain one year? Now I see no good reason that should change this arrangement, so count me out at the camp meetings. Will you write me what you know in regard to Littlejohn and other matters? I want to hear in reference to these things that have perplexed me so much. I feel the deepest interest in the cause of God in California. Their great need makes them more especially objects of labor. Says Christ, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] It is the most needy that need the very help that proper labor will give them.*3LtMs, Lt 60, 1876, par. 3*

I have no personal feelings in reference to the people of California. I will labor just as earnestly and ardently for them as any people on the face of the earth. They know but little of our experience. In the East they know much, and yet I have suffered from those who know me much more than from those in California who do not know

me.3LtMs, Lt 60, 1876, par. 4

In love.3LtMs, Lt 60, 1876, par. 5

Lt 61, 1876

Hall, Lucinda

Oakland, California

April 27, 1876

Portions of this letter are published in *5MR 432; 7MR 282*.

Dear Lucinda:

Your letters are gratefully received. Please write often as you can, whether I write or not.³*LtMs, Lt 61, 1876, par. 1*

I am working to the very extent of my strength, and my prayer is for the Lord to help, strengthen, and bless me in this work. He does do this or I could not do what I have done. My spirit yearns after God, and I dare not trust to myself at all. I am glad my husband is so free. May God continue to bless him is our most earnest daily prayer. We are, Mary and I, doing our uttermost to get my writings completed in the space of six weeks. If we do, is it thought it will pay for us then to come east? If not, we greatly prefer to remain and write the next volume. Please ascertain in reference to this matter. We cannot be at the western camp meetings and get out our work. I know the people need this book at once, and I want my mind relieved and this burden off my mind.³*LtMs, Lt 61, 1876, par. 2*

Will you write definitely in reference to the feelings of others in regard to my coming east? Had I better come at all?³*LtMs, Lt 61, 1876, par. 3*

Will you send me one of my straw hats by Frank Patten? If you could dry a few peony roots and let her take them in her trunk, and send a few slips of Queen of Prairie and a few choice seeds, as summer greens and pansy seeds. I should like some of these things so much. Send me verbena seeds. See if Sister Chapman has these things.³*LtMs, Lt 61, 1876, par. 4*

I must close. In our old place, in the field which we sold, I wish you could send a slip of snowballs and a trumpet vine. These would

take but little space and if you could send them I could have something new here which they have not.*3LtMs, Lt 61, 1876, par. 5*

Love to all. I will write soon to you again.*3LtMs, Lt 61, 1876, par. 6*

Lt 62, 1876

Hall, Lucinda

NP

September 29, 1876

Previously unpublished.

Fragment.

[Lucinda Hall:]

He said he would go with me if I would wait for him. I was so glad of his consent to go that I decided to wait. After he returned he decided that he could not come. I then selected Sister Ings to go with me. May was not able to go but James decided at the last it would be harder for him in Battle Creek than to leave and go with me. We finally got started. Oh, what a route we took—Peninsula [Rail]road and the track was rough, the train slow. We had to leave the train at Stillwell and take another train for Peru [Indiana]. We changed cars at quarter of eight and we were left in the woods, not a house or shelter near. After walking and carrying heavy satchels some distance we came to a Dutch hovel. We could not understand their talk. They understood us a little better. There was one square room eight by ten with two beds, table, and cook stove. We waited here one hour and a quarter, then the poor lame Dutchman signaled the train by holding a light in his hand.*3LtMs, Lt 62, 1876, par. 1*

[Lansing], Michigan. Mary [Clough] worked early and late. She reported for thirty-two important papers. We had no idea she was getting so much work on her hands, but as soon as the ability of her pen was known by her articles, she was beset by reporters to furnish reports for the various papers in which they were interested until it reached this number. She wrote constantly—reports varying in matter and size to accommodate different papers. She sat up every night too, from two to four o'clock. She had John Kellogg to help her but he had just recovered from a severe illness brought on by overwork.*3LtMs, Lt 62, 1876, par. 2*

There were two that we greatly feared would break down. Mary came very near breaking in mind, but she passed through this fearful mental strain and is better than we feared. For three days she ate not the value of one meal. I told her she must rest and I would go to Illinois without her. *3LtMs, Lt 62, 1876, par. 3*

Waldron, Illinois. Here we are on the Illinois campground, the last meeting of this season. James left the Michigan campground with Professor Whitford, delegate from the Seventh-Day Baptists. He did not stop at Battle Creek, but went direct to the Seventh-Day Baptist [meeting]. Mary and I spent one day and a half at Battle Creek. I had become worn and took severe cold. They gave me vigorous treatment at the Health Institute. I expected to go alone in company with Elder Canright. About two hours before we left I was so very poorly Mary decided that, tired as she was, she would accompany me and not allow me to go alone with no one to care for me. When we arrived at Chicago we were behind time and did not connect. Stopped at Massasoit House overnight. [Left] in the morning at half past eight; arrived at Kankakee at half past eleven o'clock, in the fog. This morning our labor began. There seems to be an excellent spirit in the meeting. Oh, how different the appearance of the people from what they were when Rosetta and James and I attended the first camp meeting! The class seemed low, poor and untidy, but now what a change! I have not seen on this camp meeting round a more noble, enterprising company together. *3LtMs, Lt 62, 1876, par. 4*

James preached this morning; I followed this afternoon. The Lord helped us by His Holy Spirit to move the hearts of the people. After talking very plainly for one hour and a quarter, I invited those who desired salvation and those who had backslidden to come forward. Seventy-five responded. James came on the stand at this point to help me. He talked to the people in regard to faith in a very impressive manner. The subject was made very plain. The Lord gave James a special testimony for the important occasion. We had many testimonies borne from those who came forward. Some were keeping their first Sabbath. Some just made a start and there were many testimonies, well wet down with tears. James then knelt in prayer. He seemed to fasten upon the throne of God and answers came. All through the congregation there was sobbing and groaning

and praying with the most intense feeling.*3LtMs, Lt 62, 1876, par. 5*

A sister was so blessed that, although naturally reserved and modest, she arose and went from one to another praising the Lord. Her face seemed to be lighted up. This was the most remarkable meeting I was ever in. It was indeed a pentecostal season. Many bore testimony that they never were so blessed in their lives before. This was a new era in their experience. The light of heaven was shining in many [faces].*3LtMs, Lt 62, 1876, par. 6*

Lt 63, 1876

White, J. S.

Oakland, California

March 25, 1876

Portions of this letter are published in *3SM 103*; *10MR 34-35*.

Dear Husband:

I attended meeting in San Francisco today and spoke to the people. Quite a goodly number were out. I addressed individuals—Brethren St. John, Stockton, Chittenden, Edwards, Parker, and Sister Baptist. There was a very tender spirit in the meeting. Brother St. John justified his course of breaking the Sabbath because he was an old man. He has pursued this course of transgression so long that nothing seems to touch him. Brother Diggins talked and wept. He talked excellently. Brother Stockton made a hearty confession. Brother Chittenden talked well, weeping like a child. Brother Edwards talked and confessed the truthfulness of the message I had borne to him. Said he would try to heed it and to become a converted man. Sister Baptist talked and confessed her wrongs quite fully.*3LtMs, Lt 63, 1876, par. 1*

This is just a beginning. Now the way is prepared for Elders Loughborough and Waggoner to go forward with the work. They have meetings appointed for next week and we hope to see a break. I shall not attend any more meetings at present. I have freed my soul. I have labored hard today. They had no preacher in Oakland. Elder Loughborough was at Napa. He returns Monday.*3LtMs, Lt 63, 1876, par. 2*

I received your second letter of some length. I have committed my ways unto God and I trust if I walk humbly before Him He will direct my paths. Thank you for your expressions of interest for me. I am determined to follow the promptings of the Spirit of God; then I shall not go astray.*3LtMs, Lt 63, 1876, par. 3*

I was glad to hear you were having a pleasant journey. All moves

well here. I take no more, or as much, interest in household matters as I have done. We miss Lucinda everywhere. But I must say that Mary takes her position nobly, she goes ahead like a general and you would think she has been used to this kind of labor all her life. But my confidential companion is gone; not one now to counsel with, not one to converse with upon matters that everyone cannot understand, and if they did could not help me. But I am glad Lucinda has gone with you, for I feel so much better about you; and again it is her right to see her mother and be at home some. But I miss Lucinda just as I thought I should.*3LtMs, Lt 63, 1876, par. 4*

Mary Clough and I will do all we can to forward the work of my writings. I cannot see any light shining to Michigan for me. This year I feel that my work is writing. I must be secluded, stay right here, and I must not let inclination or persuasion of others shake my resolution to keep close to my work until it is done. God will help me if I trust in Him.*3LtMs, Lt 63, 1876, par. 5*

We are all well. The little girls are well. I hope you will visit John, Lizzie, and my relatives if you can do so. Be free and happy, and may God bless you is my prayer.*3LtMs, Lt 63, 1876, par. 6*

Yours in love.*3LtMs, Lt 63, 1876, par. 7*

We will be glad to hear from you any time.*3LtMs, Lt 63, 1876, par. 8*

Lt 64, 1876

Hall, Lucinda

Oakland, California

May 10, 1876

The letter is published in entirety in *DG 266-268*.

Dear Sister Lucinda:

We received your letter last evening. We also received one from James. Lucinda, I have no idea now of exchanging a certainty for an uncertainty. I can write more, and am free. Should I come east, James' happiness might suddenly change to complaining and fretting. I am thoroughly disgusted with this state of things, and do not mean to place myself where there is the least liability of its occurring. The more I think of the matter the more settled and determined I am, unless God gives me light, to remain where I am. I can never have an opportunity such as God has favored me with at the present. I must work as God should direct. I plead and entreat for light. If it is my duty to attend the camp meetings, I shall know it. *3LtMs, Lt 64, 1876, par. 1*

Mary is now secured. I may lose her if I should go east. Satan has hindered me for long years from doing my writing, and now I must not be drawn off. I can but dread the liability of James' changeable moods, his strong feelings, his censures, his viewing me in the light he does, and has felt free to tell me his ideas of my being led by a wrong spirit, my restricting his liberty, et cetera. All this is not easy to jump over and place myself voluntarily in a position where he will stand in my way and I in his. *3LtMs, Lt 64, 1876, par. 2*

No, Lucinda, no camp meetings shall I attend this season. God in His providence has given us each our work, and we will do it separately, independently. He is happy; I am happy; but the happiness might be all changed should we meet, I fear. Your judgment I prize, but I must be left free to do my work. I cannot endure the thought of marring the work and cause of God by such depression as I have experienced all unnecessarily. My work is at

Oakland. I shall not move east one step unless the Lord says “Go.” Then, without one murmur, I will cheerfully go, not before.³*LtMs, Lt 64, 1876, par. 3*

A great share of my life’s usefulness has been lost. If James had made retraction, it would be different. He has said we must not seek to control each other. I do not own to doing it, but he has, and much more. I never felt as I do now in this matter. I cannot have confidence in James’ judgment in reference to my duty. He seems to want to dictate to me as though I was a child—tells me not to go here, I must come east for fear of Sister Willis’s influence, or fearing that I should go to Petaluma, et cetera. I hope God has not left me to receive my duty through my husband. He will teach me if I trust in Him.³*LtMs, Lt 64, 1876, par. 4*

I am cheerful and happy. My nerves are getting calm. My sleep is sweet. My health is good. I hope I have not written anything wrong, but these are just my feelings, and no one but you knows anything about it. May the Lord help me to do and feel just right. If things had been different, I might feel [it was my] duty to go to camp meetings. As they are, I have no duty. God blesses me in doing my work. If I can get light in [a] dream or in any way, I will cheerfully follow the light. God lives and reigns. I shall answer to His claims, and seek to do His will.³*LtMs, Lt 64, 1876, par. 5*

In love.³*LtMs, Lt 64, 1876, par. 6*

To the Readers of *Letters 64, 65, 66, 67, 1876* (Written May 10, 12, 16, 17, 1876)

[In 1973, a collection of approximately 2,000 letters, written between 1860 and 1889, was acquired by the Ellen G. White Estate. Originally addressed to Lucinda Hall, one of Ellen White’s closest friends, the letters were written by such well-known Adventists as James and Ellen White, Kellogg, Loughborough, Amadon, and Haskell. The story of how the collection came to the White Estate was told by Elder Arthur White in the *The Review and Herald*, August 16, 1973.³*LtMs, Lt 64, 1876, par. 7*

Among the collection were 48 previously unknown Ellen White

letters. Most are the newsy-type letters that one friend would write to another. But Ellen considered Lucinda more than just a casual friend. On July 14, 1875, she wrote:*3LtMs, Lt 64, 1876, par. 8*

“I wish I could see you, Lucinda. ... How I have missed you on this journey. Not but that I have friends, but you are nearest and dearest, next to my own family, and I feel no differences than that you belonged to me and my blood flowed in your veins.”—*Lt 48, 1875 Manuscript Releases, 781.3LtMs, Lt 64, 1876, par. 9*

Because of her special closeness to Lucinda, Ellen White poured out her heart to her friend about some family matters in a series of four letters written between May 10 and 17, 1876. Considering the circumstances she was trying to cope with at the time, that was a very human thing for Ellen White to do. But only a day after writing the third letter, she had second thoughts about what she had done. In the last of the series, dated May 17, 1876, Ellen White began by saying:*3LtMs, Lt 64, 1876, par. 10*

“I am sorry I wrote you the letters I have. Whatever may have been my feelings, I need not have troubled you with them. Burn all my letters, and I will relate no matters that perplex me to you. ... I will not be guilty of uttering a word again, whatever may be the circumstances. Silence in all things of a disagreeable or perplexing character has ever been a blessing to me. When I have departed from this, I have regretted it so much.”—*Lt 67, 1876.3LtMs, Lt 64, 1876, par. 11*

But Lucinda did not destroy the letters as requested. Thus they came into the possession of the White Estate in 1973. The Estate, being uncertain as to how to deal with these four letters, laid them aside, and did not place them in the regular file. Since then, some have suggested that the White Estate should have burned the letters, in harmony with Ellen White's original request. But others have felt that the letters should be preserved, for two reasons: (1) The situation confronting the White Estate is different from that which faced Lucinda Hall. Lucinda was the one who was asked to burn the letters. Since she did not, the White Estate Board must consider the request in the light of its own situation. Critics might accuse the Estate of destroying not merely these letters, but other

correspondence and manuscripts; (2) The account of how Ellen White related to an extremely difficult time in her life could be of help to individuals facing similar circumstances today.³*LtMs, Lt 64, 1876, par. 12*

Because many are aware of the situation in the White family that Ellen White was wrestling with at the time, and with the hope that others facing similar circumstances today may find encouragement from them, the letters, with adequate background to help understand them, are herewith being made available.³*LtMs, Lt 64, 1876, par. 13*

The Setting of the Letters

Anyone who has dealt with stroke victims can identify with Ellen White when she wrote, “I have not lost my love for my husband, but I cannot explain things.”—*Lt 67, 1876*. A week earlier she had written, “I can but dread the liability of James’ changeable moods.”—*Lt 64, 1876*. The change in personality exhibited by James White in the years after 1865, during which he experienced several strokes, was very difficult for his wife and associates to understand.³*LtMs, Lt 64, 1876, par. 14*

Before his illness, James White was a dynamic and forceful leader. But after his strokes, he experienced serious personality changes. From time to time he seemed much like his former self, but often he was suspicious and demanding. Such was the situation Ellen White was facing at the time she wrote these four letters to Lucinda.³*LtMs, Lt 64, 1876, par. 15*

Never one to mince words, James White frequently expressed himself forcefully. In his autobiography he wrote about a man who had criticized him:³*LtMs, Lt 64, 1876, par. 16*

“To see a coarse, hard-hearted man, possessing in his very nature but little more tenderness than a crocodile, and nearly as destitute of moral religious training as a hyena, shedding hypocritical tears for effect, is enough to stir the mirthfulness of the gravest saint.”—*Life Incidents* (1868), pp. 115, 116. ³*LtMs, Lt 64, 1876, par. 17*

The force of James White's personality was an invaluable asset during the formative years of the Seventh-day Adventist Church. With his wife's visions constantly challenging him, Elder White started publications, built institutions, promoted church organization, and spiritually fed the flock. In addition, for 10 years he served as president of the General Conference. (His life story is told by Virgil Robinson in a biography entitled *James White*, published by the Review and Herald Publishing Association in 1976.)³*LtMs, Lt 64, 1876, par. 18*

But when that strong personality, altered by a series of strokes, was turned on his family and associates—including his wife—Ellen found her strength and patience stretched nearly to their limits. If one reads only these four letters, he will certainly obtain a distorted picture of the relationship between James and Ellen White. One must keep in mind statements such as the following, written by James about Ellen:³*LtMs, Lt 64, 1876, par. 19*

“Marriage marks an important era in the lives of men. ‘Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord,’ is the language of wisdom. *Proverbs 18:22*. ... We were married August 30, 1846, and from that hour unto the present she has been my crown of rejoicing.”—*Life Sketches of James and Ellen White (1880)*, pp. 125, 126.³*LtMs, Lt 64, 1876, par. 20*

Even in his illness, James realized at times that his actions were not in harmony with his good intentions. In 1879 he wrote his children:³*LtMs, Lt 64, 1876, par. 21*

“I wish now to call your attention to a subject of graver importance. Probably, dear children, I may have erred in some sharp things I have written relative to the mistakes of younger heads. It is my nature to retaliate when pressed beyond measure. I wish I was a better man.”—James White to Willie and Mary, February 27, 1879.³*LtMs, Lt 64, 1876, par. 22*

We do not know all that happened after the fourth letter was written, but in less than 10 days Ellen was by her husband's side at the Kansas camp meeting.³*LtMs, Lt 64, 1876, par. 23*

On May 16, the same day on which the third of the four letters was

written to Lucinda, Ellen wrote, in part, to her husband:*3LtMs, Lt 64, 1876, par. 24*

“It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you.”—*Lt 27, 1876.3LtMs, Lt 64, 1876, par. 25*

Unfortunately, James never completely recovered from his illness. He had some good days, but these were intermixed with periods of depression. A comment made by the president of the General Conference two years after James White’s death indicates the charitable interpretation that his close associates placed on his illness-induced actions:*3LtMs, Lt 64, 1876, par. 26*

“Our dear Brother White thought we were his enemies because we did not see things as he did. I have never laid up anything against that man of God, that noble pioneer who labored so hard for this cause. I attributed it all to disease and infirmity.”—Letter of G. I. Butler to J. N. Andrews, May 25, 1883.*3LtMs, Lt 64, 1876, par. 27*

This overview of the circumstances under which Ellen White wrote the four letters to Lucinda Hall (May 10-17, 1876) is brief, but we believe it provides a needed perspective for readers who examine the only letters that Ellen White requested to be burned.*3LtMs, Lt 64, 1876, par. 28*

Ellen G. White Estate

August 6, 1987.]

Lt 65, 1876

Hall, Lucinda

Oakland, California

May 12, 1876

The letter is published in entirety in *DG 268*.

Dear Sister Lucinda:

I wish you would write some news. Write often.*3LtMs, Lt 65, 1876, par. 1*

I have decided to remain here, and not attend any of the camp meetings. I dare not go east without an assurance that God would have me go. I am perfectly willing to go if the light shines that way. But the Lord knows what is best for me, for James, and the cause of God. My husband is now happy—blessed news. If he will only remain happy, I would be willing to ever remain from him. If my presence is detrimental to his happiness, God forbid I should be connected with him. I will do my work as God leads me. He may do his work as God leads him. We will not get in each other's way. My heart is fixed, trusting in God. I shall wait for God to open my way before me.*3LtMs, Lt 65, 1876, par. 2*

I do not think my husband really desires my society. He would be glad for me to be present at the camp meetings, but he has such views of me, which he freely has expressed from time to time, that I do not feel happy in his society, and I never can till he views matters entirely differently. He charges a good share of his unhappiness upon me, when he has made it himself by his own lack of self-control. These things exist, and I cannot be in harmony with him till he views things differently. He has said too much for me to feel freedom with him in prayer or to unite with him in labor, therefore as time passes and he removes nothing out of my way, my duty is plain never to place myself where he will be tempted to act out his feelings and talk them out as he has done. I cannot, and will not, be crippled as I have been.*3LtMs, Lt 65, 1876, par. 3*

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Because many are aware of the situation in the White family that Ellen White was wrestling with at the time, and with the hope that others facing similar circumstances today may find encouragement from them, the letters, with adequate background to help understand them, are herewith being made available.³*LtMs, Lt 65, 1876, par. 10*

The Setting of the Letters

Anyone who has dealt with stroke victims can identify with Ellen White when she wrote, "I have not lost my love for my husband, but I cannot explain things."—*Lt 67, 1876*. A week earlier she had written, "I can but dread the liability of James' changeable moods."—*Lt 64, 1876*. The change in personality exhibited by James White in the years after 1865, during which he experienced several strokes, was very difficult for his wife and associates to understand.³*LtMs, Lt 65, 1876, par. 11*

Before his illness, James White was a dynamic and forceful leader. But after his strokes, he experienced serious personality changes. From time to time he seemed much like his former self, but often he was suspicious and demanding. Such was the situation Ellen White was facing at the time she wrote these four letters to

Lucinda. *3LtMs, Lt 65, 1876, par. 12*

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But when that strong personality, altered by a series of strokes, was turned on his family and associates—including his wife—Ellen found her strength and patience stretched nearly to their limits. If one reads only these four letters, he will certainly obtain a distorted picture of the relationship between James and Ellen White. One must keep in mind statements such as the following, written by James about Ellen: *3LtMs, Lt 65, 1876, par. 16*

“Marriage marks an important era in the lives of men. ‘Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord,’ is the language of wisdom. *Proverbs 18:22*. ... We were married August 30, 1846, and from that hour unto the present she has been my crown of rejoicing.”—*Life Sketches of James and Ellen White* (1880), pp. 125, 126. *3LtMs, Lt 65, 1876, par. 17*

Even in his illness, James realized at times that his actions were not in harmony with his good intentions. In 1879 he wrote his children: *3LtMs, Lt 65, 1876, par. 18*

“I wish now to call your attention to a subject of graver importance. Probably, dear children, I may have erred in some sharp things I have written relative to the mistakes of younger heads. It is my nature to retaliate when pressed beyond measure. I wish I was a better man.”—James White to Willie and Mary, February 27, 1879.*3LtMs, Lt 65, 1876, par. 19*

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“It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you.”—*Lt 27, 1876.3LtMs, Lt 65, 1876, par. 22*

Unfortunately, James never completely recovered from his illness. He had some good days, but these were intermixed with periods of depression. A comment made by the president of the General Conference two years after James White’s death indicates the charitable interpretation that his close associates placed on his illness-induced actions:*3LtMs, Lt 65, 1876, par. 23*

“Our dear Brother White thought we were his enemies because we did not see things as he did. I have never laid up anything against that man of God, that noble pioneer who labored so hard for this cause. I attributed it all to disease and infirmity.”—Letter of G. I. Butler to J. N. Andrews, May 25, 1883.*3LtMs, Lt 65, 1876, par. 24*

This overview of the circumstances under which Ellen White wrote the four letters to Lucinda Hall (May 10-17, 1876) is brief, but we believe it provides a needed perspective for readers who examine the only letters that Ellen White requested to be burned.*3LtMs, Lt 65, 1876, par. 25*

Ellen G. White Estate

August 6, 1987.]

Lt 66, 1876

Hall, Lucinda

Oakland, California

May 16, 1876

The letter is published in entirety in *DG 268-270*.

Dear Lucinda:

A letter received from my husband last night shows me that he is prepared to dictate to me and take positions more trying than ever before. I have decided to attend no camp meetings this season. I shall remain and write. My husband can labor alone best. I am sure I can.³*LtMs, Lt 66, 1876, par. 1*

He writes [that] Walling wants me to bring the children over the plains to attend the Centennial. But they have crossed the plains for the last time, to pay out fifty dollars. If he wants them, he can come and get them. [The following sentences were written in the margin of the first page of the letter: "This arrangement of Walling's to have his family go to the Centennial, May does not like. She does not want to see Walling, and is opposed to going east. I shall not go east. I am decided. I get no light to go anywhere. EGW."] I could send them by Brother Jones, but it would be to have them no more under my charge. I have too much care to prepare these children even for a journey. James did not express his mind in the matter. He takes exceptions to the sketches of life in *Signs*. Shall stop just here. He only mentions one thing, the putting in of [Israel] Dammon's name. I think he would be satisfied if he had the entire control of me, soul and body, but this he cannot have. I sometimes think he is not really a sane man, but I don't know. May God teach and lead and guide. His last letter has fully decided me to remain this side of the mountains.³*LtMs, Lt 66, 1876, par. 2*

He has in his letters to me written harshly in regard to Edson, and then told me that he did not write to call me out. He did not want me to make any references to Edson. I wrote thus—I give you the words, for he has returned the letter: "Will you, please, if you are

happy, to be thankful and not agitate disagreeable matters which you feel called upon to write me, to make no reference to them. Please take the same cautions yourself. When you wish to make these statements in reference to your own son, please lay down your pen and stop just there. I think God would be better pleased, and it would do no harm to your own soul. Leave me to be guided by the Lord in reference to Edson, for I still trust in His guiding hand and have confidence He will lead me. The same guiding hand is my trust.”*3LtMs, Lt 66, 1876, par. 3*

He has felt called upon to press upon me the danger of being drawn in by Edson and deceived by him. He has felt called upon to write in regard to my danger of being deceived by Sister Willis, in regard to my being called to Petaluma, et cetera. I hope [that] when my husband left he did not take God with him and leave us to walk by the light of our own eyes and the wisdom of our own hearts.*3LtMs, Lt 66, 1876, par. 4*

In his last [letter] he repeats [that] he does not want me to make any references to what he writes till “You see things differently. And be assured of this, that none of these things sink me down a hair. I shall be happy to meet you and Mary at the Kansas camp meeting provided that, with the exception of a direct revelation from God, you put me on a level with yourself. I will gladly come to that position and labor with you, but while entrusted with the supervision of the whole work I think it wrong to be second to the private opinions of anyone. The moment I come to this I can be turned by the will of others’ infallibility. When I cannot take this position I can gracefully cast off responsibilities. I shall have no more controversies with my dear wife. She may call it a ‘mouse or a bat’ and have her own way. If she doesn’t like my position in reference to Edson or other matters, will she please [keep] her opinion to herself and let me enjoy mine? Your remarks called me out. And now that you cannot endure my speaking as plainly as you do, I have done.”*3LtMs, Lt 66, 1876, par. 5*

“As to your coming to Kansas, I am not the least anxious. Judging from what I can gather from that last page, I think we can better labor apart than together until you can lay down your continual efforts to hold me in condemnation. When you have a message

from the Lord for me, I hope I shall be where I shall tremble at His word. But aside from that, you must let me be an equal, or we had better work alone.*3LtMs, Lt 66, 1876, par. 6*

“Don’t be anxious about my dwelling on disagreeables any more. I have them in my heart. But while on the stage of action I shall use the good old head God gave me until He reveals that I am wrong. Your head won’t fit my shoulders. Keep it where it belongs, and I will try to honor God in using my own. I shall be glad to hear from you, but don’t waste your precious time and strength lecturing me on matters of mere opinions.”*3LtMs, Lt 66, 1876, par. 7*

There is considerable more of the same kind.*3LtMs, Lt 66, 1876, par. 8*

Now, Lucinda, my course is clear. I shall not cross the plains this summer. I would be glad to bear my testimony in the meetings, but this cannot be without worse results than we could gain.*3LtMs, Lt 66, 1876, par. 9*

Will you not write me something in reference to these things? Why do you keep so silent? How is James’ health? I had a dream that troubled me in reference to James.*3LtMs, Lt 66, 1876, par. 10*

What is your mind in reference to the children?*3LtMs, Lt 66, 1876, par. 11*

In haste.*3LtMs, Lt 66, 1876, par. 12*

To the Readers of *Letters 64, 65, 66, 67, 1876* (Written May 10, 12, 16, 17, 1876)

[In 1973, a collection of approximately 2,000 letters, written between 1860 and 1889, was acquired by the Ellen G. White Estate. Originally addressed to Lucinda Hall, one of Ellen White’s closest friends, the letters were written by such well-known Adventists as James and Ellen White, Kellogg, Loughborough, Amadon, and Haskell. The story of how the collection came to the White Estate was told by Elder Arthur White in the *The Review and Herald*, August 16, 1973.*3LtMs, Lt 66, 1876, par. 13*

Among the collection were 48 previously unknown Ellen White letters. Most are the newsy-type letters that one friend would write to another. But Ellen considered Lucinda more than just a casual friend. On July 14, 1875, she wrote:*3LtMs, Lt 66, 1876, par. 14*

“I wish I could see you, Lucinda. ... How I have missed you on this journey. Not but that I have friends, but you are nearest and dearest, next to my own family, and I feel no differences than that you belonged to me and my blood flowed in your veins.”—*Lt 48, 1875 Manuscript Releases, 781.3LtMs, Lt 66, 1876, par. 15*

Because of her special closeness to Lucinda, Ellen White poured out her heart to her friend about some family matters in a series of four letters written between May 10 and 17, 1876. Considering the circumstances she was trying to cope with at the time, that was a very human thing for Ellen White to do. But only a day after writing the third letter, she had second thoughts about what she had done. In the last of the series, dated May 17, 1876, Ellen White began by saying:*3LtMs, Lt 66, 1876, par. 16*

“I am sorry I wrote you the letters I have. Whatever may have been my feelings, I need not have troubled you with them. Burn all my letters, and I will relate no matters that perplex me to you. ... I will not be guilty of uttering a word again, whatever may be the circumstances. Silence in all things of a disagreeable or perplexing character has ever been a blessing to me. When I have departed from this, I have regretted it so much.”—*Lt 67, 1876.3LtMs, Lt 66, 1876, par. 17*

But Lucinda did not destroy the letters as requested. Thus they came into the possession of the White Estate in 1973. The Estate, being uncertain as to how to deal with these four letters, laid them aside, and did not place them in the regular file. Since then, some have suggested that the White Estate should have burned the letters, in harmony with Ellen White’s original request. But others have felt that the letters should be preserved, for two reasons: (1) The situation confronting the White Estate is different from that which faced Lucinda Hall. Lucinda was the one who was asked to burn the letters. Since she did not, the White Estate Board must consider the request in the light of its own situation. Critics might

accuse the Estate of destroying not merely these letters, but other correspondence and manuscripts; (2) The account of how Ellen White related to an extremely difficult time in her life could be of help to individuals facing similar circumstances today.*3LtMs, Lt 66, 1876, par. 18*

Because many are aware of the situation in the White family that Ellen White was wrestling with at the time, and with the hope that others facing similar circumstances today may find encouragement from them, the letters, with adequate background to help understand them, are herewith being made available.*3LtMs, Lt 66, 1876, par. 19*

The Setting of the Letters

Anyone who has dealt with stroke victims can identify with Ellen White when she wrote, “I have not lost my love for my husband, but I cannot explain things.”—*Lt 67, 1876*. A week earlier she had written, “I can but dread the liability of James’ changeable moods.”—*Lt 64, 1876*. The change in personality exhibited by James White in the years after 1865, during which he experienced several strokes, was very difficult for his wife and associates to understand.*3LtMs, Lt 66, 1876, par. 20*

Before his illness, James White was a dynamic and forceful leader. But after his strokes, he experienced serious personality changes. From time to time he seemed much like his former self, but often he was suspicious and demanding. Such was the situation Ellen White was facing at the time she wrote these four letters to Lucinda.*3LtMs, Lt 66, 1876, par. 21*

Never one to mince words, James White frequently expressed himself forcefully. In his autobiography he wrote about a man who had criticized him:*3LtMs, Lt 66, 1876, par. 22*

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The force of James White's personality was an invaluable asset during the formative years of the Seventh-day Adventist Church. With his wife's visions constantly challenging him, Elder White started publications, built institutions, promoted church organization, and spiritually fed the flock. In addition, for 10 years he served as president of the General Conference. (His life story is told by Virgil Robinson in a biography entitled *James White*, published by the Review and Herald Publishing Association in 1976.)³*LtMs, Lt 66, 1876, par. 24*

But when that strong personality, altered by a series of strokes, was turned on his family and associates—including his wife—Ellen found her strength and patience stretched nearly to their limits. If one reads only these four letters, he will certainly obtain a distorted picture of the relationship between James and Ellen White. One must keep in mind statements such as the following, written by James about Ellen:³*LtMs, Lt 66, 1876, par. 25*

“Marriage marks an important era in the lives of men. ‘Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord,’ is the language of wisdom. *Proverbs 18:22*. ... We were married August 30, 1846, and from that hour unto the present she has been my crown of rejoicing.”—*Life Sketches of James and Ellen White (1880)*, pp. 125, 126.³*LtMs, Lt 66, 1876, par. 26*

Even in his illness, James realized at times that his actions were not in harmony with his good intentions. In 1879 he wrote his children:³*LtMs, Lt 66, 1876, par. 27*

“I wish now to call your attention to a subject of graver importance. Probably, dear children, I may have erred in some sharp things I have written relative to the mistakes of younger heads. It is my nature to retaliate when pressed beyond measure. I wish I was a better man.”—James White to Willie and Mary, February 27, 1879.³*LtMs, Lt 66, 1876, par. 28*

We do not know all that happened after the fourth letter was written, but in less than 10 days Ellen was by her husband's side at the Kansas camp meeting.³*LtMs, Lt 66, 1876, par. 29*

On May 16, the same day on which the third of the four letters was written to Lucinda, Ellen wrote, in part, to her husband:*3LtMs, Lt 66, 1876, par. 30*

“It grieves me that I have said or written anything to grieve you. Forgive me and I will be cautious not to start any subject to annoy and distress you.”—*Lt 27, 1876.3LtMs, Lt 66, 1876, par. 31*

Unfortunately, James never completely recovered from his illness. He had some good days, but these were intermixed with periods of depression. A comment made by the president of the General Conference two years after James White’s death indicates the charitable interpretation that his close associates placed on his illness-induced actions:*3LtMs, Lt 66, 1876, par. 32*

“Our dear Brother White thought we were his enemies because we did not see things as he did. I have never laid up anything against that man of God, that noble pioneer who labored so hard for this cause. I attributed it all to disease and infirmity.”—Letter of G. I. Butler to J. N. Andrews, May 25, 1883.*3LtMs, Lt 66, 1876, par. 33*

This overview of the circumstances under which Ellen White wrote the four letters to Lucinda Hall (May 10-17, 1876) is brief, but we believe it provides a needed perspective for readers who examine the only letters that Ellen White requested to be burned.*3LtMs, Lt 66, 1876, par. 34*

Ellen G. White Estate

August 6, 1987.]

Lt 67, 1876

Hall, Lucinda

Oakland, California

May 17, 1876

The letter is published in entirety in *DG 271-272*.

Dear Sister Lucinda:

I am sorry I wrote you the letters I have. Whatever may have been my feelings, I need not have troubled you with them. Burn all my letters, and I will relate no matters that perplex me to you. The [Sin-bearer] is my refuge. He has invited me to come to Him for rest when weary and heavy laden. I will not be guilty of uttering a word again, whatever may be the circumstances. Silence in all things of a disagreeable or perplexing character has ever been a blessing to me. When I have departed from this, I have regretted it so much.³*LtMs, Lt 67, 1876, par. 1*

You knew when you left that there was no one I could speak with, however distressed I might be; but this is no excuse. I have written to James a letter of confession. You may read all letters that come from Oakland to him, and remail [them to him] where he is. I know not who to send letters in the care of at Kansas.³*LtMs, Lt 67, 1876, par. 2*

I received last night a letter from James expressing a very [different] tone of feelings. But I dare not cross the plains. It is better for us both to be separated. I have not lost my love for my husband, but I cannot explain things. I shall not attend any of the eastern camp meetings. I shall remain in California and write. The last letters have fully decided me. I regard it the light that I have asked for. I would have come to the Kansas meeting but felt forbidden to start. It is all right. The Lord knows what is best for us all.³*LtMs, Lt 67, 1876, par. 3*

I have no confidence that it was your duty to go east when you did. Had you remained, I might have accomplished much more. But I

understand all the circumstances, and have not a word of censure to lay on you or my husband or anyone.*3LtMs, Lt 67, 1876, par. 4*

I am writing frequently twenty pages a day. I have dropped *Sketches of Life*, but [we] have got off two more forms [of] the testimony. One more form will complete it. Mary Clough is just the same; she works with interest and cheerfulness. Shew proves to be a precious help; I don't know how we could keep house without him. He makes bread, just excellent pies, buns; and cooks vegetables. All that they have paid him as yet is two dollars each week, till last two weeks, two and [a] half. Shall pay three in two weeks more. Mary [is] teaching him to cook. He is neat; takes care of the whole house.*3LtMs, Lt 67, 1876, par. 5*

Where is Frankie Patten? Is she coming or not? Why do you not say something about these things?*3LtMs, Lt 67, 1876, par. 6*

Love to all.*3LtMs, Lt 67, 1876, par. 7*

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Ellen G. White Estate

August 6, 1987.]

Manuscripts

Ms 1, 1876

Diet

NP

June 12, 1876

Portions of this manuscript are published in *CD 179; CG 386-387, 399; TMR 1-2*.

Eating has much to do with the condition of our health. The vitality of our bodies is derived from the food we eat. Our object in eating should be to live.*3LtMs, Ms 1, 1876, par. 1*

During the past season I have traveled much upon the cars, going east and west, and as I have seen how men and women treat their stomachs, it has been no marvel to me that sickness and disease is the common lot of mortals. It is a mystery to me that many live at all, seeing the way in which they abuse their stomachs.*3LtMs, Ms 1, 1876, par. 2*

I have heard parents remark, while indulging the fitful, capricious appetites of their children by giving them spices, pickles, rich cakes, candy, preserves, chicken, and slices of cold ham covered with black pepper, "My children like these, and I let them have just what they want; for the appetite craves what the system requires." This theory might be correct if the appetite had never been perverted. But there is a natural appetite and a perverted appetite. Children often inherit a perverted appetite. Parents who have placed stimulating food upon their tables, and educated their children to eat it until the taste is so perverted that they crave for clay, slate pencils, tea grounds, etc., cannot claim that the appetite craves what the system requires. The appetite is perverted, and the taste calls for the most stimulating, unwholesome food.*3LtMs, Ms 1, 1876, par. 3*

Parents who are indulging a false appetite cannot make use of this theory. If their children had been trained from their infancy to eat

only plain, simple food, prepared as nearly as possible in its natural state, if meat had been discarded, together with grease and all spices, which are deleterious, and should not be used in the preparation of food, the appetite might indicate the food best adapted to the wants of the system, which could be assimilated and converted into good blood. But a perverted appetite will not call for the food required by the system.*3LtMs, Ms 1, 1876, par. 4*

The food eaten by children with whom I have become acquainted when on the cars did not make good blood or good tempers. These children were frail. Some had sores on the head, face, and hands. Others had sore eyes, which destroyed the beauty of their faces. Others, though suffering from no skin eruption, were afflicted with catarrh, difficulty of the throat, chills, and fever. Their parents were kept in continual worry and perplexity.*3LtMs, Ms 1, 1876, par. 5*

I noticed one boy, three years of age, who had bowel difficulty. He had considerable fever. The mother seemed to think that food would help his case; and every time he asked for food, she gave him fried chicken, bread and butter, or rich cake. Another child of about ten years was suffering from fever and was disinclined to eat. Yet the mother urged her to eat this and that. Children, sick, complaining, and feverish, were urged to eat food unfit to be placed in any human stomach, even if in the most healthy condition.*3LtMs, Ms 1, 1876, par. 6*

These children thus injudiciously treated were creatures of circumstance, made miserable because of the course pursued toward them by their parents, who must have been very ignorant of the laws of life and health. These laws should govern the appetites and passions of parents. Then parents will be fitted to educate their offspring.*3LtMs, Ms 1, 1876, par. 7*

We were pained to hear the mothers' fretful chiding, as they sought to hold in check the outbursts of temper exhibited by the children. But these mothers did not control themselves; how then could they expect their children, with their perverted habits, to have tranquil tempers. Both parents and children ate at irregular intervals all through the day, after eating heartily three times a day. The boy on the cars who sold cakes, candies, nuts, and fruit was freely

patronized by the indulgent parents.*3LtMs, Ms 1, 1876, par. 8*

We felt sorry for these mothers; they had such a worn, worried look, and were pictures of discouragement. I frequently heard them relating their own sufferings and their poor children's ailments, and telling what the doctor had said of them from time to time. Many said that they were seeking a more healthful climate; for they and their children were always sick.*3LtMs, Ms 1, 1876, par. 9*

I thought, What a privilege it would be to speak to all the mothers in the land, and tell them of a good and cheap way to recover health, without paying heavy doctor bills, or going to a far country. I would tell them that healthful food, prepared without grease or spices, would save them much expense and labor, and keep them and their children in good health, giving them also serene tempers and calm nerves. Food should be simple and should be eaten at regular intervals. If this rule is observed, the children will have no loss of appetite.*3LtMs, Ms 1, 1876, par. 10*

After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work and will then be in a condition to receive more food. In no case should the meals be irregular. If dinner is eaten an hour or two before the usual time, the stomach is unprepared for the new burden; for it has not yet disposed of the food eaten at the previous meal and has not vital force for new work. Thus the system is overtaxed.*3LtMs, Ms 1, 1876, par. 11*

Neither should the meals be delayed one or two hours to suit circumstances or in order that a certain amount of work may be accomplished. The stomach calls for food at the time it is accustomed to receive it. If that time is delayed, the vitality of the system decreases and finally reaches so low an ebb that the appetite is entirely gone. If food is then taken, the stomach is unable to properly care for it. The food cannot be converted into good blood.*3LtMs, Ms 1, 1876, par. 12*

If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals and would find a pleasure in eating that would repay them for their effort.*3LtMs, Ms*

1, 1876, par. 13

In many families, great preparations are made for visitors. A variety of food is prepared for the table. This food is tempting to those unaccustomed to such a variety of rich food. Many, ungoverned by principle, eat largely of the tempting dishes, and perhaps, as the result of that elaborately prepared meal, one or two have a run of fever. They may lose their lives. Those who care for them are worn out by anxiety and watching.*3LtMs, Ms 1, 1876, par. 14*

In many cases the family that provided the generous meal were overworked in the effort to prepare it and suffer days and weeks of weariness.*3LtMs, Ms 1, 1876, par. 15*

I have a knowledge of the course pursued by some who make these extra preparations for visitors. In their own families they observe no regularity. The meals are prepared to suit the convenience of the wife and mother. The happiness of the husband and children is not studied. Though such a parade is made for visitors, anything is thought to be good enough for "only us." A table against the wall, a cold meal placed on it, with no effort to make it inviting, is too often seen. "Only for us," they say. "We can pick up anything."*3LtMs, Ms 1, 1876, par. 16*

This course cannot be too severely condemned. Who is so dear to us as our own loved ones? That food which will keep them in the best health should also be provided for visitors. As a general thing, no elaborate change should be made in the table fare for visitors. We should not have a feast one day and a famine the next. The system cannot be kept in health if this course is pursued. The stomach cannot accommodate itself to such fitful movements.*3LtMs, Ms 1, 1876, par. 17*

In nine cases out of ten there is more danger of eating too much than too little. Some invalids who go to the Health Institute for treatment seem to think that they have no work to do in controlling their appetites. Frequently they eat double the amount their stomach can dispose of. This draws upon the vitality of the system, in order to get rid of the extra burden.*3LtMs, Ms 1, 1876, par. 18*

There are many sick who suffer from no disease. The cause of their

sickness is indulgence of appetite. They think that if the food is healthful, they may eat as much as they please. This is a great mistake. Persons whose powers are debilitated should eat a moderate and even limited amount of food. The system will then be enabled to do its work easily and well, and a great deal of suffering will be saved.³*LtMs, Ms 1, 1876, par. 19*

Ms 2, 1876

Diary, January 1876

Oakland, California

January 1 - January 12, 1876

Portions of this manuscript are published in *3Bio 15-17*.

In Oakland and San Francisco

January 1, 1876

Oakland, California

This day has been set apart for fasting, humiliation before God, and prayer. There was a conference and prayer meeting at 9 o'clock. This was a very interesting meeting. Many good testimonies were borne. Elder Loughborough spoke to the people at 11 o'clock. My husband conducted the meeting in San Francisco. The day was cloudy and unpleasant. In the afternoon I spoke to the people in Oakland from *Hebrews 12:1-5*. *3LtMs, Ms 2, 1876, par. 1*

January 2, 1876

Oakland

It has rained hard all day. Prayer meeting was held in the morning; business meetings through the day. My husband spoke to the people in Oakland, relating something of the state of the cause in California and the progress of the work. In the afternoon the subject of a meetinghouse was introduced and the matter discussed. It was considered necessary to make arrangements to build a house of worship at once. A committee was appointed to see how much means could be raised for this purpose. The small and inconvenient hall in which we now assemble for religious worship is not fit to hold religious meetings in. Brother Chapman and his wife and Sisters Bush and Saunders left for San Francisco, intending to return home the next day. Elder Loughborough, Elder Waggoner, Brother Harmon, Brother Chapman and wife, Sisters Bush and Saunders,

and Sister More we entertained at our house. Brother White spoke to the people Sunday evening. Elder Waggoner spoke in San Francisco.*3LtMs, Ms 2, 1876, par. 2*

January 3, 1876

Oakland

A very unpleasant day. My husband is quite sick today. Care and anxiety are telling upon his health. Brother Harmon left this morning. I prepared matter for Mary Clough.*3LtMs, Ms 2, 1876, par. 3*

January 6, 1876

Oakland

Last night I dreamed of being in a schoolhouse. My husband was teaching. He was standing by one of his pupils who was writing. The teacher would direct, "Put your pen there. Make a heavier stroke here and a finer stroke there." "There you are, commencing wrong again!" Then, "Put your pen there."*3LtMs, Ms 2, 1876, par. 4*

The copy proved to be a miserable affair. The teacher took up the book and after looking at the copy threw it down impatiently. "That copy is an entire failure, a botch work. I have taken particular pains to tell you just what to do, and after all my care this is the work you have to show. If this is the best you can do, you might as well leave school at once." The young man was angry and with flushed face arose and left the room.*3LtMs, Ms 2, 1876, par. 5*

The young man that I had often seen in my dreams seemed to be by the side of the teacher. He said to the teacher, "You are making a mistake. You have dictated and ordered too much. You are to a very large degree responsible for that miserable copy; the best of writers would have failed under similar circumstances. If the boy had been left to himself and written without so much dictation, he could have produced a fair copy. He could not follow your directions without being confused and spoiling the copy. That poor boy has had too little encouragement and love and too much censuring for mistakes that are common to all."*3LtMs, Ms 2, 1876, par. 6*

“You make mistakes. You are an erring man. As you wish others to judge you mercifully, do the same to the erring. Give sympathy, give love, and you will find this power will soften and subdue the most wayward, and the greatest good will be realized upon your own heart and life. You will feel the subduing influence of the power of that love you exercise and cultivate toward others. You are a teacher. You should represent the great Teacher in your sympathy and tender, pitying love. As you love, you will be loved; as you pity, you will receive the same. ‘With what measure ye mete, it shall be measured to you again.’ [*Matthew 7:2.*] Love is power. It will have a transforming influence, for it is divine.”*3LtMs, Ms 2, 1876, par. 7*

January 8, 1876

Oakland

In company with my son Edson and his wife, I crossed the bay to San Francisco. Sabbath School was reorganized. Edson was chosen superintendent and Brother Chittenden assistant superintendent. I opened the services with prayer and spoke to the people one hour and a half in regard to Christian sympathy and love. I felt deeply in regard to our people’s making more earnest efforts to keep themselves in the love of God, and the necessity of cultivating Christian courtesy and tenderness and love for one another and carefully cherishing the tender plant of love. This plant is of heavenly growth, and needs to be watered and cultured with kindly words and good acts, or it will become cold and wither and die.*3LtMs, Ms 2, 1876, par. 8*

There were very many excellent testimonies borne. Two strangers spoke with deep feeling. One was a physician who had been an infidel. He spoke particularly of the corruption of the churches to which he had once belonged. He had been behind the scenes and he had become an infidel by witnessing so much iniquity in the church. He was convicted that this people, few in number and humble, were the people of God. The Methodist strangers spoke to good acceptance. I spoke forenoon and afternoon with great freedom. The Lord blessed the word spoken. About four o’clock I returned to Oakland.*3LtMs, Ms 2, 1876, par. 9*

January 9, 1876

Oakland

I spent most of the day in writing. Felt quite weary and in need of rest from yesterday's labor. In the evening I spoke in Oakland church to an interested audience. A large number of outsiders were present and showed the most respectful attention. I had as good degree of freedom in speaking in regard to the lost sheep—the parable our Saviour gave to His disciples. My husband spoke to a good congregation in San Francisco. He returned at about 11 o'clock.*3LtMs, Ms 2, 1876, par. 10*

January 10, 1876

Oakland

I arose at 5 a.m. Wrote four pages note paper to Sister Ings. Sister Hall and my niece Mary Clough accompanied me in a walk about daylight. We purchased some things to eat. The air was cool and bracing. Read revised pages of Testimony No. 26. Wrote several pages of private testimony. After dinner my husband, Miss Clough, and myself walked to town. Purchased two pairs of scissors for Addie and May Walling, and diary for myself.*3LtMs, Ms 2, 1876, par. 11*

Brother and Sister Chittenden called on us. I learned for the first time they were building upon the lot joining the meetinghouse, through an understanding that we desired it. We assured them we had felt very reluctant for them to build so close to the church, because of the burdens this must bring upon them. Sister Chittenden felt also unwilling to live there. Brother Chittenden stated he had been offered five hundred dollars for his trade. We walked to Brother Jones'. Called on them and conversed in regard to the plans of Brother Chittenden. All agreed it was better for them not build on the church lot.*3LtMs, Ms 2, 1876, par. 12*

January 11, 1876

Oakland

We were blessed with another beautiful day. I devoted my time to writing, filling in the broken links in the history of my life. In the

afternoon walked to the city. The *Review* came in the evening. Brother Diggins called from the city to obtain money—two thousand dollars from my husband at ten percent interest.*3LtMs, Ms 2, 1876, par. 13*

January 12, 1876

Oakland

We have had another beautiful day. Arose at half-past five. Wrote to Green Valley to Brother Ross for boxes of apples. Wrote several pages to twin sister Lizzie. We decided to have the cellar dug at once for the foundation of our new house. Furniture man is looking at the bed set bought of Sister Willis.*3LtMs, Ms 2, 1876, par. 14*

I accompanied my husband to the city. We called upon Brother Blake. We visited the Methodist Tract and Missionary Society, purchased books and cards for Sabbath school and two books for May and Addie. We took the Hay's Valley cars for _____.*3LtMs, Ms 2, 1876, par. 15*

Our church workman was putting in the windows. These windows of colored glass look very beautiful. No need of blinds or weights. We called upon Sister Parker and remained one hour, then went to the church. Sister Chambers paid for *Signs* to be sent to her friends. Meeting was held in church for election of trustees—Brother Diggins, Brother Chittenden, Brother Davis, and Sisters Rowland and James. My husband made some remarks in reference to the dedication of the house of worship one week from next Sabbath and first day. He again spoke of the discouraging prospect in regard to having a house of worship one year ago. Now it was all completed, and he hoped it would soon be free from debt. We then returned across the bay to Oakland.*3LtMs, Ms 2, 1876, par. 16*

Ms 3, 1876

Diary, June 1876

NP

June 14 - June 21, 1876

Previously unpublished.

June 14, 1876

Trarried over night at hotel in Dubuque, Iowa. Rested well. Arose at half-past four. Wrote seven pages for *Review*. Took breakfast and found my sack missing. Was taken to the depot and stepped on board the cars about nine o'clock. About three o'clock changed from car to boat. The heat was very debilitating. Rode twelve miles on boat. Waited for cars about one hour. We suffered with heat. Rode on cars three miles, and changed cars for Sparta, Wisconsin. Arrived on the ground about seven o'clock. The tent was soon pitched, and we were furnished with comfortable beds, bedding, chairs. Mosquitoes troubled us considerably. Made a smudge to drive them away. Slept well after a while.*3LtMs, Ms 3, 1876, par. 1*

June 15, 1876

It is raining this morning. A stove is set up and we are very comfortable. There are 43 tents on the ground. This is a beautiful encampment. I spoke from Peter.*3LtMs, Ms 3, 1876, par. 2*

June 20, 1876

We were awakened at four o'clock by prayers mingled with weeping. The delegates in the conference were assembled in a tent near ours. Mr. White was urged to attend to consider the case of Elder Downing, whose course was censurable. Mr. White pleaded with his brother and entreated him. These solemn entreaties, bearing the unmistakable evidences of the power of God, reached us under our tent. This was indeed a remarkable meeting. Elder Downing confessed his wrong and promised to heed the advice of his brethren. We next had our parting meeting. This was a good

meeting. We bade our brethren farewell. We repaired to our tent to take a meager breakfast and pack our trunks to get to depot. We have had no sunshine for four days, and still the clouds give mist and rain. We were detained nearly two hours by a break in the engine. We arrived on the ground at half-past eight o'clock. At nine o'clock preparations were made to erect our tent. At half-past ten we were prepared to retire.*3LtMs, Ms 3, 1876, par. 3*

June 21, 1876

We were awakened with singing of birds. The grove was made vocal with the happy songsters pouring out their grateful, joyous notes of praise to their Creator. This awakened gratitude in our hearts for the sweet, glad sunshine—the first morning in five days that we have enjoyed the glad sunshine. At this moment Elder White is talking to the people assembled at the stand under the shade of the grove. Elder Matteson preached the morning discourse.*3LtMs, Ms 3, 1876, par. 4*

Ms 4, 1876

Testimony to E.H. Gaskill and Wife

Refiled as *Ms 8, 1875*.

Ms 5, 1876

The Days of Noah

NP

1876

This manuscript is published in entirety in *10MR 265-266, 371-374; 12MR 207-209.*

[First two pages missing.] ... Because of his holy integrity and unwavering adherence to God's commands, he was counted singular indeed and made himself an object of contempt and derision by answering to the claims of God without a questioning doubt. What a contrast to the prevailing unbelief and universal disregard of His law!*3LtMs, Ms 5, 1876, par. 1*

Noah was tested and tried thoroughly, and yet he preserved his integrity in the face of the world—all, all against him. Thus will it be when the Son of man shall be revealed. The saved will be few, as is represented by Noah and his family. The world might have believed the warnings, God's Spirit was striving with them to lead them to faith and obedience, but their own wicked hearts turned aside the counsel of God and resisted the pleadings of infinite love. They continued their empty ways as usual, eating, drinking, planting, and building, up to the very day Noah entered into the ark.*3LtMs, Ms 5, 1876, par. 2*

Men in Noah's day were not all absolute idolaters, but in their idolatry they professed to know God; and in the grand images they had created, their plan was to represent God before the world. The class who professed to acknowledge God were the ones who took the lead in rejecting the preaching of Noah and through their influence leading others to reject it.*3LtMs, Ms 5, 1876, par. 3*

To every one comes the time of test and trial. While Noah was warning the inhabitants of the world of the coming destruction, it was their day of opportunity and privilege to become wise unto salvation. But Satan had control of the minds of men. They set light and truth for darkness and error. Noah seemed to them to be a

fanatic. They did not humble their hearts before God, but continued their occupation the same as if God had not spoken to them through His servant Noah. But Noah stood like a rock amid the pollution and wickedness surrounding him and wavered not in his faithfulness. He stood amid the scoffs and jeers of the world, an unbending witness for God, his meekness and righteousness shining brightly in contrast to the crime and intrigue and violence surrounding him.*3LtMs, Ms 5, 1876, par. 4*

Noah connected with God, and he was strong in the strength of infinite power. For one hundred and twenty years he daily presented God's warning in regard to events which, so far as human wisdom was concerned, could not take place. The world before the flood reasoned that for centuries the laws of nature had been fixed; the recurring seasons had come and gone in regular order. Rain had never yet fallen, but a mist or dew had fallen upon the earth, causing vegetation to flourish. The rivers and brooks had never passed their boundary, but had borne their waters safely to the great sea. Fixed decrees had kept the waters from overflowing their banks. The people did not recognize the Hand that had stayed the waters, saying, "Thus far shalt thou go, and no farther." [*Job 38:10, 11.*]*3LtMs, Ms 5, 1876, par. 5*

Men began to feel secure and to talk of the fixed laws of nature. They reasoned then as men reason now, as though nature were above the God of nature, that her ways were so fixed that God Himself would not or could not change them, thus making God's messages of warning of none effect because, should His word be fulfilled, the course of nature would be disturbed. The men before the flood sought to quiet their consciences that the Spirit of God had aroused by arguing how impossible it was for the message of Noah to be true and a flood to deluge the world, which would turn nature out of her course. The same reasoning is heard today. "Why, the world will not be destroyed by fire." The siren song is sung, "'All things continue as they were from the beginning.' No need to pay any regard to this preaching that the world's history will soon close. Why, the laws of nature show the inconsistency of this." [*2 Peter 3:3, 4.*] He who is Lord of nature can employ it to serve His purpose, for He is not the slave of nature.*3LtMs, Ms 5, 1876, par. 6*

They reasoned that it was not in accordance with the character of God to save Noah and his family, eight persons only, in that vast world, and yet all the rest be swept out of existence by the waters of the flood. Oh, no. There were great men and good men on the earth. If they did not believe as Noah did, Noah was deceived. It could not be otherwise. Here were the philosophers, the scientific men, the learned men. All could see no consistency in this message of warning. This fanciful doctrine was an illusion of the brain. If this were the truth, the wise men surely would know something about it. Would all of these learned men perish from the face of the earth and Noah be found the only one worthy of being spared?*3LtMs, Ms 5, 1876, par. 7*

As they reasoned in Noah's day, they reason today, when the warning message is proclaimed to fear God and keep His commandments, for the wrath of God is soon to fall on all the sinful and disobedient, and they will perish in the general conflagration. Professed servants of Christ who are unfaithful, who do not reverence God and with fear prepare for the terrible future event, will lull themselves to carnal security with their fallacious reasoning, as they did in Noah's day. God is too good and too merciful to save just a few who keep the Sabbath and believe the message of warning. The great men and the good men, the philosophers and men of wisdom would see the Sabbath and the shortness of time, if it were true. They did not believe a merciful God who made men would consume them with fire because they did not believe the warnings given. This, they reason, is not in accordance with God.*3LtMs, Ms 5, 1876, par. 8*

But the days before the flood steal silently on as a thief in the night. Noah is now making his last effort in warnings, entreaty, and appeal to the rejecters of God's message. With tearful eye, trembling lip, and quivering voice, he makes his last entreaty for them to believe and secure a refuge in the ark.*3LtMs, Ms 5, 1876, par. 9*

But they turn from him with impatience and contempt that he should be so egotistical as to suppose his family are the only ones right in the vast population of the earth. They have no patience with his warnings, with his strange work of building an immense boat on dry ground. Noah, they said, was insane. Reason, science, and

philosophy assured them Noah was a fanatic. None of the wise men and honored of the earth believed the testimony of Noah. If these great men were at ease and had no fears, why should they be troubled?*3LtMs, Ms 5, 1876, par. 10*

God's love is represented in our day as being of such a character as would forbid His destroying the sinner. Men reason from their own low standard of right and justice. "Thou thoughtest that I was altogether such an one as thyself." *Psalm 50:21*. They measure God by themselves. They reason as to how they would act under the circumstances and decide God would do as they imagine they would do.*3LtMs, Ms 5, 1876, par. 11*

God's goodness and long forbearance, His patience and mercy exercised to His subjects, will not hinder Him from punishing the sinner who refused to be obedient to His requirements. It is not for man—a criminal against God's holy law, pardoned only through the great sacrifice He made in giving His Son to die for the guilty because His law was changeless—to dictate to God. After all this effort on the part of God to preserve the sacred and exalted character of His law, if men, through the sophistry of the devil, turn the mercy and condescension of God into a curse, they must suffer the penalty. Because Christ died they consider they have liberty to transgress God's holy law that condemns the transgressor and would complain of its strictness and its penalty as severe and unlike God. They are uttering the words Satan utters to millions, to quiet their conscience in rebellion against God.*3LtMs, Ms 5, 1876, par. 12*

In no kingdom or government is it left to the lawbreakers to say what punishment is to be executed against those who have broken the law. All we have, all the bounties of His grace which we possess, we owe to God. The aggravating character of sin against such a God cannot be estimated any more than the heavens can be measured with a span. God is a moral governor as well as a Father. He is the Lawgiver. He makes and executes His laws. Law that has no penalty is of no force.*3LtMs, Ms 5, 1876, par. 13*

The plea may be made that a loving Father would not see His children suffering the punishment of God by fire, while He had the

power to relieve them. But God would, for the good of His subjects and for their safety, punish the transgressor. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice.*3LtMs, Ms 5, 1876, par. 14*

Who will say God will not do what He says He will do? Let God be true and every man a liar. The Lord is coming in flaming fire to take vengeance on those sinners who know not God and obey not His gospel. And because, in His infinite mercy, He delays His coming to give the world a larger span for repentance, sinners flatter themselves He will never come.*3LtMs, Ms 5, 1876, par. 15*

In the public press, in the haunts of sin, as well as in the schools of science so-called, there is one sentiment. They curl the lips with scorn and jest and ridicule at the warnings given them and look upon the thousands who will not believe. Jests are uttered, witty paragraphs published at the expense of those who wait and look for His appearing and with fear, like Noah, prepare for the event. This is not new, but as old as sin. It is as false as the father of lies.*3LtMs, Ms 5, 1876, par. 16*

When ministers, farmers, merchants, lawyers, great men, and professedly good men shall cry, Peace and safety, sudden destruction cometh. [*1 Thessalonians 5:3.*] Luke reports the words of Christ, that the day of God comes as a snare—the figure of an animal prowling in the woods for prey—and lo, suddenly he is entrapped in the concealed snare of the fowler. [*Chapter 21:35.*]*3LtMs, Ms 5, 1876, par. 17*

Ms 6, 1876

Concerning Jonah

NP

1876

Previously unpublished.

In Newberry, N. H., I was shown in vision some things concerning our disappointment in 1844.*3LtMs, Ms 6, 1876, par. 1*

We were visiting at the house of Brother Morse, who had been a firm believer that Christ would come to this earth in 1844. I was shown the passing of the time was a great disappointment to Brother Morse. He could not explain the delay. He did go back and renounce his past experience as error and call it all a delusion, fanaticism, as many others had done. But he was bewildered. He had lost his whereabouts, and was desponding, doing nothing to cheer or strengthen the faith of others.*3LtMs, Ms 6, 1876, par. 2*

I was shown the case of Jonah. God sent him with a message of warning to the Ninevites. He cried and said, Yet forty days, and Nineveh shall be overthrown. Thus for the space of three days Jonah went through the city with his fearful warning cry, Yet forty days, yet forty days, and the wrath of God should fall upon wicked Nineveh. But when Nineveh, from the king upon his throne down to the humblest servant, humbled [itself] before God, the Lord accepted [its] humiliation and turned from His fierce anger. But Jonah was confused and displeased, because he had given the message devoting Nineveh to destruction, and then afterwards God's sparing Nineveh would cause him to be looked upon as a false prophet. He had more thought for his confusion and humiliation than for that large city to perish in [its] sins.*3LtMs, Ms 6, 1876, par. 3*

The disappointment of Brother Morse was similar to that of Jonah. The Lord had given Jonah the very message He wished him to carry: "Preach unto it the message that I shall give thee, saith the Lord." [*Jonah 3:2.*] The event predicted did not come, yet the

message of warning was no less from God. It accomplished the purpose God designed it should.*3LtMs, Ms 6, 1876, par. 4*

The Lord sent for the men to preach the message He should give them that Christ would appear the second time to punish the inhabitants of the earth for their iniquity in 1844. The time passed. The event anticipated did not take place. Yet the message of warning was of God, to test and prove the people of the world who heard the note of warning. The mistake was in the event. They were not in error in preaching time. God hid from them the event that was to take place. They thought Christ would come to this earth to purify the world by fire. They regarded the earth as the sanctuary to be cleansed at the end of the 1335 [2300?] days. After the passing of the time, light shone more clearly upon the prophecies that the sanctuary to be cleansed was in heaven. Christ entered the heavenly sanctuary upon the great antitypical day of atonement to cleanse it from the sins of the people by virtue of His own blood.*3LtMs, Ms 6, 1876, par. 5*

Miss Messer (who is now a married lady in Vermont) was a child in her father's house. She is niece of Brother Morse. She has reported that I had a vision in Newberry, in which I said several times, "In forty days, yet within forty days." She interpreted that this was the time that I had been shown that the Lord would come. I have written what was shown me in regard to them. I was shown that instead of Brother Morse's feeling disconsolate and unreconciled as did Jonah, he should feel the deepest gratitude to God that Christ did not come to this earth in 1844 and destroy the wicked. But that in His mercy and loving-kindness, He gave them still time to repent of their sins and prepare for His coming.*3LtMs, Ms 6, 1876, par. 6*

Ms 7, 1876

Statement Regarding Israel Dammon

NP

1876

Previously unpublished.

He reports that I saw him, Brother Reed and several others, crowned in the kingdom of God. And afterward I saw him lost.*3LtMs, Ms 7, 1876, par. 1*

This is not correct.*3LtMs, Ms 7, 1876, par. 2*

I was shown the travels of those who were looking for the second appearing of our Saviour. I was shown their trials. They were represented to me as walking upon a high, narrow path, distinct and separated from the world, who were traveling the broad road. I saw that those who traveled the narrow pathway were in continual danger of falling. Crowns were laid up in heaven for them. If they traveled on to the end of the narrow path, they would receive the finishing touch of immortality and have the crowns and an eternal weight of glory. If unfaithful, their punishment would be measured according to the privileges and light they had received.*3LtMs, Ms 7, 1876, par. 3*

After I came out of vision, Elders Dammon and Reed enquired if I saw them upon that high and holy path. I told them I recollected their countenances with many others, [and] at the same time gave them a warning not to become exalted, lest they lose the crowns it was their privilege to gain through humility and faithfulness.*3LtMs, Ms 7, 1876, par. 4*

1877

Letters

Lt 1, 1877

Brother and Sister

Oakland, California

December 17, 1877

Portions of this letter are published in *AH 353-356, 359; CG 544; 6MR 40-41, 47-49.*

Dear Brother and Sister _____:

There are a few things I want to say to you, and I can do this better by letter than by word of mouth.³*LtMs, Lt 1, 1877, par. 1*

Brother _____, I see before you a solemn and responsible work as a minister of the gospel. You have good abilities, and if they are sanctified, God can use you in His service; but you are in danger of trusting too much to yourself, and of failing to make God your whole dependence. When a man accepts the responsibilities of a minister, he claims to be a mouthpiece for God, to take the words from the mouth of God, and give them to the people. How closely then he should keep at the side of the Great Shepherd; how humbly he should walk before God, keeping self out of sight and exalting Christ. And how important it is that the character of his wife be after the Bible pattern and that his children be in subjection with all gravity.³*LtMs, Lt 1, 1877, par. 2*

The wife of a minister of the gospel can be either a most successful helper and a great blessing to her husband or a hindrance to him in his work. It depends very much on the wife, whether a minister will rise from day to day in his sphere of usefulness, or whether he will sink to the ordinary level.³*LtMs, Lt 1, 1877, par. 3*

I have been shown some things with reference to _____'s traits of

character, and I now feel it to be my duty to write you; for unless changes are made, she will be a drawback to her husband in his work. _____ is naturally selfish. In her home life she has shunned responsibilities and has been ready to let others perform the duties which devolved upon her. This is a bad experience and warps the character. She has shunned caretaking; and if this spirit is carried into her married life, it will be a great hindrance to her. *3LtMs, Lt 1, 1877, par. 4*

She must learn to bear the responsibilities she has shunned, for she is now a mother and has a mother's cares and responsibilities. There is danger that the deficiencies manifest in her character will be molded into her married life, and that she will neglect to perform the duties she owes to her child. A mother has greater work to do for her child than merely to feed, and dress, and caress it. There are strenuous duties connected with the training of a child. I see that you are both neglecting those duties. Your child rules you. She controls you, and in permitting this you are not doing your duty. *3LtMs, Lt 1, 1877, par. 5*

Now is the time to restrain and control your child. Teach her that her will is not to bear sway, but that what you require of her must be carried out. Do not deceive yourself, as many parents have done, by thinking that children when in their babyhood should not be required to obey, that if they are left to follow their own will and way, they will, as they become older, outgrow their wrong traits of character. Those who reason in this way find to their sorrow that as the twig is bent the tree's inclined. Little pranks and errors may seem to be amusing when the child is a baby, and they may be permitted and encouraged; but as the child grows older, they become disgusting and offensive. *3LtMs, Lt 1, 1877, par. 6*

The work of education and training should commence with the babyhood of the child; for then the mind is the most impressible, and the lessons given are remembered. Do not let your inclination to shun responsibilities lead you to neglect the proper discipline of your child. Restrain her; give her much attention; teach her submission in her early years. Do your duty to her patiently and decidedly, with firmness and love. If you allow her to have her own way, and to control you as she has done, you can be of no use to

your husband in traveling with him or visiting the people. Do not let your child grow up gnarled and crooked in character because of your neglect to do your duty.*3Lts, Lt 1, 1877, par. 7*

I have been shown that if a minister and his wife unite in labor, they should show themselves patterns of piety. If they take their children with them, the children should be subject to them, well disciplined and obedient; for if the parents have not sufficient judgment to control their own children, they cannot properly minister to the church of God, or preserve it from broils or insubordination.*3Lts, Lt 1, 1877, par. 8*

If properly carried on, the training of the children of a minister will illustrate the lessons he gives in the desk. But if, by the wrong education he has given his children, a minister shows his incapacity to govern and control, he needs to learn that God requires him to properly discipline the children given him before he can do his duty as shepherd of the flock of God.*3Lts, Lt 1, 1877, par. 9*

There is so great a deficiency in the proper training of children that God has given me a testimony of reproof for parents who treat their children as you do your little one. Until you can be united in the work of properly disciplining your child, let the wife remain with her child away from the scene of her husband's labors; for no example of lax, loose discipline should be given to the church of God.*3Lts, Lt 1, 1877, par. 10*

I have known many ministers who were unwise enough to travel about, taking with them an unruly child. Their labors in the pulpit were counteracted by the unlovely tempers manifested by their children.*3Lts, Lt 1, 1877, par. 11*

Your child should be taught to obey as the children of God obey Him. If this standard is maintained, a word from you will have some weight when your child is restless in the house of God. But if the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about. God is dishonored by the loose way in which parents manage their children while at church. If children are taken into church, they should be taught obedience.

The minister should instruct the people upon the government of children, and his own children should be examples of proper subjection. Your own deficiency upon this point is so apparent that I must urge upon you the necessity of prompt and immediate action.*3LtMs, Lt 1, 1877, par. 12*

Dear _____, Christ is the pattern we are required to follow if we would meet the Bible standard. Self-denial and self-sacrifice are exemplified in His life. We cannot have too exalted an idea of the life and character of Christ; and if we do not exalt our lives and characters to meet this divine standard, we fail to do our duty. There is a great work before you, my sister. Begin at once, with determination and persevering energy to meet the Bible requirements. You have failed during your lifetime to lighten the burdens of others, and God calls upon you to no longer neglect your duty in this respect. With the help of Christ lift the burdens directly in your path.*3LtMs, Lt 1, 1877, par. 13*

Lt 2, 1877

Children

Battle Creek, Michigan

May 17, 1877

Portions of this letter are published in *3Bio 65*.

Dear Children:

We are feeling some rested after a full night's rest and sleep. We find things in Battle Creek in a prospering condition. There are above sixty patients at the Health Institute.*3LtMs, Lt 2, 1877, par. 1*

Dr. Kellogg is the doctor for all the patients. He is highly appreciated. He feels very much pleased in making the statement that they have in the bank seventeen hundred dollars above all expenses. Dr. Kellogg is overworked, and we greatly fear for him, for he is like your father, so ready to take responsibilities and burdens. But we shall have him go with us to Colorado in a few weeks as soon as father can do his business in settling the Harvey estate.*3LtMs, Lt 2, 1877, par. 2*

We do not intend to spend the hot season here in Battle Creek. I hope that Willie and Mary will be able to come on to Battle Creek. But the vacation commences in five weeks, but they will know what to do in reference to that matter.*3LtMs, Lt 2, 1877, par. 3*

I think father has an idea that Sister Hall should be with us, that her work should be connected with ours. He thinks she will not be appreciated as she deserves in the office. I thought I would just mention this that you may not be disappointed if she should leave. We feel the deepest interest in Mary [Clough] and her mother. We hope that you will be very attentive to them. We have felt that unless Mary should give her heart to God and live and obey the truth, she will be of but little advantage to us in our work. If her heart is at variance with the truth, it does not look reasonable that she should be long engaged with us in the work. If she does not accept the truth we love and cherish, she will decide against it. Persons are

not generally apt to continue long in the position she now occupies. We love Mary. We hope that your influence will not be detrimental to her spiritual interest. You may in the Spirit of Christ do her good. I hope you will in every way seek to help Mary [Clough]. I fear we have neglected her spiritual interest too much. She is so peculiar, so set, that it has been difficult to reach her. I have just sent her a letter of sixteen pages urging upon her the necessity of giving her heart to God. You may observe the effect of the letter on her and report to me.*3LtMs, Lt 2, 1877, par. 4*

They are fitting up a room for me in the office. We take possession today. Shall sleep in the office.*3LtMs, Lt 2, 1877, par. 5*

None of father's undershirts were sent. There are only two old ones here. My basque to alpaca dress is missing. I did not do anything with packing father's trunk. Wish I had felt better, but I think he will suffer no particular inconvenience. If my striped silk is there, send it to me. I have not searched carefully, but I think it is not here. My calico dresses, red wrapper and light colored wrapper, green merino wrapper and the green merino remnants, please send the first opportunity. Sister Ings is keeping house and is well. Her swelled neck is entirely cured.*3LtMs, Lt 2, 1877, par. 6*

I will write you again soon.*3LtMs, Lt 2, 1877, par. 7*

This must go into the office, but a word about Hannah. Her health is poor. I do not think it would be advisable for her to go so long a journey just now. I have been too poorly to visit anyone, but expect to see her today and will report in next letter.*3LtMs, Lt 2, 1877, par. 8*

Love to all,*3LtMs, Lt 2, 1877, par. 9*

Mother.

Lt 3, 1877

White, J. E.

NP

May 5, 1877

Portions of this letter are published in *UL 146; OHC 224*.

Dear Son Edson:

I fear that you do not always wisely regulate your labor. You sometimes do too much, and then allow precious hours to pass unimproved, thus creating a necessity for extra exertion. Temperate, persevering, steady labor will achieve far more than can be accomplished by spasmodic efforts.*3LtMs, Lt 3, 1877, par. 1*

You should drive your business, and not allow your business to drive you. You are not indolent. You love activity, but do not always direct it so as to secure the best results.*3LtMs, Lt 3, 1877, par. 2*

Labor was appointed to man by his Creator. God provided employment for our first parents in holy Eden. And since the fall, man has been a toiler, eating his bread by the sweat of his brow. Every bone of his body, every feature of his countenance, every muscle of his limbs evinces the fact that he was made for activity—not for idleness.*3LtMs, Lt 3, 1877, par. 3*

Habits of industry should be formed in youth. It passed into a proverb among the Jews anciently, “He who does not bring up his child with habits of industry, brings him up a beggar.” Toiling with the hands is not the only labor appointed to man. The Christian minister, whose heart is given to this calling, labors harder than the farmer, the merchant, or the mechanic. He has far greater care and heavier responsibilities. The physician who holds himself in readiness to answer the calls of suffering humanity by day or by night is a worker—a burden-bearer. There is no harder labor than that which taxes the mind and the heart.*3LtMs, Lt 3, 1877, par. 4*

Should you decide to give yourself to the ministry, to become a co-

laborer with Jesus Christ, do not think that your task would then be easy. Upon the minister is laid the duty of caring for the flock of God. His work is never done. Jesus was an earnest worker, and those who follow His example will experience self-denial, toil, and sacrifice.*3LtMs, Lt 3, 1877, par. 5*

My dear son, it has been my prayer for years that you might consecrate yourself to the work of the ministry. The faithful discharge of life's duties, whatever your position, calls for a wise improvement of all the talents and abilities that God has given you. Guard against being always hurried, yet accomplishing nothing worthy of the effort. These fruitless efforts are often caused by a failure to do the work at the proper time. Whatever is neglected at the time when it should be performed, whether in secular or in religious things, is rarely done well. Many appear to labor diligently every hour in the day, and yet produce no results to correspond with their efforts. A man on his deathbed once exclaimed, "I have wasted life in laboriously doing nothing."*3LtMs, Lt 3, 1877, par. 6*

Be careful not to fritter away your time upon trifles, and then fail to carry out your undertakings that are of real account. The church and the world need calm, well-balanced men. To run well for a season is not enough. A steadfast adherence to a purpose is necessary in order to secure the end. A distinguished man was once asked how it was possible for him to accomplish such a vast amount of business. His answer was, "I do one thing at a time."*3LtMs, Lt 3, 1877, par. 7*

"General Washington was remarkable for the order and regularity with which he attended to the vast affairs entrusted to his care. Every paper had its date and its place. No time was lost in looking up what had been misplaced." "Henry Martyn, both as a man and a missionary, depended not a little upon his habits of regularity. To such an extent did he carry these, that he was known in the university as 'the student who never wasted an hour.'" Henry Martyn rose to great eminence as a scholar and [as] a Christian. How many youth who might have become men of usefulness and power have failed because in early life they contracted habits of indecision which followed them through life to cripple all their efforts. Now and then they are filled with sudden zeal to do some

great thing, but they leave their work half finished, and it comes to nothing.*3LtMs, Lt 3, 1877, par. 8*

Patient continuance in well-doing is indispensable to success. My dear son, be thorough in all you undertake. Rely constantly upon your Saviour, go to Him for wisdom, for courage, for strength of purpose, for everything you need. May the Lord bless you is the prayer of*3LtMs, Lt 3, 1877, par. 9*

Your Mother.*3LtMs, Lt 3, 1877, par. 10*

Lt 4, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

June 5, 1877

Portions of this letter are published in *CS 257*.

Dear Edson and Emma:

My mind is drawn out for you. I have the most earnest desire that Edson should consecrate himself fully to God. And I hope Emma will help him.*3LtMs, Lt 4, 1877, par. 1*

Dear children, last night I thought I was attending a meeting, and there seemed to be some trial on minds. Some said that they would not trust you to manage the finances of the office because you did not plan closely and look to the very bottom of things. Some said, He does not put his heart in his work as Willie has done. We are afraid of his scheming and planning which will distract his mind from the work, and there is the greatest necessity if Willie leaves that Edson should make the utmost efforts to supply the lack by his faithfulness. But he will never do this, said one. Another said, We fear for the Pacific Publishing House if Edson White has any responsible position and controls matters.*3LtMs, Lt 4, 1877, par. 2*

Edson, I had been thinking of you through the day. I had prayed for you, and I have the greatest anxiety that you make no failure here. If you redeem your failures in California, you must work diligently, unselfishly, and interestedly, feeling that you are handling sacred things. I beg of you now that you have a fair chance to show what you can do to make the most of it. Succeed in this case if you die in trying. Your only hope of gaining the confidence of the people is to have the Spirit of God abounding in your heart, sanctifying your life. For once be determined to never incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox.*3LtMs, Lt 4, 1877, par. 3*

Make a solemn covenant with God that by His blessing you will pay your debts and then owe no man anything if you live on porridge and bread. It is so easy in preparing your table to throw out of your pocket twenty-five cents for extras. Take care of the pennies, and the dollars will take care of themselves. It is the mites here and the mites there that are spent for this, that, and the other that soon runs up into dollars. Deny self at least while you are walled in with debts. Make your hearts right with God; and in order to do this, you must fight the fight of faith. This will be a continual conflict, but Jesus will be your helper. Cherish a humble spirit, willing to be led. Put pride of heart, every suspicion, and jealousy away with all malice. May the dear Lord help you both to dig deep and lay your foundation sure.*3LtMs, Lt 4, 1877, par. 4*

Be faithful to duty. You may, now, although nearly thirty years old, obtain that grace and power from God which will transform your character. Do not live for yourselves alone, but live for God. Make God your friend, your shield, and bask in the light of His presence. Do not go a step or two off the path of denial and duty and then hesitate and turn back. You want firm principles and not deviate from principle on any account. Will you, children, make the most now of your God-given opportunities? Will you try in the strength of God to attain to the perfection of Christian character? May God help you to make a success where you are. If you fail this time, it will give our enemies great advantage and will dishonor God. We urge upon you diligence, close application to your business, in order for you to succeed. Put your mind into your work and do not falter, be discouraged, or turn back. Deny your taste, deny the indulgence of appetite, save your pence, and pay your debts. Work them off as fast as possible. When you can stand forth a free man, owing no man anything, you will have achieved a great victory.*3LtMs, Lt 4, 1877, par. 5*

Mother.

Lt 5, 1877

Chittenden, Charles

Oakland, California

May 9, 1877

Portions of this letter are published in *TDG 138; 1BC 1094-1095; 2SM 329-330; CTr 85.*

Dear Bro. Chittenden:

I have just been reading the testimony sent to you more than two years ago. I had forgotten the particulars of the testimony, therefore sent for it that I might read it.*3LtMs, Lt 5, 1877, par. 1*

I have had a dream, which I related to you, which you may not remember, for I do not think these things have any great weight upon your surfeited mind. I wish to do all my duty, that I may be clear in the day of God from the blood of your soul. I dreamed I was wondering why you were so much away from your home and your family, and from the house of God on the Sabbath, and absent from the prayer meeting. In a moment I was on board your boat. There was a jovial class of men, talking and laughing, joking and card-playing. You were one with them. I saw the tables prepared with a quality of food to meet the vitiated appetite of the company. I heard them call for liquor. I looked up in astonishment to hear your voice, Charlie Chittenden, a professed disciple of Christ, professedly looking for and hasting unto His appearing, say, "Here, gentlemen." Wine of different kinds was placed before them, and they partook of it, and you drank with them. To just that degree that you imbibed the liquor was your mind and judgment, your perceptive faculties, perverted. You felt good with the rest. You dishonored God in your words and actions as the rest. You were a disgrace to the Christian name.*3LtMs, Lt 5, 1877, par. 2*

The young man who has so many times explained to me my dreams spoke to you and said, "Eating and drinking with the drunkard." How have you treated the warning sent you of God to warn you to shun this society? God has given you light, but you

have turned from it and chosen darkness rather than light. You have been wise in your own conceits, and imagined that you could get along quite well of yourself, that you could discern coming evils and shun them. You have despised counsel that warned you of danger in reference to your sailor life. You have thought they did not know what they were talking about. What did they know about boats? God has understood your danger and graciously warned you that you might not incur His displeasure and involve yourself in troubles and misfortunes which will mar and blot your life and that of your family. This young man asked, "Who bought those bottles of drink?" Said you, "I bought them for I could not get companions to sail with me unless I pleased their appetites in this respect."*3LtMs, Lt 5, 1877, par. 3*

This is sufficient evidence that you are not pleasing God, and that you are placing yourself on Satan's field of temptation. You are making a fearful sacrifice to gratify your inordinate love of being on the water. If this is your choice before doing the work which God would have you do, you will not long be allowed to pursue your course. You will lose both worlds. God will not be trifled with. You are a commandment-breaker. You profane the Sabbath of the fourth commandment in order to please yourself and profligate men. God accepts no divided heart. You are becoming, in spirit, in appetite, and in your taste, like the company you choose and enjoy far more than that of your wife and children. Your ideas of Christian character and of the claims of God are becoming more and more perverted. The atmosphere you breathe is polluted. The society you choose is corrupted, and you are defiled. Your spirit is impure, for it is impossible for you to place yourself in such society where Satan's angels are reveling around and remain pure and uncorrupted.*3LtMs, Lt 5, 1877, par. 4*

God has expressly warned you, but you have shown you despise that warning; for since it was given you, you have gone deeper into the evil than before. You have corrupted your ways before God. You have neglected to be warned. God will not bear always. Unless there is an entire transformation of character with you at once, and you connect yourself with Heaven and separate yourself from the society you have learned to love, you will make shipwreck of faith. Already the truth has but little charms for you. Its luster to you has

become dim. Now is your day of privileges. Now is your day of opportunities. Soon your day will be past as surely as was Esau's.*3LtMs, Lt 5, 1877, par. 5*

I have, since this dream, had another. I dreamed you were again using tobacco. I thought that these miserable habits, once overcome, were being taken up by you and that you were going back, step by step, to darkness, selling your soul at a cheap market. But I will now ask you, Charlie Chittenden, what do you propose to do? You stand in imminent peril. With you there is a right way and a wrong way. If you continue to choose the wrong way, your course will be cut short by the judgments of God. In pursuing the wrong course, however you may imagine, under the fascination of the old serpent, that you have enjoyment, you will ere long discover it is dearly bought, and when too late, you will discern you have been satisfied with embracing a gilded shadow, filled with human woe, while the actual happiness is far from you. You are separating yourself from God. You are choosing your own pleasure at the expense of eternal life. I would speak to you as to a brother. I would warn, advise, and counsel you as one deeply interested in your welfare and prosperity. I appeal to your reason, your good sense, and advise you, in the fear of God, to do the things which will preserve to you refinement of mind and manners, and preserve to yourself true happiness. I warn you, as a mother would her son, to avoid those things which will endanger your morals, involve you in disgrace through the cultivation of perverted appetite. You are every day wearing away the links which bind you to God and the higher life.*3LtMs, Lt 5, 1877, par. 6*

I commit these few pages to you as an ambassador of Christ. Beware lest you turn from the warning given.*3LtMs, Lt 5, 1877, par. 7*

In love.*3LtMs, Lt 5, 1877, par. 8*

Dear Bro. Chittenden:

I have been shown some things in regard to your case, which is not pleasing to God. You have a work to do for yourself which no other

can do for you. God has committed to you, my dear brother, talents which from inaction you are letting rust. You might do good in using your abilities to the best account in the cause of God. Individual effort is needed from all who love the cause of God. Earnest, thorough-going Calebs are needed to press to the front and bear responsibilities. But while you are allowing your mind to be engrossed with your boat and your love of the water, you cannot be engaged in doing the very work that is suffering to be done to build up the cause of present truth.*3LtMs, Lt 5, 1877, par. 9*

A man of very small talent becomes a leading mind as soon as his heart is fully consecrated to God. He is so hearty and so earnest in the cause of God, he follows Jesus so thoroughly, that he carries others along with him by sheer momentum. Godliness and heart power will have a telling influence upon the cause of God. Individual effort of working members of the church who will never plead, "I pray thee, have me excused" [*Luke 14:18, 19*], but will with earnest endeavor seek to build up the church, will accomplish more than pulpit effort without this necessary labor.*3LtMs, Lt 5, 1877, par. 10*

Bro. Chittenden, you are not training the mind and improving your abilities that you might make thorough and intelligent efforts to win souls to Christ. Labor of just such men as you is wanted. The time that you could devote to the work of God your mind is diverted from the important work for this time by your love of boats, and to be on the water. This love is increasing and is becoming an absorbing passion. You follow your inclination to the neglect of duties in your family. You deprive your wife and children of your society when it would make them very happy to have you with them, interested in their welfare and happiness. Your wife has claims upon you that you do not realize. It is not right for you to pursue a course of indulging your inclination at your wife's expense. She loves you, and your absence from her causes her great anxiety for your safety, and is telling upon her nerves, and making her prematurely old. You have a good wife, but she is acquainted with sorrows in her past life. You love your wife and children, but you are so ardently attached to your boat, and so desirous of being upon the water, that you do not consider the loneliness of your wife and children while you are from them so much. Your wife cannot feel at rest, for she knows the water is treacherous. You purchase pleasure and

enjoyment to yourself at considerable pain and suffering to your wife. You are too much infatuated with your sailor life.*3LtMs, Lt 5, 1877, par. 11*

God is willing we should be happy. He wants to see us happy, but we are not to obtain happiness at another's expense; neither to let our desire for change and enjoyment absorb our minds so fully that eternal and sacred things are made secondary. Your pleasure comes first, and the necessities of the cause second. You place yourself under an influence thoroughly worldly. Your influence encourages worldly associates and worldly pleasure. It is a solemn time in which we live, my brother, and you should not encourage habits and tastes that will separate you from God. You need now to be benefited more than amused. Many amusements do not increase our spirituality, but are positively injurious, for they bring no strength to the soul, and they do withdraw the thoughts from God and Heaven.*3LtMs, Lt 5, 1877, par. 12*

There are many souls to be saved. Time is fleeting. Golden opportunities are passing. The Spirit will help our infirmities, and the grace of God will qualify us to live useful lives. We have a work to do for the Master, to gather souls to Him. We cannot afford to turn aside from this great work to while away the hours which might be to some soul the hour of repentance and salvation.*3LtMs, Lt 5, 1877, par. 13*

God gives to men gracious opportunities to improve their abilities. Books and tracts, and, above all, the Bible, invite the careful study of all, that they may become intelligent upon the most important of subjects which will reveal their duty in this life, and give them a correct knowledge of how to prepare for the better life than this.*3LtMs, Lt 5, 1877, par. 14*

There is too much yielding to desire and inclination for present enjoyment. There is not that earnest soul hunger for spiritual strength and heavenly wisdom. Temptations are yielded to, the appetite is gratified, and there is a separation from God. You, my dear brother, can become an instrument of great good, if you improve your abilities to the glory of God. But in order to do what you might, you must train the mind. Learn the trade. Discipline

yourself, and in Sabbath schools and in meetings you can be of essential benefit.*3LtMs, Lt 5, 1877, par. 15*

You remember the case of Esau. He passed the crisis in his life without knowing it. What he regarded as a matter worthy of scarcely a thought was the act which revealed the prevailing traits in his character. It showed his choices, showed his true estimate of that which was sacred and which should have been sacredly cherished. He sold his birthright for a small indulgence to meet his present wants, and this determined the aftercourse of his life. To Esau a morsel of meat was more than the service of his Master.*3LtMs, Lt 5, 1877, par. 16*

Men are prone to forget God and unguardedly place themselves where temptations constantly assail them. Spiritual advantages and religious privilege may appear sometimes very small; yet in our absence or in our delays we may miss an interview with Jesus as did Thomas, who was not present when Jesus met with the disciples. All can do a work for God, and they must be minutemen, not off duty, for they may be needed. Words spoken, an act performed, at the right moment, may balance a soul in favor of truth and save him to life eternal. A small rope will bring a ship safe to land. So it is with souls. Influences which may seem to be small and of no special account may, if exerted aright, attract souls to Jesus, while the minister's labor would not touch the heart. Personal, individual effort, gentle words spoken with a heart of yearning tenderness, will disarm opposition and remove prejudice.*3LtMs, Lt 5, 1877, par. 17*

It is a blessed privilege to be connected with Heaven, to have an ear sensitive to catch the first tones that come from Heaven, and a heart softened and subdued to respond to the voice, "Here am I, Lord, send me." [*Isaiah 6:8.*] Bro. Chittenden, now is our sowing time; the reaping time is soon to come. We shall reap only that which we have sown. If we have sown to the flesh, we shall reap only corruption; if we sow to the Spirit, we shall reap life everlasting. Our spirit must be in sympathy with God.*3LtMs, Lt 5, 1877, par. 18*

Bro. Chittenden, you might today have had a capital of means to use in case of emergency, and to aid the cause of God, if you had

economized as you should. Every week a portion of your wages should be reserved, and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God. You have been favored by your employers, but this may not always last. The good will may change, and your kind friends may disappoint your expectations, but Heaven is ever true. If you invest in the heavenly treasure, you will have that investment secure. But your investment in boats is not sure and may disappoint your most ardent hopes. You flatter yourself that you will make a success of schemes you enter into, but the Lord knows whether your plans will have a tendency to wean your heart from Him, and He may try you by disappointing your ardent hopes.*3LtMs, Lt 5, 1877, par. 19*

Is God pleased with the disposition you make of your time and money? How much, through careful economy, have you invested in the bank of Heaven? Now is our day of trust. The Master has lent you and me talents to improve for the benefit of souls and for His glory. He has given you physical and mental capabilities to acquire means; but the means you have earned have not been wisely and economically expended so as to have a margin should you be sick, and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places. Means have slipped through your fingers in various ways that you do not realize.*3LtMs, Lt 5, 1877, par. 20*

Jesus taught His disciples lessons of economy. "Gather up the fragments," He said, "that nothing be lost." [*John 6:12.*] God varies the talents He entrusts us with, according to our capabilities. To one He gave five, to another two, and to another one talent. The man that had the one talent put it in a napkin and hid it in the earth. He did not improve it. He buried his talent in the world, and he was denounced for so doing. "Take ye the talent from him," said the Master, "and give it to him who has improved and doubled his talents, and take ye the unprofitable servant, and cast him into outer darkness," etc. [*Matthew 25:28.*]*3LtMs, Lt 5, 1877, par. 21*

There is danger of your burying your talent in boats and on the water. Your Master has need of you. He calls you to follow Him, and not needlessly expend time and strength that He demands. Unto all

of us are committed talents or some peculiar gift which is our trust, for which we are required to make returns. The talents of trust are not given to merely a favored few of superior genius or mental capabilities, or to those only who have a large amount of money. Both high and low, rich and poor, have committed to them talents of influence and of means to be employed to the glory of God. We should not make light or underestimate the smallest gifts. We all have a capital of some sort, either in physical strength or mental endowments, not to be left to rust from inaction, but to be exercised, strengthened, and enlarged by use. These sacred trusts the Master will call for by and by. Have they been increasing by use? Have they been doubling, or rusting from inaction? By diligent improvement of the talents God has given us we may greatly increase them, even to doubling them.*3LtMs, Lt 5, 1877, par. 22*

As God has given us varied trusts, He expects corresponding returns. Some have five talents and by putting them to use receive returns. Some have two talents and move in a humbler sphere, consequently having less influence; but if these work in earnest love, their reward will be according to the spirit with which the work was done, rather than the great amount performed. They have done to the best of their ability, and according to what they had. God marks their fidelity. None need lament that they cannot honor God with talents He has not given them; for they will not be held responsible for what they never had.*3LtMs, Lt 5, 1877, par. 23*

Bro. Chittenden, you have special qualities, in a marked degree, which God can accept, if sanctified to Him. You are highly social. But you love excitement, for your temperament is impulsive. You will be in danger of moving hastily and without proper forethought if you are not guarded. But men of your ardent temperament may be of great service if they are ever balanced by the Spirit of God.*3LtMs, Lt 5, 1877, par. 24*

Christ said to Peter, "Follow Me. I will make you a fisher of men." [*Matthew 4:19.*] It was as difficult for Peter to change his natural inclination and love for boats and for the water as it is for you. He had followed fishing for a living thus far during his lifetime. And frequently his love for boats and for the water called him from his Saviour's side to his favorite occupation, but he would come from

his boat disappointed and weary, for he had taken no fish. The Lord did not prosper Peter in this.*3LtMs, Lt 5, 1877, par. 25*

You love the truth, but your natural love of boats and the water gains the mastery over you. You are infatuated and hardly sane upon this matter.*3LtMs, Lt 5, 1877, par. 26*

You have thought that if you were in this or that place you could do a great work for the Master. But God only requires you to do what you can, and leave the result with Him. If you do the best in your power to do good with the ability God has already given you, your improvement will appear to all. You cannot expect to gain spiritual sinew and muscle without exercising the ability God has given you. You want to cultivate your understanding, that you may make the most of your privileges, and use them to the very best account. You may strengthen the intellectual powers by exercising them.*3LtMs, Lt 5, 1877, par. 27*

If you are much in the society of pleasure-lovers, those whose minds are cast in an inferior mold, who have dwarfed the intellect by dwelling too much upon dress and in overindulgence in pleasure, it will be a miracle if your mind does not gradually, and imperceptibly to yourself, sympathize with them, and your soul feel the barrenness occasioned by such associations. Intercourse with the free and careless pleasure-lovers will affect your life and character. Never be a co-worker with any class of levity, pleasure-seekers, in wasting the precious hours of probation which were given you and them for higher, holier purposes. Your study should be to educate yourself, train the mind, to bring into exercise the powers which God has lent you to be employed to His glory.*3LtMs, Lt 5, 1877, par. 28*

Every faculty is susceptible of the highest improvement. Your abilities should be exercised and strengthened and directed to do the greatest amount of good. You do not bear the responsibilities you can bear in connection with the church. You have not felt that God required of you to render yourself useful, to the very best of your ability, in seeking to bring souls to Jesus. You may never be called to speak the truth in the desk, but you may do much good, with the time that is now devoted to boats and water, in visiting those who need help. There are souls convicted of the truth. If you

should labor for and with these in conversation and in prayer as earnestly and energetically as you labor with your boat and to ride upon the water, these souls who are now in great darkness would be rejoicing in the truth.*3LtMs, Lt 5, 1877, par. 29*

The mind must expand and strengthen by exercise, and wherever your mind is turned and upon whatever it dwells the most, in that direction it becomes the strongest. If you exercise aright the ability you already possess, your usefulness will strengthen and increase, and you will grow in grace and in the knowledge of the truth, and can do more, far more, than you have done, to win souls to Christ. Boats and water have absorbed your attention and taken the place, sometimes, of God.*3LtMs, Lt 5, 1877, par. 30*

You should invest your means differently from what you have done.*3LtMs, Lt 5, 1877, par. 31*

Dear Bro. Chittenden, you love the truth and desire to see the cause of God prosper. But the same energy and perseverance and zeal manifested to the end that a house should be built for the worship of God would have met with the best results. But those who thought they had no means to invest in a house of worship could have worked and prayed in faith and stirred up those who could have done something with their means. Christian zeal in a good work will do much to bring about the desired object. Christian zeal is greatly lacking. We see a world lying in wickedness, exposed to God's wrath; and love for souls will seek to save the erring and win them to Christ. Christian zeal is not a mere casual emotion, but is deep, earnest, strong. A settled principle pervades the entire being. The whole soul is aglow with love to God.*3LtMs, Lt 5, 1877, par. 32*

Sister Chittenden should preserve her precious strength; she will need it. She should not waste time in needless ornamentation for show, but should dress her children and herself in plain apparel, without ruffles or needless stitching, and improve her mind and use her influence to bless others. God will remember every good work done to His servants. Not a good deed will lose its reward.*3LtMs, Lt 5, 1877, par. 33*

But Satan is very active, laying his snares for our souls. He will crowd us into difficult places, annoy our peace, harass and perplex

to the extent of his power. We need a strong hold on God, and while clinging to the Mighty One we should watch for souls as those who must give an account. The eternal reward awaits the faithful overcomer. Press to the mark of the prize. Jesus will guide you safely through if you trust in Him.*3LtMs, Lt 5, 1877, par. 34*

Lt 5a, 1877

Children

Battle Creek, Michigan

June 9, 1877

Previously unpublished.

Dear Children:

I have arisen very early to find time to write to you.³*LtMs, Lt 5a, 1877, par. 1*

I am not well. My heart pains me much of the time. The children will be a care to me, but I love them as my own, and this will make my care much lighter. I had hoped that you would both feel that it would be a pleasure to you to bear this much responsibility. I thought that Emma might find a field of usefulness here that would be a blessing to her as well as to the children. I left them for this purpose as an experiment. I saw that Emma was in great danger of centering her mind on herself and shunning responsibilities that would take her mind from herself. I think the worst thing that you can both do is to get into your house a set of books, storybooks, that fascinate the mind, but give it no strength in the end. It is amusement to occupy precious hours of time, but God has given us all our work and will inquire, What have you done for Me? Hours are too precious to be spent without something to show for them.³*LtMs, Lt 5a, 1877, par. 2*

If Emma had felt as God would have her to feel, she would have seen in the opportunity given her to take charge of these children, a Godsend to get her mind off from her reading and devote her time as a home missionary to educate and discipline these two children. She was fully capable of doing this, but her heart was not in it, her sympathies not drawn out for the children. The fact that she was not related to them was enough to cut off any special love, sympathy, or interest for them. Selfishness, Emma, is growing upon you, and oh, you must meet it in the day of God.³*LtMs, Lt 5a, 1877, par. 3*

I fear for your record. I wish that your mind were not continually surfeited with storybooks. It unfits you for usefulness and the improvement of your duties. It dwarfs and narrows your mind instead of educating and improving it. You were fully capable of doing justice to these children, of loving them and receiving the love in return, but you have put away from you this blessing. It will never be presented to you again.*3LtMs, Lt 5a, 1877, par. 4*

Jesus identifies Himself with suffering humanity. "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." "Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me." *Matthew 25:42, 43, 45.3LtMs, Lt 5a, 1877, par. 5*

If you, Edson and Emma, can help others and see when you can help yourself more in helping them, you will, if perfectly pleasant and agreeable to yourselves, do so; but if you are not attracted in the direction, if there are disagreeables attached to these duties, you will refuse promptly every one of them.*3LtMs, Lt 5a, 1877, par. 6*

Do not think I feel tried with you. I do not. I love you and I write you this not to reprove so much for the past [as] to have an influence to open your eyes to the future, to look beyond self, to do good as you have opportunity.*3LtMs, Lt 5a, 1877, par. 7*

Our little girls, as far as paying for what they eat is concerned, can now amply pay that by the willingness to run errands and do the things they can do with the young strength. I am glad they are with us because I have so long learned to bear the burdens of life and of looking out for others, it is a great pleasure to me. God will bless His free-hearted workers. He knows whom they are. Every thought and every feeling and every motive is fully understood by the heart-searching God.*3LtMs, Lt 5a, 1877, par. 8*

I feel, dear Emma, that your mind's power is taxed with reading, that you do not relish the Bible, neither do you enjoy religious duties and answer the claims of God upon you. If you shun responsibilities as you have done, you will not meet the mind and will of God. Free your hearts from selfishness, connect with heaven, and may the life

of our great Exemplar be your pattern.*3LtMs, Lt 5a, 1877, par. 9*

We pray for you every day, and we greatly desire that you should be full-grown Christians, growing up into Christ, your living Head.*3LtMs, Lt 5a, 1877, par. 10*

Aim for perfection of Christian character. Let no such thing as failure be thought of, looking unto Jesus who is the Author and Finisher of your faith.*3LtMs, Lt 5a, 1877, par. 11*

My dear children, the foregoing has been laid aside, for I have not felt well enough to write. I hope that you will both be true to yourselves and to God, laying up for yourselves a good foundation against the time to come, that you may lay hold on eternal life.*3LtMs, Lt 5a, 1877, par. 12*

I would be pleased to hear from you both in regard to your present spiritual condition. God bless you, my children. God work for you is my prayer. We love you and would be glad to see you, but when this may be we know not.*3LtMs, Lt 5a, 1877, par. 13*

In much love for you,*3LtMs, Lt 5a, 1877, par. 14*

Mother.

Lt 6, 1877

Clough, Mary

Oakland, California

November 3, 1877

Portions of this letter are published in *MRmnt 119*.

Dear Niece Mary:

I was grieved two weeks ago that you made the Lord's Sabbath a day of pleasure and excursion. I told you that I felt you had done wrong, and I had passed a sleepless night. You answered that I should be thankful that you came back when you did, for they wished you to stay through the week. I told you I had no objection to your spending the week after you had spent the Sabbath away as you did. You could take time to go in the week days if you desired. And now at the commencement of the Sabbath again without one word to any of us, you go again to make a pleasure day of the day the Lord has set apart and blessed and sanctified as a day of sacred rest.³*LtMs, Lt 6, 1877, par. 1*

You told me in Battle Creek you had felt conscientious in regard to the observance of the Sabbath on our account; you had not worked upon that day, for the fourth commandment read, "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." [*Exodus 20:10.*] The commandment is very specific, I know, and I felt glad that you understood its bearings. I have been intensely anxious that you should not only see the light of truth, but obey it, in keeping the commandments of God. If you have evidence and reject it, darkness and blindness of mind will be the natural consequence. I had hoped that connection with us and our work would lead you to see the importance of receiving and obeying the truth. God has claims upon you. Your talents, all that you have, belong to God. If these were sanctified to His service, you would be a co-worker with Christ. You could be eminently useful in leading others to the truth. I saw years ago that God in His providence would connect you with His work, that you might have evidences of the truth yourself and

receive it if you would. If you would accept the truth, God would make you a channel of light; but at the same time I was shown that your natural feelings would arise to repel the truth, your pride of heart would be an obstacle that would be difficult for you to overcome. Your mind has been affected considerably with skepticism, and this would be a great barrier to your accepting the clearest evidence in favor of our unpopular truth. But I was shown that you might accept the truth and be sanctified through the belief of the truth and fitted for the kingdom of God and a life which runs parallel with the life of Jehovah. God will accept your efforts, He will be honored through your labors if you connect with heaven.³*LtMs, Lt 6, 1877, par. 2*

But if you closed your eyes to the truth, refused to obey the requirements of God, after being sufficiently tested, our work would be disconnected; for it would be impossible for such a work as God has given me, being done to His acceptance and glory by one who regarded the truth even indifferently. I saw that Jesus loved you and looked pityingly upon you, and was inviting you to come to Him with all your burdens and lay them with yourself upon the Burden-bearer. All your good traits of character, your talents of ability, are the gift of God given you to be used to His glory. You may devote these to the world; or you may devote them to your Redeemer and have at last spoken to you by the dear Saviour, "Well done good and faithful servant." [*Matthew 25:23.*]³*LtMs, Lt 6, 1877, par. 3*

God will not be trifled with. You may flatter yourself that your views are not narrow but broad and extended, so is the broad road that leads to death. There is a path cast up for the ransomed of the Lord to walk in, the path of holiness. You have a power of resistance against the evidences of truth which is perfectly astonishing, which nothing short of infinite power, united with your human efforts, can overcome. You have held out day after day and week after week against motives which one would think would be amply sufficient to convince and settle any mind susceptible to the influence of truth. What you want is a humble and contrite heart and [to] overcome by the help of God this terrible power of resistance. Whatever course you may choose to pursue, be it to remain indifferent to the truth or to receive it, God will never give up His rightful claim. He will never cease to command, however you may be determined to refuse to

obey; and if you die following your own will, refusing the will of God, He will eventually justify the reasonableness of your condemnation before the assembled universe. Not one of the countless millions of the human family will stand alone before God, pleading that He had done all that He could to comply with the conditions of salvation revealed in His Word, and yet they are unsaved. Every one who fails to obtain the immortal life will be self-condemned, with not an excuse to offer before God.*3LtMs, Lt 6, 1877, par. 4*

Christ invites the weary and heavy laden to come to Him for rest. He does not ask them to make an effort to fit themselves to come, but He invites them to come just as they are, poor, wretched and blind and naked and in want of all things. On no other terms can you be received. He will give salvation, but not sell it. If you continue in the face of light and evidence to cherish your unbelief, you will become less and less susceptible to the influence of the Spirit of God, and our work will necessarily be disconnected. You will love those things and enjoy those things which God through His humble instrument is continually warning against. And there can be no harmony between us in spirit or sentiment.*3LtMs, Lt 6, 1877, par. 5*

When you went the first time upon the Sabbath, it cost me a sleepless night and great perplexity to know just what course we should pursue in this case so that guilt of the violation of the fourth commandment would not rest upon us. And your absence for pleasure or amusement again on the Sabbath brought not only wakefulness, but heartache. Anything you do or say that merely concerns you and me I can get along with, but any disrespect shown to God is not so easily disposed of.*3LtMs, Lt 6, 1877, par. 6*

If you give yourself to these things upon the Sabbath, I have no confidence that the blessing of God will attend your efforts in doing the work, which is the work of God. Your mind cannot be any way prepared for that work while it is diverted from it so directly. I have no wish to control you, no wish to urge our faith upon you, or to force you to believe. No man or woman will have eternal life unless they choose it, only those who choose it with all the self-denial and cross-bearing that is involved in the Christian life. I have no wish to force you against your own will anywhere or in any thing, but I will

say I am disappointed. I had no thought, but if you had the privilege of seeing the truth you would accept it. I thought the same of your mother. But I am now feeling that you would prevent her from deciding for that which her conscience told her was truth. This you may think is all erroneous supposition. But it is just what I saw you would eventually do, if you determinedly resisted the truth. I have not the least desire should this be the case to connect with my relatives in my peculiar work; for God could not be glorified in any such union. I am laboring with all my energies in God to do His work in winning souls to the truth, my own sister after the flesh and my niece laboring in an opposite direction, counteracting the work God has given me to do, by their indifference or resistant position.³*LtMs, Lt 6, 1877, par. 7*

The light will shine upon all who will cherish it. Those who choose darkness rather than light will not be forced against their inclination to accept the light. I feel in earnest in this matter. The truth we cherish is to me a solemn reality, and in no way to be trifled with. If your conscience can allow you after all the evidence you have had to still resist the evidences of truth, and while connected with us in our peculiar work in so marked a manner trample upon the Sabbath of the fourth commandment without compunctions of conscience, then our spirits can no more harmonize. Our paths must diverge.³*LtMs, Lt 6, 1877, par. 8*

God will test every one of us. He will give privileges and opportunities to all and a sufficient amount of evidence to balance the mind in the right direction if they choose the truth. "And they that shall be of thee shall build the old waste places. Thou shalt rise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. 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, honorable, and shalt honor 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 58:12-14.*³*LtMs, Lt 6, 1877, par. 9*

We have volunteered to be of the number to repair the breach that has been made in the law of God, in breaking down and trampling upon the fourth commandment. This is our work, to be repairers of the breach, the restorer of paths to dwell in. We do not expect praise of men, or worldly honor while we do the work. But we expect and receive the approval of God, which to us is the highest honor that can be given.*3LtMs, Lt 6, 1877, par. 10*

We want you to share this honor. "Come out from among them, and be ye separate, and touch not the unclean; and I will receive you. I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:17, 18.] This calls for separation from the world on the condition of being children of God.*3LtMs, Lt 6, 1877, par. 11*

Dear Mary, I love you as devotedly as I ever loved my own children. My heart would nearly break should we be separated, and yet I know we must drift apart without a change in you. I shall never come to you; and unless you come to us, we must eventually be separated.*3LtMs, Lt 6, 1877, par. 12*

I see very much to be done. [*Spirit of Prophecy*] Vol. 4 I want to write immediately. My life [sketches] I wish to commence on and revision of other works. Vol. 1 *Spirit of Prophecy* to revise. But I can't touch these unless your attitude shall change. You have not been situated as many have who have accepted the truth. Your way is made comparatively easy. You would make no particular sacrifice as far as employment is concerned, for there would be work for you to do for God in almost any department of the cause of truth.*3LtMs, Lt 6, 1877, par. 13*

God will work for you and make you an able instrument if you will yield your will and affections to His will, and if you will become a child of obedience. But if you remain in resistance to the truth, God will remove His light from you and you will be left to take your own course and meet the result at last. I hope you will not say as your mother said to me in regard to breaking the Sabbath, she would risk it. God forbid that you should dare to risk it and pursue a course of disobedience. You have tenfold more light in reference to the truth than your mother. I still have faith that she will accept the truth if you

do not hedge up her way. I have written in love and have written because I dare not do otherwise.³*LtMs, Lt 6, 1877, par. 14*

Lt 6a, 1877

White, J. E.

Battle Creek, Michigan

June 20, 1877

Previously unpublished.

Dear Son Edson:

We received your letter to your father this morning, also one from Brother Glenn. He stated you were getting up a counter on your own responsibility. This does not look right to your father or to me. This is a sample of your former injudicious moves. Unless the office or those in responsible positions in the office should decide it was necessary to have a counter and should set men to making it, you should bring yourself to do without it. But here is where you have ever failed. You have tried to make your surrounding instead of fitting yourself and accommodating yourself to the situation. Hundreds of dollars have been needlessly expended in this way to make things more handy which have been of great loss.*3LtMs, Lt 6a, 1877, par. 1*

You have been brought into embarrassment and forfeited the confidence of your brethren in you as a manager or financier. After the experience you have had and the sad failure you have experienced, I had hoped you would see the necessity of laying aside your judgment, your independence, and rely upon the judgment of others, even if in your own mind you thought your judgment best. In view of the past failures, you should ever seek for a modest, humble position until you gain the confidence of your brethren that you have reformed. Here is the position you should take. Let others plan, let others propose the improvements and the outlay of means, and not you. Every dollar you can earn and save by the most stringent economy should be lessening your debts. I hope you will feel an independence in this matter becoming you under the circumstances.*3LtMs, Lt 6a, 1877, par. 2*

I hope Emma and you will practice the most close denial of self until

you are free from debts.*3LtMs, Lt 6a, 1877, par. 3*

Our school is the best I have ever seen. How pleased [I am] with the class of students attending the school. And how my soul hungered for you to be here and obtaining that knowledge and discipline necessary that you might fill some position in the work of God. But Satan has worked his cards successfully to defeat this at present. In consideration of your past mistakes, do learn to be wise and not set your inventive, scheming faculties to work to use up means. You have not a dollar to spend to make things handy and convenient. All above the matter of your food to sustain life and the simple clothing necessary for you to make a respectable appearance belongs to those you are in debt to. Every cent above this is the means of other men which you are using, not your own. It will be necessary for you to be almost niggardly in expending means until you can stand up and say, I owe no man anything.*3LtMs, Lt 6a, 1877, par. 4*

I see that your case is a constant burden to your father. He is afraid of your schemes, as well he may be. He is afraid of your plans. If you would leave this all to others and do simply your duty faithfully, you might gain the confidence of your brethren.*3LtMs, Lt 6a, 1877, par. 5*

I have heard Sister James stated she would not invest a dollar more in that office if you had anything to do with finances. Who can wonder at this? And when you have given such evidences of your folly on 12th Street in that glass-roofed addition at such an expense with some other moves you have made, who can repose confidence in your plans and your judgment?*3LtMs, Lt 6a, 1877, par. 6*

You should not, Edson, gather responsibility in that office upon yourself. Keep out of it. Do your work in such a manner that it will bear the closest criticism of the wisest heads. But above all, bear the inspection of God. Instead of seeking to invest means to make the surroundings convenient to do your work, be studying how you may best show yourself approved of God, giving the evidence to all that God is with you. Take up the work that you can do, and take no more upon you than you can do thoroughly and well. Learn to have

few wants. Emma should learn to have few wants and both of you do your utmost to walk out from under the debts that your own folly, Edson, has brought upon you.*3LtMs, Lt 6a, 1877, par. 7*

I hope, my dear son, you will not try to close your eyes and hide the defects of your character and your lack of consecration to God from yourself. Do not censure others, but beg of God to let you see yourself as you are and then to give you grace to make thorough reformation. Stick to your work, keep in your place, show a devotion to your part of the work, that you may do it with exactness; and what you do, do well, and you will be learning lessons of the highest value to yourself. Above everything connect with God. Let not self be magnified; let self be hid and Jesus, precious Jesus, be exalted.*3LtMs, Lt 6a, 1877, par. 8*

Emma, help Edson. I beg of you to help him. Edson, do be helped, do be advised. Let not Satan work through you to ruin yourself, dishearten us, and wound the cause of God. You have ability which if wisely improved could be used to the glory of God. But, my dear son, Satan has had the handling of your mind much of your life.*3LtMs, Lt 6a, 1877, par. 9*

You must come where you will seek advice and cheerfully take counsel, having more confidence in others' judgment and plans than in your own. When there is an active transformation of the mind and character, and you are willing to be a scholar, then God can teach you in various ways, and He will mold and fashion you after the perfect Model. But Edson, at present, let others plan, let others expend, and you will be willing to be inconvenienced, submit that you cannot have everything to your mind. And may the Lord keep you from the devices of Satan is our daily prayer.*3LtMs, Lt 6a, 1877, par. 10*

Mother.

Brother Glenn made no complaint, only stated the fact.*3LtMs, Lt 6a, 1877, par. 11*

Lt 7, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

July 22, 1877

Portions of this letter are published in *TDG 212; 3Bio 66*.

Dear Children, Edson and Emma:

We are truly itinerants. We are engaged in getting settled again at housekeeping. Your father has been absent in company with Willie one week in Indiana and Chicago. I have not been able to write much of late. The confinement and close application is working unfavorably for me healthwise. The cheerfulness and courage that I have usually had, at the present time is not. Continual pain of the heart and spine has a strangely depressing influence upon my spirits. I feel but little anxiety how it terminates, but I have one anxiety that overbalances every other consideration, that I may flee to the Stronghold. I would present duty with thoroughness, and for this reason I would be grateful for more strength. Frequently the very best evidence that we can have that we are in the right way is that the least advance costs us effort and that darkness shrouds our pathway. It has been my experience that the loftiest heights of faith we can only reach through darkness and clouds.^{3LtMs, Lt 7, 1877, par. 1}

I know it would be dangerous for me to leave the great matter of preparation for a sickbed. I may have no sickbed. The summons to me may come without a moment's warning. The next step may be in eternity. Solemn thought. It is not safe for us to cherish doubts and fears, for these grow by looking upon and talking them. I feel to reach up my hand and grasp the hand of Christ as did the sinking disciple on the stormy sea. I want to do my work with fidelity, that when I shall stand [before] the great white throne and am called to answer for the things done in the body which are all written in the book, that I may see souls standing there also to testify I warned them, I entreated them to behold the Lamb of God that taketh away the sins of the world. Oh, will there be souls then, saved through my

instrumentality? Through Christ, I would set before the people an open door. "Behold, I have set before thee an open door, and no man can shut it." *Revelation 3:8.3LtMs, Lt 7, 1877, par. 2*

The city of God with all its attractions is saying, Come. If we can by a holy life, by entreaties, by prayers, by warnings, point the sinners to the way of escape and fasten their attention to the heavenly gates open to receive them; if by faith they can see that the entrance into life is an open door, everything is gained. The earthly attractions will fade away, the heavenly will win and charm the soul.*3LtMs, Lt 7, 1877, par. 3*

I have not in my affliction given up labor. I have precious seasons in addressing the people. God is good and gracious, of tender mercy. I have more of His love and of His favor than I deserve.*3LtMs, Lt 7, 1877, par. 4*

Your father and mother are both worn, unable to endure physical taxation. The least excitement, agreeable or disagreeable, affects me painfully. I commence traveling again while at the same time I am preparing [*Spirit of Prophecy*] *Volume Three*. God may spare my life to complete it. The future is with the Lord. What use would it be to me or what encouragement to others to dwell on my affliction? We may have to lean upon our children and have their help, comfort, to be a blessing to us. We have everything to be thankful for in that we have Jesus. I hope the sin of ingratitude will never be charged to me. I want a living, abiding sense that God is the best and truest Friend I have, and I want to trust Him with my whole heart.*3LtMs, Lt 7, 1877, par. 5*

Dear children, the hindrances that hold us back from perfecting Christian characters are in ourselves. Jesus can remove us. The cross He requires us to bear will create strength in us more than it consumes and removes our heaviest burdens to take the burdens of Christ which are light. Conflicts and trials we must meet in the discharge of duty. Christ has called us to glory and to virtue. The life He has, through His own suffering and death, prepared for us to lead would never have cost us a pain or grief if we had never left it. Every self-denial and every sacrifice we make in following Christ are so many steps of the lost sheep returning to the fold. The doors

of the heavenly Canaan are opened wide and bid us all come in. We will not climb up some other way, but enter through the door. God help you, my children, make thorough work for eternity. *3LMS, Lt 7, 1877, par. 6*

Mother.

Lt 8, 1877

White, J. S.

Michigan City, Michigan

August 10, 1877

Previously unpublished.

Dear Husband:

We are here at the depot. After Willie left, the conductor led us into a car back and provided us with a seat apiece. We both slept some. We arrived at Michigan City about twenty minutes after five. Mary went out and brought in two mugs of fresh milk for which she paid three pennies. We made a splendid breakfast from the milk and [?], and apples. We enjoyed our breakfast very much.*3LtMs, Lt 8, 1877, par. 1*

I awoke from a nap cold while in the car and am some troubled with sore throat.*3LtMs, Lt 8, 1877, par. 2*

I told Mrs. Bowly I would see Brownsberger last night in reference to her girl's going to school on as reasonable terms as possible. Will you please ask him to call and see Mrs. Bowly. I think it is good policy to keep friendship with all we possibly can. She has come to me three times, and I could not give her anything definite.*3LtMs, Lt 8, 1877, par. 3*

I hope you are feeling better today. You seemed to sleep better last night. Mary is looking over Michigan City.*3LtMs, Lt 8, 1877, par. 4*

Ellen.

Lt 9, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

August 21, 1877

Previously unpublished.

Dear children, Edson and Emma:

Your father had a very ill turn yesterday which greatly alarmed us all. He had been working very hard and very successfully in disposing of difficult matters and taking in hand cases that needed to be managed. He then sat up till midnight writing for *Review*. He seemed very cheerful, nothing seemed to weigh upon his mind. In the morning he said he felt rather bad. I prepared a cup of weak red pepper tea. He then came to the table, but seemed to be bewildered. He called for articles he had taken upon his plate and placed the things beside his plate instead of in the plate. We saw that he could not see. This was done with several things. I persuaded him to leave the table, and I placed his feet at once in hot water and bathed his head.³*LtMs, Lt 9, 1877, par. 1*

Dr. Kellogg was sent for, and we worked over him vigorously to establish the circulation. The difficulty was in his stomach. He was soon relieved. His stomach cleared of a terrible load. He was taken to the institute and vigorously treated, and he did not sit up any through the day. He came very near apoplexy. He does not feel natural yet, but he has rested well during the night, and we hope that no further danger is apprehended; but the afterresults of such difficulties do not easily disappear.³*LtMs, Lt 9, 1877, par. 2*

I do not know what could have been done without his help here in Battle Creek. He has done a great amount of hard and difficult labor, and may the Lord preserve him to continue the work is our prayer. But I should not be at all surprised if he should drop suddenly. I think if he should sometime, those who have not appreciated his great cares and unremitting anxiety and labor will feel that they have met with a loss that cannot be made up.

Everything here seems to be moving harmoniously.*3LtMs, Lt 9, 1877, par. 3*

The extensive Health Institute or sanitarium is progressing finely. It is the greatest thing on the continent, but just what is needed.*3LtMs, Lt 9, 1877, par. 4*

Can nothing be done in labor for Brother Rickey? God forbid he should go to perdition.*3LtMs, Lt 9, 1877, par. 5*

We shall spend the coming winter here. We think the work here demands us. We have a field of influence here that is twentyfold wider and more promising than in California. And God can sustain us here and make us a blessing to the publishing house, sanitarium, and college, and to the surrounding churches who appreciate our counsel and labors. We never had greater influence in Battle Creek than at present among our own people and among those who are candid outsiders. All are desirous of bringing my gift before the public in temperance meetings and on the great health question. We feel the deepest need of constant connection with heaven.*3LtMs, Lt 9, 1877, par. 6*

Here is our secret of success. We will not consent to go alone. We will urge the presence and help of Jesus, and we shall have it. May God bless you and give you grace day by day to do His will and be a blessing to those around you. Secret prayer is the Christian's strength. Let us not falter; work for God and leave self out of the question. We see enough to do and but little time to work. Then let us work faithfully. The reward is by and by. In love to all the household,*3LtMs, Lt 9, 1877, par. 7*

Mother.

Lt 10, 1877

Clough, Mary

South Lancaster, Massachusetts

August 29, 1877

Previously unpublished.

Dear Niece Mary:

We received your letter. Father may be able to give it attention tomorrow. We have felt sorry that you did not come with us. Father remains quite feeble, but very patient, uncomplaining, peaceful, and happy. He sleeps a great deal; has no disposition to take any labor. I have jotted down this report by times, under curious circumstances. Father says you had better fit it for *Review*. I hate to impose such miserable writing upon you. It is so dark I cannot see to write more.³*LtMs, Lt 10, 1877, par. 1*

My health is better. Every effort I have made in the strength of God I have been sustained. My cold is passing away, although it has clung to me most stubbornly. We shall not attend the Maine meeting. There are important openings for me to speak to large companies on the subject of temperance.³*LtMs, Lt 10, 1877, par. 2*

Thursday, August 30, 1877

Since writing the foregoing we appointed a special season of prayer for my husband. Our brethren assembled at the chapel to engage in prayer to God for his restoration to health. Brother Haskell's family, my husband, Sister Ings, and myself united in prayer at Brother Haskell's home. We followed the directions given us in *James the fifth chapter* and made supplication to God. Our hearts were softened by the Spirit of God, and our prayers and tears mingled. We brought our sick in the arms of our faith to Him who was ever touched with human woe, who had never listened indifferently to the cry of the afflicted and distressed. The Lord heard our cries. The Lord graciously answered our prayers for the sake of Jesus. His presence and power were in the room. Our hearts were made joyful

in God. We had asked for health of body and soul, and our prayers were answered. Our hearts were filled with joy and our lips with praise. Everyone in the room was greatly blessed. We glorified God by praising Him. Our captivity was indeed turned. We slept but little that night, for we were too happy to sleep. Jesus was precious, very precious to us, and we consecrated ourselves unreservedly to God. My husband is the happiest man that lives, for he knows that the Lord has come very near to him and wrought for him in a most wonderful manner.*3LtMs, Lt 10, 1877, par. 3*

And still we feel that God has greater light and blessings to bestow upon us. We feel that we are only to discharge our individual duty, trust in the Lord with all our hearts, and we shall have Christ, the Light of the world with us. We can say from experience that the moment of the greatest discouragement is when the divine Helper is nearest to those who fear and seek Him. And He reveals Himself frequently by surpassing our utmost expectations. This is our experience on this occasion. How many times God speaks to us while we are in prosperity, but we hear not His voice. We receive the gift and forget the Giver; but in mercy He comes close to us through affliction, suffering, and adversity; and then it is sometimes difficult, through the thick clouds, to read His love. And while we may feel that God has forsaken us, His everlasting arms of love are beneath us, holding us by His strong power that we shall not perish without His love.*3LtMs, Lt 10, 1877, par. 4*

We are happy today in the love of God. The great Physician has indeed healed my husband. We renew our consecration to Him to serve Him more perfectly.*3LtMs, Lt 10, 1877, par. 5*

Mother.

Lt 10a, 1877

White, J. E.; White, Emma

South Lancaster, Massachusetts

August 30, 1877

Previously unpublished.

Dear Children, Edson and Emma:

The last news you had from us was of father's sudden attack. After this he was very quiet, uncomplaining, troubled with gloom and depression. He did not sit up but a few moments at a time. When he attempted to walk, he needed someone to steady him. I could give him but little attention, for I was sick and taking treatment myself every day to break up a most obstinate cold.³*LtMs, Lt 10a, 1877, par. 1*

We thought the camp meetings would not see us. We had several seasons of prayer, but with no special results. Wednesday I felt that I must attend the Eastern camp meeting at Groveland, if I went alone, and certainly father did not seem anyway able to go. But I never felt more reluctant to leave him than on this occasion. I finally urged him to go. I thought it would be better for him than to remain where his mind would be called out to have decisions to make and counsel to give. We prayed over this matter, he and I alone. I anointed him with oil and prayed for him an hour before we were to take the cars, and he consented to accompany us—Elder Smith, Sister Ings, to have a care for us, and myself.³*LtMs, Lt 10a, 1877, par. 2*

We felt on the journey that we were in the line of duty. Father seemed more cheerful, very feeble, but he rested well nights. He slept as sweetly as a little child.³*LtMs, Lt 10a, 1877, par. 3*

We arrived at Groveland Sabbath morning. There was no train leaving Boston after we arrived at eight o'clock p.m. The rain commenced to pour out of the heavens just as we were about to step from the cars, but brethren were on hand with umbrellas to

protect us. We found accommodations in Sister Harris' tent where we were well cared for, but the rain made everything damp. *3LtMs, Lt 10a, 1877, par. 4*

I spoke Sabbath from these words of Paul: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Romans 8:35-39.3LtMs, Lt 10a, 1877, par. 5*

I had great freedom in dwelling upon the establishment of the Christian church, showing that Paul was hunted from place to place by the bigoted Jews. They would give him no rest, but stirred up both Jews and Gentiles in opposition and to persecute and attempt to assassinate him. Paul knew what it was to preach Christ and Him crucified under difficulties. Yet as he looked over his trying experience, he faced future trials and threatenings of suffering like a bold soldier of the cross of Christ and exclaimed, "I am persuaded," etc. [*Verse 38.*] Just such opposition those who keep the Sabbath of the fourth commandment may expect to receive. They have tasted of the same spirit of malice, of unreasonable opposition, from the First-Day Adventists. In Newburyport John Pierson had acted over the same part Miles Grant had acted and was still acting. He had made me the subject of his falsehood and with bitterness of malice had sought to disgust the people, that they would have no more to do with the Sabbath. But his efforts turned against himself; he overdid the matter. He was following Elder Canright with the bitter spirit of opposition, blowing out poison against the visions. *3LtMs, Lt 10a, 1877, par. 6*

The power of God rested upon me and upon the audience. I then called them forward. One hundred and fifty responded to the call. Many were seeking God for the first time. Fervent prayer was offered for these, and opportunity was given them to bear

testimony. Many spoke with deep feeling. The quivering lips and tearful eyes evidenced that their hearts were touched. We called to mind the words of our dear Redeemer: "Joy shall be in heaven in the presence of the angels over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." *Luke 15:7*. And what a sight was this for heaven to look upon! What a sight for the followers of Christ to behold! And what joy should animate the hearts of those who have tasted the love of God and been partakers of the heavenly benefits to witness the youth of ten years, the young men and young women, the middle-aged, and men and women of gray hairs, all united in penitence, in tears and humility seeking Jesus to pardon their sins. If there is joy in heaven, there should certainly be inexpressible joy upon the earth. *3LtMs, Lt 10a, 1877, par. 7*

If I had seen no more, and if I had no more to say at this meeting, I should feel confident that God would have me bear the testimony I had borne that day. *3LtMs, Lt 10a, 1877, par. 8*

Brother Robinson spoke in the evening. Elder Canright came upon the ground Sunday morning with a request that I should go to Danvers and speak to the people there on Monday night. I ventured to say I would go, trusting in the Lord to give me strength. My throat and lungs were still very sore, and made speaking difficult. Sunday forenoon Elder Smith spoke upon the Eastern Question, just the subject the people wished to hear. The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. And indeed there were more attentive listeners than last year. The mammoth tent was well seated, with backs to the seats. *3LtMs, Lt 10a, 1877, par. 9*

Sunday afternoon I was not prepared to witness such an immense crowd. Before me was a sea of heads and a living wall of thousands standing, who could find no room under the canvas. The Lord strengthened me to speak upon the subject of temperance above one hour with great freedom of spirit and clearness of voice. The audience was quiet and seemed deeply interested. Before I stepped from the stand I was again solicited, as last year, to speak to the temperance club in Haverhill the next Monday night the same words they had heard that day. I was sorry I could not grant the

request. My appointment had gone out that I would speak at Danvers. They pled for the appointment to be given out one week from the following Monday, but we expected to attend the Maine camp meeting and were obliged to refuse.*3LtMs, Lt 10a, 1877, par. 10*

Notwithstanding I had held the people some time, they seemed unwilling to leave the tent and the grounds. Elder Smith improved the hour at five o'clock in addressing the large crowd upon the mark of the beast. Brother Haskell spoke in the evening to a large and attentive audience, and the great day of the meeting was over. Many had listened to the truth, and the day of final reckoning will reveal the results of that day's meeting. We hope and pray that the good seed sown may spring up and bear fruit to the glory of God.*3LtMs, Lt 10a, 1877, par. 11*

Several not of our faith thanked me for the discourse given upon temperance. The words addressed to Christian mothers in reference to educating their children in strictly temperate habits and habits of self-control, in order that they will have moral stamina to resist temptation to indulgence and dissipation, they said were just what was needed. They said they had never heard the subject handled in that light before, and they had received ideas that would lead them to work from a different standpoint in their families than they had hitherto.*3LtMs, Lt 10a, 1877, par. 12*

Monday morning Elder Canright and Brother Stone came on the ground from Danvers. We had special seasons of prayer for your father. In the morning meeting he went upon the stand and spoke a short time with considerable feeling. His words were calculated to arouse the people to the necessity of more careful and circumspect living and more perfect faith and thorough trust in God. The greatness of the work for this time and the necessity of determined effort to carry it forward in the strength of God were the burden of his remarks.*3LtMs, Lt 10a, 1877, par. 13*

I spoke again to those present and addressed my remarks especially to the young. We then called for all to come forward who wished to be Christians and all who had not the evidence of their acceptance with God and who desired the prayers of the servants

of God. Two hundred responded to the call and separated themselves from the congregation. This was a most interesting occasion. Angels of God seemed to be under the tent, and heaven seemed very near. After a season of prayer, those who came forward went into a family tent, and special labor was put forth for them. We again met at the stand for candidates to be examined for baptism. Thirty-nine were accepted, and the crowd moved toward the water. Rowboats and steamers filled with people lingered to witness the ordinance. The banks rise from the river about sixty feet. People were congregated on this steep embankment and on the ridge of the bank, and perfect order and respectful attention were preserved till the whole thirty-nine were baptized, and the crowd dispersed in as respectful a manner as though they had attended a funeral.*3LtMs, Lt 10a, 1877, par. 14*

At six o'clock we stepped on board the cars for Danvers, a distance of fourteen miles away. My throat and lungs still caused me considerable suffering. I went into the stand feeling that God must be my strength or I should certainly fail. Before me in the tent and outside were nearly one thousand people. As soon as I stood upon my feet I felt the special blessing of God resting upon me. I had no pain. I spoke for one hour and fifteen minutes with great freedom to an interested audience of as noble-looking, intelligent people as I ever saw assembled for meeting.*3LtMs, Lt 10a, 1877, par. 15*

Lt 11, 1877

Children

South Lancaster, Massachusetts

August 31, 1877

Portions of this letter are published in *5MR 241-242*; *10MR 36*.

[Dear Children:]

We are now on the [South] Lancaster campground. We rode out with Brother Haskell for to plead for a blessing for your father. We have just bowed in the grove and had a most precious season of prayer. Father was blessed. He has felt that he could not go in his feebleness to attend the Vermont and New York camp meetings. But while praying he said, "Ellen, if you feel like going to these meetings and bearing your testimony, go. I will go with you. My testimony borne in my weakness may do more good than if I were strong and confident."*3LtMs, Lt 11, 1877, par. 1*

Now I will resume the letter I commenced. Tuesday morning Sister Ings [and] Brother Canright returned with me to the campground at Groveland. Our brethren were preparing to leave the ground—tents were struck and there was a general bidding good-bye to each to return to their several homes.*3LtMs, Lt 11, 1877, par. 2*

Father thought it would be pleasant to go across the country to South Lancaster. Brother Haskell had his horse and carriage on the ground. He rode with him about fifteen miles on Tuesday afternoon. Stopped at a farm house; were well cared for. Started next morning for Lancaster. Rode twenty-nine miles and at noon we were at home at Bro. Haskell's house. Sisters Haskell and Ings came on the cars. We met them in about one-half hour after we arrived. In the evening all assembled in the parlor at Brother Haskell's, while father made some remarks [on] when he thought he had not viewed matters always in the right light. In much care and in the many burdens, he has become unsympathizing and too severe. He felt deeply humbled in view of his own weakness and his mistakes. We then, according to his request, anointed him with oil in the name of

the Lord, following the direction [in] *James five*. We then united in prayer. We had the assurance that God's ear was open to our prayer. What a scene of breaking of heart, of tears, and confessions and humiliation before God. The dear Saviour came sacredly near to us. We claimed the promises of God. Precious light, grace, and peace flowed in upon us. We wept and shouted for joy. Father's face was lighted up with the glory of God. Sister Ings felt His power as never before. We all shouted the praise of God. It was weeping for joy and blessing of God with gladness of heart. Every one in the room was blessed. We know that the Great Healer has come near, not only to your father, but your mother. We have claimed the promise of God, and this is the victory, even your faith. We were all a happy company. The confusion of brain left your father. He has had a slow fever since his illness. His stomach was relieved. God has wrought. Praise His holy name. Your father will not die, but live to praise and glorify God.*3LtMs, Lt 11, 1877, par. 3*

We returned to rest, but we could not sleep. We were too happy for sleep. We praised our Saviour nearly all night. There was not much sleeping done in the house that night. God had come with His holy presence into the house, and His sanctifying presence was too highly prized to sleep over the hours to us so precious. We have been very happy ever since. Peace and joy have flowed in upon our souls like a river. There has been uninterrupted peace and rest in the dear Saviour. Such an assurance as we are having is worth more than riches or gold, honor or worldly glory. I prize it! I prize it! The praise of God has been in our hearts and upon our lips continually since that good evening. My peace is like a river, and the righteousness thereof like the waves of the sea.*3LtMs, Lt 11, 1877, par. 4*

Yesterday we went out in the grove, Brother and Sister Haskell, Sister Ings, your father and mother, and had a precious season of prayer. We felt that God was very pitiful and, for the sake of Jesus, ready to hear our poor prayers and give us the riches of His grace. The peace of Jesus flowed into our hearts, and we rejoiced in His dear name.*3LtMs, Lt 11, 1877, par. 5*

And again we have had another precious season of prayer, and God is moving upon our hearts and leading our minds, teaching us.

Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! what hath the Lord wrought? Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually.*3LtMs, Lt 11, 1877, par. 6*

We shall now go forward by faith and not wholly by faith, for we have had the blessed assurance of the presence of Christ and the power of His salvation. I will stop right here. Love to all the family.*3LtMs, Lt 11, 1877, par. 7*

Mother.

Lt 12, 1877

White, W. C.; White, Mary

South Lancaster, Massachusetts

August 31, 1877

Previously unpublished.

“In the grass on the old campground.”

Dear Children, Willie and Mary:

God has wrought mercifully with us and we glorify His name. We feel deeply humbled under a sense of His great goodness and compassionate love.³*LtMs, Lt 12, 1877, par. 1*

We had yesterday a praying season on this ground and the peace of God flowed into our hearts. We have just had another precious season and have been greatly exercised by the Spirit of God. Father is coming up by faith not only in health, but in spirits, and is gaining a deep and valuable experience that cannot be estimated. We had about concluded it was not best to attend the camp meetings in Vermont or New York, but rest and seek quiet of mind. There would be such a disposition to throw cares upon Father that I feared to go. But Father, blessed of God, said, “I will go forward and will attend those camp meetings and in weakness bear my testimony and exalt Jesus and humble myself.” He feels that I must bear my testimony. God has so wonderfully helped me that he thinks I should go forward and God will sustain me. Pray for us. We find great strength, peace, and joy in prayer. In much love,³*LtMs, Lt 12, 1877, par. 2*

Mother.

Lt 13, 1877

White, W. C.; White, Mary

Ashley, Massachusetts

September 3, 1877

Portions of this letter are published in *2Bio 445*.

Dear Children, Willie and Mary:

We are camped beside the road to lunch. Elder Haskell and wife, Maria Huntley, Sister Ings, Father, and I. We have a two-seated carriage, two horses to draw us. The seats are wide and we are very comfortable. Three can sit upon a seat. We decided to start in this way, traveling towards Vermont, thinking it would be the best thing for Father.³*LtMs, Lt 13, 1877, par. 1*

He has had, I think, a slow fever since we left Battle Creek. We have had some remarkably interesting seasons of prayer. The Lord has come very near to us again and again. I have had great freedom and power in prayer for the recovery of Father. We believe that he will be restored perfectly to health. He does not suffer bodily pain, but his great trouble is battling with depression of spirits. He seems to feel that he has wronged me very much. He goes back to the letters he wrote me when he was in California and you and I attended the camp meetings. He feels that he has committed a great sin that the Lord can hardly forgive. My work is to comfort him and to pray for him; to speak cheerful, loving words to him and soothe him as a little child.³*LtMs, Lt 13, 1877, par. 2*

We are holding fast the promises of God. We have faith. God has said, "It shall be done," and we are hanging on to the promise. We are all blessed again and again. He is entirely relieved, and then comes the overpowering discouragement, and he cannot have peace, but gloom enshrouds him. We then flee to God and engage in earnest prayer. Relief comes. He praises the Lord; his countenance lights up, and he is happy, very happy. And thus we have it two and three times a day and last night twice in the night. This has been an excellent experience for us all. One thing I know,

that God has heard our prayers and answered our cries.³*LtMs, Lt 13, 1877, par. 3*

August 4 [September 4]

We are now at the house of old Brother Hastings. We rode thirty miles yesterday. Father endured it well. I had three pillows laid in my lap, and he laid down much of the time. This morning he seems much better. Is talking familiarly with Brother Hastings. Slept all night. We go thirty miles to Washington today. Stop at Cyrus Farnsworth's. It is a clear, sunshiny day, but cold. Tomorrow we shall put up at Brother Cummings'. If we want, we can there take the cars or continue by private conveyance if the weather is favorable. We are on our way to Vermont camp meeting. We shall have letters from you there, I expect. I want to hear from Mary and you all. I am quite well. Enduring the journey well.³*LtMs, Lt 13, 1877, par. 4*

Mother.

Lt 14, 1877

White, W. C.; White, Mary

Cornish, New Hampshire

September 5, 1877

Previously unpublished.

Dear Children, Willie and Mary:

We are now at Brother Cummings'. Last night we stopped at the good home of Brother Farnsworth. They treated us very tenderly, but neither Father nor I slept much that night. You know how difficult it is for Father to get his mind off himself and fix it upon the promises of God. We had to bear his whole weight while he seemed to sink helplessly upon us. But we had a kind talk over the matter of living faith, acting, working faith—that he must not act like an invalid, but like a well man. God had blessed abundantly. His head was clear. He had no pain. He was succumbing to feebleness. We arose in the night and called upon God. I dreamed that night a noble-looking man said to me, "Your friend should gird about his forehead, his loins, his wrists and ankles the cord of faith, and he will recover." Father is much encouraged this morning. He is cheerful, has sat up and been brave in God. He feels now like acting out his faith. He has unlimited confidence in my judgment and feels very bad that he has been so wild and unreasonable in his feelings toward me. We traveled thirty-five miles yesterday over the mountains—almost like Colorado. Today we have thirty-two miles. We had a very pleasant rest at noon. We made a bed for Father under a tree, and we had a good dinner and then a praying season. The Lord drew near to us and blessed us in accordance with His promise.³*LtMs, Lt 14, 1877, par. 1*

We arrived at Brother Cummings' about half-past three in the afternoon. They were taken by surprise, but were very glad to see us. Tomorrow we shall start at six o'clock and ride about fifty miles, and the day following fifty, which will bring us to Morrisville. We are not cast down or desponding. My health improves as I walk forward in the path of active faith. I have written to Maine for a girl. We shall

bring one if we can find one. Much love to all. Sister Ings is well, cheerful, and happy.*3LtMs, Lt 14, 1877, par. 2*

Mother.

Lt 15, 1877

White, W. C.; White, Mary

NP

September 6, 1877

Previously unpublished.

Dear Children:

Father rested well last night. We are up at five o'clock preparing to eat breakfast [at] half-past five and leave for our journey at six o'clock.³*LtMs, Lt 15, 1877, par. 1*

This day's ride and tomorrow's will make two hundred and fifty miles we have traveled. I think it the very best thing that we could do for Father. We are continually clinging to the arm of God. Father has had, I think, a bilious fever. We have packed and bathed him and given him dripping sheets. He has drunk a great deal of water. He will come out all right, for we believe in God. He will be blessed of God. He will come forth from this with renewed health physically and spiritually. God is on our side, and we shall not be moved. Pray for us in faith. Walk humbly before God, for one touch of His finger can let us feel how weak are our poor selves without Him.³*LtMs, Lt 15, 1877, par. 2*

Mother.

Lt 16, 1877

White, J. E.; White, Emma

“Morrisville Camp Ground,” Morrisville, Vermont

September 7, 1877

Portions of this letter are published in *6MR 304*; *10MR 36*.

Dear Children, Edson and Emma:

We arrived on the camp ground last night about nine o'clock. Father rested well last night. This morning he rode out. Sister Ings and I went with him. He drove the team himself and took great satisfaction in so doing. I did not expect to speak today; but our brethren told me that judges, lawyers, ministers, and doctors were on the ground, so very anxious to hear me, that I decided to speak.*3LtMs, Lt 16, 1877, par. 1*

I had great freedom in speaking one hour. All were deeply attentive. But the best part of the matter was that Father went into the stand, sang and prayed like his own self. This is God's doings, and His name shall have all the glory.*3LtMs, Lt 16, 1877, par. 2*

I must get this in the office before the Sabbath. Your father is painfully conscientious, which makes it hard for him to cling to faith for himself; but he is steadily coming up, and he views the case of your mother very differently than he has for the last ten years. He thinks he must have been blinded by the enemy. The scales have fallen from his eyes. We are in perfect harmony in views and feelings. I never enjoyed his company so much in years as I do now. We are very distrustful of self, but in God we will be strong. God is our helper. Praise His dear name.*3LtMs, Lt 16, 1877, par. 3*

The brethren here are so grateful that we have come; they can hardly find words to express their joy. It would have been a terrible disappointment to them if we had not come. We have friends here of the very best kind—true and tender. They love us and appreciate our labor for God. I must say good night. Love to all the family.*3LtMs, Lt 16, 1877, par. 4*

Mother.

Lt 17, 1877

Children

“Camp Ground,” Morrisville, Vermont

September 10, 1877

This letter is published in entirety in *11MR 106-107*.

Dear Children:

We arise this morning in good spirits. The great day of the meeting is over. Yesterday Brother Smith spoke upon the Sabbath question. In the afternoon I spoke one hour and a half upon temperance. About six thousand were on the ground. Many could obtain no seats, but stood during the two hours' service. I never yet witnessed such perfect attention. Those standing were as motionless as though they were riveted to the ground. There was no leaving the congregation or scattering upon the ground.*3LtMs, Lt 17, 1877, par. 1*

Many seemed to feel deeply while I was speaking. I had great freedom and left the stand with throat and lungs free from pain and with more strength than I have had since I left home.*3LtMs, Lt 17, 1877, par. 2*

This morning I awake with freedom from pain, of good courage in the Lord, cheerful and hopeful.*3LtMs, Lt 17, 1877, par. 3*

Father is improving all the time. He needs to be held up, encouraged, and cheerful words spoken to him. The Lord lives and reigns. He is our strength and Deliverer.*3LtMs, Lt 17, 1877, par. 4*

There are forty tents on the ground. It is a beautiful encampment. All is neatness and order. Those who come to the grounds have much to say in praise of the arrangement and order—and the meetings they are delighted with.*3LtMs, Lt 17, 1877, par. 5*

After I ceased speaking, the first men of the place came into our tent and stated that that discourse was the greatest that had been

given in this country. The whole world should have heard it. This is the general feeling. I was solicited to speak at Stow to the temperance club. It is a place of great resort in summer. The largest church in this place was secured for me, but Father was fearful that I should do too much, so I withdrew my appointment.³*LtMs, Lt 17, 1877, par. 6*

There were one thousand teams upon the ground Sunday. We may leave tonight for the New York camp-meeting. In great haste.³*LtMs, Lt 17, 1877, par. 7*

Mother.

Lt 18, 1877

White, W. C.; White, Mary

Carthage Jefferson Park Camp Ground

September 11, 1877

Previously unpublished.

Dear Friends at home, Willie and Mary:

We are most pleasantly situated here in camp. We have two large tents with nicely laid floors. Our tent is pitched under a large tent so that heat or cold cannot affect us much; stoves in the tents, a carpet on the solid board floor. I wish Mary were here now, for she could have every convenience. We are cared for in every respect abundantly.³*LtMs, Lt 18, 1877, par. 1*

Father endured the journey well yesterday. We had to change cars four times—waited. We were at the depot at Morrisville at half-past six o'clock P.M. Cars delayed. We were a large number waiting for the train. Some of the frivolous sort were there keeping up a constant train of levity and small, foolish talk, loud and boisterous laughter—was quite annoying and disgusting. I could but think of the words of inspiration, “As the crackling of thorns under a pot, so is the laughter of the fool.” *Ecclesiastes 7:6*. Shallow, weak heads and hard hearts we meet everywhere we go.³*LtMs, Lt 18, 1877, par. 2*

At nine o'clock we took the train to Swarten Junction. We arrived there about eleven o'clock. We got to rest about twelve. Poor accommodation indeed. A good bed was provided for Sister Ings and myself, but the men—Father, Haskell, and Smith—were turned into a room with four rough-looking beds all to be occupied. They would not accommodate themselves to the situation, and a room was emptied of two young men, and Father and Elder Haskell took that room. Brother Smith had to sleep on a lounge in the parlor. Strange hotel!!!³*LtMs, Lt 18, 1877, par. 3*

Early in the morning, quarter before five, we (Sister Ings and I) were

up preparing for to take the cars at half-past six. We took our breakfast at the depot and enjoyed it. After riding until twelve o'clock we came to Pottsdam Junction, changed cars with the intelligence we must wait three hours for train to take us to our appointment. We borrowed a team to take us one-half mile from depot to a grove. There we ate our dinner in peace and enjoyed it. In the depot were crying, restless children and talking, stirring people. In the beautiful grove on the river's bank we had all things agreeable. The team came for us again at car time, and we stepped on board the car for to pursue our journey. We try to take extra pains for to make everything enjoyable to Father. We had to change cars three times in the afternoon before getting to the ground. We arrived at the ground about seven o'clock. Our tent was pitched, the planed floor laid, and beds arranged.*3LtMs, Lt 18, 1877, par. 4*

We got to rest in good beds in very good season. Father did not sleep well, but rested well during the night. This morning we had a very precious season of prayer. Our hearts were drawn out in fervent supplications to God, and we felt that we could not cease our importunities until we had the assurance of the help from God we so much needed. We were all much blessed.*3LtMs, Lt 18, 1877, par. 5*

Father is gaining in strength daily. He slept well this morning after he had taken his breakfast. He is riding out now. He has a good carriage and rides out when he pleases. We allow no business matter brought before him. He takes part in the meetings quite often, but does not try to give an entire discourse. The Lord is our Helper. The Lord is our Redeemer, our everlasting Friend.*3LtMs, Lt 18, 1877, par. 6*

My health is good for me. I have worked hard, very hard, but I am better than when I left home. Sister Ings says tell her husband she has not had a letter but once since she left home. She expected one at Vermont. None came. She wants to have you say to him that she is well and doing well. It is now Wednesday morning.*3LtMs, Lt 18, 1877, par. 7*

There is a good array of tents on the ground, and the meeting will commence one day previous to appointment; there are so many on

the ground. Well, we received the best bit of a letter from Willie last night enclosing one from Van Horn and a something we know nothing about and can do nothing about.³*LtMs, Lt 18, 1877, par. 8*

Mother.

Lt 19, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

September 28, 1877

Portions of this letter are published in *10MR 36-37*.

Dear Children, Edson and Emma:

Our camp meeting has ended. We are all at home again. Father endured the camp meeting as well as we could expect. He comes up very slowly—cannot eat enough to sustain strength. We have very precious seasons of prayer in his behalf, and our faith is tested, but we do not become discouraged.*3LtMs, Lt 19, 1877, par. 1*

I am now satisfied that he had a stroke of paralysis. He is very quiet, not exacting—patient, tender, and kind. The care falls principally upon me. He seems to feel that if I am with him he is at rest. But our faith claims the promises of God for his complete restoration. We believe it will be done. God has a great work for him and me. We shall have strength to perform it.*3LtMs, Lt 19, 1877, par. 2*

God has sustained me in bearing my double burden at the five camp meetings I have attended. I feel of the best of courage. I have labored exceedingly hard, and God has helped me. I now mean to complete my book and then let writing go for the present.*3LtMs, Lt 19, 1877, par. 3*

We have had a most precious camp meeting—the best ever held in Michigan or any other place. There were two baptismal scenes—one hundred and thirty-three baptized. Many of these were students seeking God for the first time. The Lord manifested His power again and again. We would have from two to three hundred forward at one season of our efforts, mostly unconverted and backsliders. The students—twenty or thirty—would go away in the groves and have praying meetings by themselves. There was also a special meeting

every morning under a sixty-foot tent for the students especially. They here talked, and we had the very best meetings. There was frequently much brokenness of spirit. I have not yet ascertained the exact number that have embraced Christ, but there is a large number—quite a clean sweep was made.*3LtMs, Lt 19, 1877, par. 4*

It was a trial to Professor Bell, Brownsberger, Willie, and others how so large a number of students were to be controlled, but God took the matter in His hands and wrought out the problem by aiding the human efforts by divine power. We praise God for what we have seen and heard.*3LtMs, Lt 19, 1877, par. 5*

Elder Littlejohn attended the camp meeting. We sent a dispatch for him to come, and he sent a return, "I will come." He has again identified his interest with us, and I assure you he is a happier man. He has spent terrible years, he now tells, and his mind is relieved. He has gone back to Allegan to do a work among those he has helped in darkness. May God go with him and be his strength and his staff. May God keep him as the apple of His eye. I know that Littlejohn would never have taken the course he has done had it not been for his blindness and the reports of others that were false; but the Lord is very merciful to the afflicted, and I have ever believed he would come out right. Praise the [Lord]. [Remainder missing.]*3LtMs, Lt 19, 1877, par. 6*

Lt 20, 1877

Children

To Omaha, Nebraska

October 10, 1877

Previously unpublished.

Within one hour's ride of Omaha. Father rested well last night for him. Troubled with heart some. Appetite quite good. We think that he will endure the journey well. I read to him for two hours yesterday in an interesting religious book purchased of book agent. This passed away considerable time. We are all doing well. Accommodations good. Our trust is in the Lord. We have secured services of porter to help us with baggage. It rained all day yesterday. Today it is sunshiny and pleasant, and we are all pleasant and cheerful.*3LtMs, Lt 20, 1877, par. 1*

Good-by,*3LtMs, Lt 20, 1877, par. 2*

Mother.

Lt 21, 1877

White, W. C.; White, Mary

Fifteen miles past Sidney, Nebraska.

October 11, 1877

Portions of this letter are published in *11MR 138*.

[Dear Children:]

All well as usual. Father slept more than he has done for many nights. He also slept over one hour through the day yesterday. It was a clear, cold night. No fire in the cars. We depended on a footstone till we had no fire to warm it; then by much exertion we obtained our tin can of hot water. They would not let us or the porter have any hot water at Omaha. Sister Clemmens went to the restaurant, the depot, and two private houses. All said they had none. Rum and liquor of all kinds could be obtained readily, but not a drop of hot water. Mary went to a hotel and obtained warm water, but not hot. This she had to heat herself and dared not wait longer for fear of being left. She then started out with a determination and went to a private house and succeeded in getting our can filled. This was fortunate, for Father's feet were almost freezing cold. The porter filled the can at night, and it remained warm all night. He was comfortable. Today he is comfortable. All are crying out now at the prairie fires. Mary has cooked Father's breakfast over the little stove, and we have all had hot drink. She has just heated water to fill Father's can. It is made hot, and it will retain its heat a long time. Tell the tinner it is a complete success—size just right. *3LtMs, Lt 21, 1877, par. 1*

Father heard Mary read 28 pages of manuscript for [*Spirit of Prophecy*] *Volume Three*. Will hear the remainder today. We have in the drawing room car a mattress laid upon the seat, and he enjoys lying down. If he can only get into a sleepy state, I think it will be a great blessing to him. Three more days and three more nights after today and we shall, with the blessing of God, arrive at Oakland. We regret that no graham flour was put in our baskets. We might have warm gruel every day if we had the material to

make it with.*3LtMs, Lt 21, 1877, par. 2*

Well, it is now one o'clock. We have been lounging, and this must go to the porter for to put on Eastern train. Father is resting; seems quite cheerful. Last night about seven o'clock we all had chance to walk, and Father did his best. He walked briskly, making us all run to keep up with him. He walked actively for about twenty minutes. I think it did him good. He rested well all night. The air is pure and bracing. We have abundance of food, yet but three more days after today will diminish it some.*3LtMs, Lt 21, 1877, par. 3*

We shall expect letters from you as soon as we reach California. But, my dear children, do not let press of business turn you aside from the object and purpose you have contemplated—a life of usefulness. I do not want you, Willie, to qualify yourself as a businessman merely, but fit yourself for the ministry. Write us what arrangement you have made for the family this winter. The less you can have in the family the better. You can call in help occasionally, and thus you will save in the item of board as well as room. If you let your rooms, let it be to patients at the Health Institute. I think this would be agreeable to them and better profit to you. Your plan of having Brother Kellogg lodge in the family is well, I think, if you see it is for the best. But the more boarders you have, the more care and expense in living must necessarily occur.*3LtMs, Lt 21, 1877, par. 4*

But make God your counselor, children. He will lead you while you put your trust in Him. Let not study in any way retard your advancement in the divine life. God bless you, my good children, Willie and Mary.*3LtMs, Lt 21, 1877, par. 5*

Mother.

Lt 22, 1877

Children

On board the train en route for California.

October 12, 1877

This letter is published in entirety in *11MR 139-140*.

[Dear Children:]

All well as usual. Father slept splendidly last night. We all rested well. Father enjoyed his breakfast this morning. He ate quite heartily. Mary obtained some nice graham flour at Cheyenne. And we have now warm gruel at our meals. Father is cheerful and we think much better if we can judge by appearances than when he left home. We get to Ogden tonight half-past six o'clock. We have plenty to eat. We get hot water for to fill the tin can, and it keeps warm all night. Filled in the morning, it keeps warm all day. Mary is an excellent general on such a trip. She manages splendidly.*3LtMs, Lt 22, 1877, par. 1*

I am getting rested. No fire in car. We feel inconvenienced from cold for some hours in the morning. Then we are comfortable all day. Not much danger of catching heat in this car. It is altogether better for us all. It is so good to be supplied with warm clothing to make us comfortable in the cold. Father has everything done for him to make him comfortable. He has his warm can of water, warm blankets, and his warm egg every morning—just as he had it at home—and we all strive our best to gratify every wish.*3LtMs, Lt 22, 1877, par. 2*

We are looking forward with pleasure to our arrival at Oakland. We shall be better off here than at any other place this cold winter. May God preserve you, my children, and bless you and Aunt Mary. Cling to the Mighty One, hold fast to the promises. They will never, never fail. Bear your whole weight upon them and test them. Live in God. Our hours of probation are short at best. Work in God, put self out of sight, but let Jesus appear as the chiefest among ten thousand and the One altogether lovely.*3LtMs, Lt 22, 1877, par. 3*

Much love to the entire household, especially to my little girls. I hope that they will learn to come and serve God early. They are none too young to give their hearts to God.³*LtMs, Lt 22, 1877, par. 4*

Mother.

Lt 23, 1877

Children

Carlin, Nevada

October 13, 1877

This letter is published in entirety in *11MR 140*.

Dear Children:

We have just had a nice walk for twenty minutes at Carlin. Father walked all the time. We rested well last night. Father is cheerful and happy, although our provision is getting stale and dry. Only three meals more. We had splendid gruel equal to custard cooked by Mary upon our little stove.*3LtMs, Lt 23, 1877, par. 1*

This car is well warmed, but it was very cold this morning even in the car. We could write our names on the frosted windows. The scenery now is alkali and sage brush. We meet plenty of Indians at Carlisle Station. There is one Indian on the train in irons that was engaged in the last massacre. He is to be taken to the reservation for trial.*3LtMs, Lt 23, 1877, par. 2*

We are all doing well and are looking forward to the time when we shall arrive at our Oakland home. The cars jostle so I cannot write more.*3LtMs, Lt 23, 1877, par. 3*

Love to all the household.*3LtMs, Lt 23, 1877, par. 4*

Mother.

Lt 24, 1877

Children

Oakland, California

October 14, 1877

Previously unpublished.

Dear Children:

We arrived home safe last evening. The last day was the most trying of the six. Every hour seemed to be as long as two. But Father endured the journey well. We none of us slept much last night. We became so weary of our dinner basket we could not endure the sight of it. The last day we ate nothing but grapes for dinner. We feel glad to get home.³*LtMs, Lt 24, 1877, par. 1*

Mary is enthusiastic. I never saw her so enraptured and expressive as now she has got back to Oakland. She was better than any two men as general on the road. She would fly around, wait on us, and we never took things so easy before except when Mary our good daughter accompanied us to Oakland on her first trip.³*LtMs, Lt 24, 1877, par. 2*

Lt 25, 1877

Children

Oakland, California

October 16, 1877

Portions of this letter are published in *3Bio 73*.

Dear Children:

I am tired tonight. I have been trying to get a piece for the *Reformer*. It is hard to write much, for Father is so lonesome I have to ride out with him and devote considerable time to keep him company. Father is quite cheerful, but talks but little. We have some very precious seasons of prayer. We believe that God will raise him to health. We are of good courage.*3LtMs, Lt 25, 1877, par. 1*

We expect our horses tomorrow. Quarterly meeting next Sabbath. I speak to the people Sabbath and Sunday evening.*3LtMs, Lt 25, 1877, par. 2*

Sister Hall was about discouraged as she thought we would not come, but she was so very glad to see us. All were surprised and disappointed to see us—we came so unexpectedly upon them.*3LtMs, Lt 25, 1877, par. 3*

We want you to purchase for us three brackets like the ones we have at home. These are high here. Send them in a box—the first box that comes. Do not neglect to send my selections, for I want them to use. Send my scrapbooks also.*3LtMs, Lt 25, 1877, par. 4*

Lt 26, 1877

Children

Oakland, California

October 18, 1877

Portions of this letter are published in *3Bio 74*.

Dear Children:

We are usually well. Father is improving in health. He walks out every morning around the square of one, two, or more blocks; and after dinner the same. He rides out a considerable part of the time. We think he will do well in this pleasant atmosphere.³*LtMs, Lt 26, 1877, par. 1*

There are some things I would like to have sent in the next box—one of my five night dresses. These flannel suits of Father's, do not send. He will not be able to wear them. Pay Ellen Anten for making of them. Father had a coat and broadcloth vest with baptizing suit. Take care of these. Do not send them, but take care of them. I did not see them after I left the camp ground. I want my best silk parasol and one of my best cotton ones sent in the first box. Send my cashmere, the remnants, and my dress rolled up—it is I think. I was so surprised to find in a trunk four pairs of old pants of Father's that I never designed should cross the plains, while none of my selections were put in, only one pair of the four I designed should come. I should have been consulted in regard [to] these things. I wondered what had brought up the weight of Father's trunk, but it was explained when I saw the contents. There is a black cashmere sacque somewhere. I wish I had it. I cannot tell all the things I laid out to come. You need not send flannels as we shall not need them here. Father suffers more with heat than cold. The weather is beautiful.³*LtMs, Lt 26, 1877, par. 2*

Reformers came last night. We find Edson well situated. He has built two small houses on his lot—rents one for twelve dollars per month. He lives in the other. Had moved before we arrived. He does well in the office. We hope he will have the help of God in all

he does.³*LtMs, Lt 26, 1877, par. 3*

Write to us. Not one line from home yet. We will drop a line often if you will; but if you do not write I fear we may be inclined to do the same.³*LtMs, Lt 26, 1877, par. 4*

Mother.

Lt 27, 1877

White, Mary

Oakland, California

October 21, 1877

Portions of this letter are published in *3Bio 74*.

Dear Daughter Mary:

We received the first letter from you last evening with a sample and inquiries in regard to dress. I designed that dress for Addie. You may make waists for them of anything you choose. Make the waist of May's dress as you please. Take any of the remnants I have and make them up as you please, but plain. I cannot justify the course our people are pursuing in regard to dress.*3LtMs, Lt 27, 1877, par. 1*

Father wants his drudahy [?] coat and best pants of the same material. Send me my dress of cashmere and the remnants like it. Send me a piece of brown alpaca. It was in Mary Clough's room. Don't send cotton flannel night dresses. You may have them yourself or Willie to wear this winter. I think they would be good for Willie. Make the children cotton flannel night dresses. I will send them mittens I am knitting for them as soon as they are done. Have Addie and May do some part of the work about house on Sunday. They must not forget that they must do all that they can. Have them both keep the woodboxes filled. This will be exercise for them, as good as their walking out.*3LtMs, Lt 27, 1877, par. 2*

I miss the little girls very much, but I believe that they are in the right place. May God bless them. Write to us often. I get but little time to write. Father does not seem inclined to interest himself in the things of the office at all yet.*3LtMs, Lt 27, 1877, par. 3*

You may send my brown drudahy [?] skirt and the short one like it. This will save my buying. Money is scarce. I spoke yesterday to a good congregation with great freedom. I also spoke in the afternoon, and we then had a conference meeting. Sunday night

(tonight) I speak again.*3LtMs, Lt 27, 1877, par. 4*

God has let much of His Spirit rest upon me.*3LtMs, Lt 27, 1877, par. 5*

Mother.

Lt 28, 1877

Chase, Mary

Healdsburg, California

October 26, 1877

Portions of this letter are published in *3Bio 73*.

Dear Sister Mary Chase:

I have courage in the Lord. Although my husband does not come up as fast as I could wish, yet I will not murmur. God has promised that He would hear the prayer of faith, and I believe that James will be restored fully to health. I will not be impatient. I will hope and trust and pray. We shall see of the salvation of God. We have some sweet refreshing seasons from the presence of the Lord. I will not let clouds shadow my mind. "Rejoice in the Lord always, and again I say rejoice." [*Philippians 4:4.*] Not one murmur shall escape my lips or linger about my soul.*3LtMs, Lt 28, 1877, par. 1*

I hope, dear Sister, you enjoy the presence of Jesus and while you are seeking to do what you can in the daily duties that lie in your path you will have strength from the Lord according to your day. God gives each one his work—not one is excused; and in doing what we can, be the work ever so humble and small, if done with cheerfulness and heartily, it will be accepted of God. The least time we have to think of ourselves, the better it will be for us and for others. We do not want our mind centered on ourselves. We want our conversation upon heaven, upon Jesus, upon spiritual things. Self must be put out of sight.*3LtMs, Lt 28, 1877, par. 2*

Dear Sister, Jesus, precious Jesus, is the Author and Finisher of our faith. Look to Him; trust in Him; let your affections center in Him. You want [to] be a blessing wherever you are because of your cheerfulness. Let your soul be uplifting to God, drawing that strength, that grace and power from Him that you will be happy every day in His love.*3LtMs, Lt 28, 1877, par. 3*

I hope that you enjoy your home. May the Lord give you courage

and comfort in Him is my prayer. Well James says, "Well, Ellen, are you ready to go to bed?" He has been sleeping in his chair. Good night.*3LtMs, Lt 28, 1877, par. 4*

Your sister.*3LtMs, Lt 28, 1877, par. 5*

Lt 29, 1877

White, W. C.; White, Mary

Healdsburg, California

October 26, 1877

Portions of this letter are published in *3Bio 75*.

Dear Children, Willie and Mary:

We left Oakland last Monday. We came to Petaluma. Brother Harmon took charge of the team on the boat. We rode up in a heavy rainstorm six miles to Brother Chapman's. We stayed with them two nights and thought we would come to this place before the heavier rains set in and travel all we could by private conveyance for Father's benefit. We thought it would do Sister Hall good to ride some, also Mary Clough. We stayed one night at Brother Demick's. Thursday morning we left there to come here to Healdsburg. It soon commenced to rain and rained nearly all the way, but we did not take cold. In the afternoon it was quite pleasant. Today we visited the redwoods. Brother Cook accompanied us. Father kept the lines over the highest ascent and down. He seems to feel assurance in driving our gentle and perfectly manageable [team]. I think this is the best thing Father can do at present is to be out all that he can, riding. He walks considerably, too.*3LtMs, Lt 29, 1877, par. 1*

We expect to visit Fred Harmon's Sunday. We shall do all we can do to keep Father changing. He wants to ride much of the time, and we think it does him good. We are staying at Brother Cook's for a few days. They do all in their power to make us feel at home. Of course, we cannot do a very great deal of writing. I get up at four o'clock and do my best at writing, and every spare moment I snatch up my pencil and write what I can. The Lord is blessing me with good health, cheerful spirits, and with His grace which I prize above everything else. Father improves slowly, but I think he is not as nervous as he was.*3LtMs, Lt 29, 1877, par. 2*

Lucinda returns next Monday to get our Sabbath readings. I think

she enjoys the work. She bears the responsibility well. We have everything to be thankful for. Edson is doing well. The churches feel desirous for his labors and urge him to speak. Sister Chapman and Sister Colby say he is a very pleasant and able speaker. He spoke upon the sanctuary question, and they said they had never heard the subject handled better. We found him moved into his own house when we arrived. I hope the Lord will bless the boy and give him much of His Holy Spirit.*3LtMs, Lt 29, 1877, par. 3*

We think of you often and would be so glad to [see] you. We do not cease to make you all subjects of our prayers. We know that you need wisdom daily that you may move in the will of God. Do not neglect constant earnest prayer for help and power from God. This is what you need every day and every hour in the day. If you have connection with God, you will be sustained by His grace, and your every effort will be pleasant and easy. Make yourselves as comfortable as you can, then trust God to care for and bless and strengthen you in your efforts. I will be grateful to God when I see Willie teaching the truth to others. Among your study of books, in no case neglect the study of the Scriptures, the Book of books.*3LtMs, Lt 29, 1877, par. 4*

Sunday

Yesterday I spoke to a goodly number assembled at Healdsburg. I had freedom in speaking and great tenderness of spirit as I related the love of God manifested to us in our affliction. The brethren seemed to be comforted and strengthened. Father attended the meeting—opened it for me by prayer and singing, and after I closed said a few words. I had much freedom in speaking. I dwelt upon the willingness of God to do great things for us and our reluctance to assure our hearts before Him by the exercise of living faith. Father said, when he returned from meeting, he would turn over a new leaf and exercise more than he had done. To begin with, he walked one mile in calling upon Brother Harmon and in returning. Brother Harmon lives now one half a mile from Brother Cook's. He left the Morrison farm, moved part of his goods up here Friday. Father does not lie down much. But he does not talk much, neither does he complain. He is, I think, improving slowly in physical strength. I cannot get time to write much. Riding and walking takes about all

my time, but I am not anxious. I will not be. I will be happy and cheerful under all circumstances. God is good. I love Him, and I will praise Him forever.*3LtMs, Lt 29, 1877, par. 5*

We are up this morning at four o'clock. We go to Fred Harmon's today in the mountains. We may go to the geysers before we return. If we find a good, retired place, we will write there perhaps a week or two. I find it not good for Father to settle down and house up. It is better for him to be stirring, having change. But if he could only walk out upon faith and bear his whole weight upon the promises of God, regardless of feeling! I hope he will make more earnest effort. God will help him every step he advances by faith.*3LtMs, Lt 29, 1877, par. 6*

We shall visit St. Helena before we return to Oakland. We shall see the petrified forest and visit Napa.*3LtMs, Lt 29, 1877, par. 7*

Lucinda returns home tomorrow. She says one hundred dollars would be no temptation for her to stay, for she knows she is needed there to get up books for Christmas and New Year's.*3LtMs, Lt 29, 1877, par. 8*

Mary Clough will remain with me and do my work as I prepare it for her. I think of nothing more especial to write to you. I hope to have a letter as full in return. We are anxious to hear from you as often as possible. We hope you will be very careful of your health, for it belongs to God. It is not your own.*3LtMs, Lt 29, 1877, par. 9*

Father has no disposition for a particle of stimulants. He did not take a particle of anything on the route. He was averse to anything of the kind.*3LtMs, Lt 29, 1877, par. 10*

Well, children, trust in God, and do not let any matters divert you from the work. Give yourselves unreservedly to the object you have in view, fitting yourselves as laborers in the vineyard of the Lord. No doubt you will first visit Europe. Next, you will, if providence directs, preach the Word. God will bless you. He will sustain you. He will give wisdom and strength. I believe it! Only go forward, trusting in Him, and you will see of His salvation.*3LtMs, Lt 29, 1877, par. 11*

If students who are worthy wish to prosecute their studies and

cannot for the want of means, you may use your judgment in telling them I will help them out. You may draw on me. If there is anything in the house in the line of clothing to make the students comfortable, use it. Some will want backing in the office. Use anything you think they need. Time is short. We have no time to hoard. God has entrusted us with means. We must use it.³*LtMs, Lt 29, 1877, par. 12*

Mother.

Lt 30, 1877

Walling, Addie; Walling, May

Healdsburg, California

October 27, 1877

Previously unpublished.

Dear Children, Addie and May:

I would love to see you this morning, but you are a great distance from me. We miss you. But we hope you will be good girls. If you see children at school pert and forward, do not imitate them. We want you to think much more of your behavior than of your dress. We mean to dress you comfortably and modestly and not extravagantly. We hope you will seek to overcome every defect in your characters. While Addie is kind and tender of May, we hope May will not take advantage of this kindness and make Addie her waiter. May must seek to help herself to keep her own things where she will know where to find them without depending upon Addie to look them up. We hope you will both look over your clothing every week and see what articles need buttons on them and what needs mending and do these little jobs yourselves. You can, by being caretaking, save much work that others will have to do if you are careless. You are none too young to be helpful in every way that you can.*3LtMs, Lt 30, 1877, par. 1*

We want you both to be affectionate. We hope May will cultivate kindness and unselfishness. Now is the time at your age to form correct habits. If you neglect to do so now, you will grow up with wrong habits confirmed upon you that will perhaps never leave you. But now, my dear children, you may form correct habits. Do not use slang phrases, but let your words be correctly spoken. We want you to do all that is in your power to be right. Be lovely in temper and correct in deportment, then go to your Saviour and ask Him to do that work for you which you cannot do for yourselves. Ask the dear Saviour to give you His Holy Spirit to help you in all your efforts to be good and to do good. Jesus loves you better than we can. We hope you will love Jesus and be little lambs of His fold.*3LtMs, Lt 30,*

1877, par. 2

From your aunt.³*LtMs, Lt 30, 1877, par. 3*

Lt 31, 1877

White, Mary

Oakland, California

November 1, 1877

Previously unpublished.

Dear daughter Mary:

We are at home again. We found home more inviting than any other place. We went up to Fred Harmon's last Sunday. You are acquainted with the place. Father drove his own team up, but after dinner he ordered his horses and to our great disappointment came away. He said he knew he could not sleep there. I felt badly, for it was just the place where he could sleep; but he took this idea, and nothing could change his mind. He felt in the greatest hurry to get away, and he drove his own team down those four miles of steep descent. Brother Cook's family were with us. These strange moves appear as [they or it?] did in his last great affliction. If I could have helped the appearance of the matter, I would have done so, but I could not. This decided me that home was the best place for Father, so home we came.*3LtMs, Lt 31, 1877, par. 1*

I am doing everything in my power for him, but I did feel for twenty-four hours about as discouraged as I ever did in my life. But it is over now. I see my work and stand under my burden, trusting in God. I found that I could not write, for Father wanted to be in the wagon all the time regardless of wear of horses or my time. I was willing to get home. We enjoyed the trip though, and Mary enjoyed it and Lucinda, but one week's constant travel will do for a time.*3LtMs, Lt 31, 1877, par. 2*

We have a trade to make today in purchasing a phaeton for us to ride around town.*3LtMs, Lt 31, 1877, par. 3*

Father is now eating more liberally, and I think he will be better. My trust is in God. I hold Father before His throne*3LtMs, Lt 31, 1877, par. 4*

Do not think I am faithless or discouraged. I am not a bit of either. I enjoy the blessing of God; and I will not faint or be discouraged, for God lives and reigns.*3LtMs, Lt 31, 1877, par. 5*

Mary, will you please to roll up my patterns of polonaise that Sister Bell Simenton cut out for me and my patterns of sacque, small sacque pattern.*3LtMs, Lt 31, 1877, par. 6*

I need my patterns. I have a bag of clover in the garret of office in a cloth bag, also a large paper sack of clover. Take care of these if you please. Send me one bag as soon as the first opportunity comes. You may send me my green merino sacque dress, also a piece like it in among my dry goods.*3LtMs, Lt 31, 1877, par. 7*

Love to you all. Write us often as you can if but a few lines.*3LtMs, Lt 31, 1877, par. 8*

Mother.

Lt 32, 1877

White, W. C.; White, Mary

Oakland, California

November 3, 1877

Previously unpublished.

Dear children, Willie and Mary:

Father has seemed changed today. We have been reading his own writings to him and some that I had written in reference to the life and difficulties under which Paul labored to preach Christ. He has seemed to arouse considerably. He has not proposed a season of prayer by ourselves since we have come to Oakland, but today he prayed several times alone, and once he asked me to pray with him. If he will only arouse! I know he can; if he will only have faith and works together, he will surely improve. I feel very much encouraged.*3LtMs, Lt 32, 1877, par. 1*

I hope you will pray in faith that God will restore him to His work and His cause again. Let us make his case a special subject of prayer. The Lord will hear and answer the prayers of faith.*3LtMs, Lt 32, 1877, par. 2*

Edson has been invited to Woodland to assist them in the Sabbath school and to speak to them. He has spoken with good success at Petaluma and San Francisco and Oakland. He is gaining the confidence of all the brethren. Emma is taking hold in the office in his absence, seeking to make his place good. She does well.*3LtMs, Lt 32, 1877, par. 3*

The tank is now being prepared to use the water in the well and thus save expense. We shall make a cistern at once. The water is fearfully bad. We are of good courage.*3LtMs, Lt 32, 1877, par. 4*

Love to all,*3LtMs, Lt 32, 1877, par. 5*

Mother.

Lt 33, 1877

White, Mary

NP

November 4, 1877

Previously unpublished.

Dear Mary:

I do not wish Addie and May to be released from home duties. They can wash the dishes and be useful if there is time, and if they will be spry and persevering they can be quite helpful. I want you, Mary, to watch carefully these children. I have fears that they will not be modest and reserved as they should. Little girls of their age are generally quite bold and saucy. Now I do not want these children to become boisterous and wild, talkative and disrespectful. Now is the time for them to cultivate modest reserve. They should not be allowed to chat continually, but restrain this inclination. I do not want them to feel that they can do what other girls do.*3LtMs, Lt 33, 1877, par. 1*

My manner of educating and training children is different from most mothers. I think idleness is productive of great evils. Children can just as well employ their time in being useful as to devote it to play. They should have some time and opportunity to play, but this should be after their work is done. Duty first, play afterwards.*3LtMs, Lt 33, 1877, par. 2*

I trust to your judgment to devise plans of work for the children. They can wash the dishes and bring in the wood and such things. And I do not want the children to consider it a hard tax to work, for this is what I shall teach them to become acquainted with—all kinds of employment. It would be a great mistake in me to neglect to teach them how to work. I do not want our children should become vain and proud. I want them to love to be clean and neat in their apparel, but not gaudy and fanciful. We should feel it a sin to let them go without lifting their little burdens according to their strength. I want them to feel happy in their labor, happy in their studies, and

happy in their play.*3LtMs, Lt 33, 1877, par. 3*

If my little girls have lovely tempers, if they are kind and respectful to others and are doing what they can to improve every day, they will be far happier than for them to be permitted to have nothing to do. I hope my little girls will cultivate gentleness, meekness, and love. This will be a blessing to them everywhere.*3LtMs, Lt 33, 1877, par. 4*

I must close.*3LtMs, Lt 33, 1877, par. 5*

Mother.

Lt 34, 1877

White, W. C.; White, Mary

Oakland, California

November 4, 1877

Previously unpublished.

Dear children, Willie and Mary:

Since coming home from Healdsburg, Father seems to be greatly improved. His moral powers are aroused. His mental powers are becoming active. He writes considerably and is improving in physical strength. He feels much encouraged in regard to himself. And he appears more like himself. Talks more. He does not seem so solitary as he did.*3LtMs, Lt 34, 1877, par. 1*

There is one thing I am convinced of: if we want good genuine specimens of dyspepsia, we should allow them plenty of mush and gruel. This slippery stuff debilitates the digestive organs. I think dry food that will require mastication far preferable. With gruel and puddings there is not much masticating required. With more solid food there is more necessity for masticating the food. I fear the Health Institute has too much of this slip-down food that sour and rots, but does not digest. No one has suggested these thoughts to me, but I have studied them out myself. Father has not improved much while eating so much or swallowing this kind of food. He is eating more solid food, and I am satisfied it is better for him.*3LtMs, Lt 34, 1877, par. 2*

The large tank is being made for to use our own well water and save expenses. We intend to have a cistern dug under our house and use rain water. We shall require a good filter. Will you see in regard to this? We shall use rain water when we can which will be about six months in the year.*3LtMs, Lt 34, 1877, par. 3*

Edson has been at Woodland. Spoke twice there to the people with good acceptance. Edson is doing well. Emma is also well. My health continues good.*3LtMs, Lt 34, 1877, par. 4*

Father has purchased a very good phaeton, been used, but a very little. Paid two hundred dollars for carriage and good harness. We are satisfied with the trade.*3LtMs, Lt 34, 1877, par. 5*

Father received your long letter this morning. We received proofs of my matter, *Spirit of Prophecy*.*3LtMs, Lt 34, 1877, par. 6*

I wish you would send a box of cranberries in the box you will next send. Cranberries are twenty-five cents per quart. We purchased good ones for that. We have had strawberries since we came. They have been extra nice. We have enjoyed them.*3LtMs, Lt 34, 1877, par. 7*

I would love to say much to you, but all are in bed, and I get so little time to write letters, I take this opportunity.*3LtMs, Lt 34, 1877, par. 8*

It has been rather cool here for Oakland. We are having the third rain since we came to California. Is it cold in Michigan?*3LtMs, Lt 34, 1877, par. 9*

A fine young man has gotten his hand fearfully crushed in the press. He was taking off papers and put his hand in a dangerous place. He will not lose his hand, and I hope this experience will teach him a lesson he will never forget.*3LtMs, Lt 34, 1877, par. 10*

I spoke Sabbath and Sunday evening at Oakland. I had good freedom in speaking. We remember you in our prayers. We hope you will have the blessing of health.*3LtMs, Lt 34, 1877, par. 11*

Sister Hall seems well and is indispensable to the office.*3LtMs, Lt 34, 1877, par. 12*

Dell is well. We long to see efforts made in Oakland which bring out more souls into the truth. There is, I learn, a good company raised up at Sacramento.*3LtMs, Lt 34, 1877, par. 13*

Our members seem small indeed, but we have no man to labor in these large places, San Francisco and Oakland. I want to send this out in the morning so I must finish it tonight.*3LtMs, Lt 34, 1877, par. 14*

Will you see that some one goes to Kalamazoo and see if Charlotte Belden is there and her condition and write to Stephen in reference to her. He may have taken her home. I hope he has.³*LtMs, Lt 34, 1877, par. 15*

In much love.³*LtMs, Lt 34, 1877, par. 16*

Lt 35, 1877

Clough, Caroline

Oakland, California

November 6, 1877

Portions of this letter are published in *TDG 319*.

Dear Sister [Caroline Clough]:

I have decided that it would not be profitable for you or for me for us to have conversation together on any points of differences. You make your statements so recklessly and so sweeping that it is hopeless to attempt in conversation to say things which will give the right impression, and will be repeated to have the correct meaning.³*LtMs, Lt 35, 1877, par. 1*

My words to you at the commencement of the Sabbath, I fear, have not been repeated in a way to give the impression I gave you. You drew your conclusions from my words and repeated them as my words. I should not feel justified in saying in just these words that my sister—or any other one—would not be saved if she did not keep the Sabbath. And yet the import would be this in conversation, but with conditions and many things connected that would modify this statement in every way.³*LtMs, Lt 35, 1877, par. 2*

I have seen enough of yourself and Mary in conversation to know that you become excited and from feelings say very many sharp things that I cannot place myself in circumstances to hear and be wounded. I call you both very unreasonable in conversation when your feelings are in any way excited. You go very strong and make unqualified assertions that make a candid, calm conversation on matters of difference next to impossible.³*LtMs, Lt 35, 1877, par. 3*

I was speaking upon the relation of Mary to us and my dissatisfaction with her present course, so closely connected with me in my work. I was engaged with all my powers to bring the light of the Sabbath truth before the world, and her course in going to a pleasure excursion or entertainment was in influence counteracting

the very work I was doing. I felt badly that you, my sister, and Mary felt so little conscience upon the observance of the Sabbath which reads so definitely and so explicitly. The answer came, "O, you are so narrow, contracted, so small in your views of things. I am satisfied with my Sabbath and do not expect to change my views."*3LtMs, Lt 35, 1877, par. 4*

I said, "I thought you acknowledge the Sabbath of the fourth commandment, the seventh day, to be binding."*3LtMs, Lt 35, 1877, par. 5*

You said, "Yes, I suppose it is, but there are only a few weak people who keep it. Do you suppose that those who keep the Sabbath are the only ones to be saved, and all the rest of the world will be lost? Our great men and our good men of our church, if it were essential to salvation that we should keep the Sabbath, I guess would see it and keep it. I guess I will be safe if I keep the day all the world keeps. I will risk it any way. I have got a very merciful God who is not as narrow and rigid as you folks are. I am glad of this."*3LtMs, Lt 35, 1877, par. 6*

Said I, "This is the will of God that ye keep His commandments. These very words you use sinners, backsliders, and infidels have repeated before you to justify their course of sin and transgression of God's law. The mercy of God does not excuse one transgression of the moral law. The fourth commandment is placed in the very bosom of the decalogue, and you may just as well say, 'I will steal a little now and then, and murder a man occasionally, and God is too merciful and too gracious to suffer me to be lost. All the world do these things, professed Christians do these things. If I come out as well as they, I will risk it.'" *3LtMs, Lt 35, 1877, par. 7*

"That," said you, "is a very different thing, altogether a different thing. But still you did not make me see the difference—why one precept of the decalogue was not to be as sacredly regarded as another." The answer was, "Oh, you are so rigid, so narrow, contracted, believing nobody will be saved only you who keep the Sabbath. You are a little, few, weak people, and yet you think you are the only ones right and all the world will be lost because they keep Sunday. I am happy. I have liberty in prayer and have good

meetings with my people. Great men and good men of our church have studied the Bible as much as you folks, and they would know if such great importance is attached to the keeping of the very day. If I keep one day in seven, I shall come out right enough, if it is not the exact seventh day you lay such stress upon.”*3LtMs, Lt 35, 1877, par. 8*

I stated the words of Christ: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *Matthew 5:17-19.3LtMs, Lt 35, 1877, par. 9*

You again repeated that great and good men did not keep Saturday and you would risk it; if you did as the rest did you would come out all right, for you had a very merciful Father. I answered, “And because God is merciful, will you continue in sin that grace may abound? Paul answers: ‘God forbid. I had not known sin but by the law.’ [*Romans 6:1; 7:7.*]” I said, “Light is given and if those who see the light acknowledge the validity of the fourth commandment and would do as you claimed to be doing—risk the transgression of God’s law because the world did not keep it—I could not see how God could save them in their transgression of the fourth commandment, while they were trampling upon the Sabbath He sanctified and blessed and set apart for man to observe, any sooner than He could save a man who should steal or murder or commit adultery.”*3LtMs, Lt 35, 1877, par. 10*

“Oh,” said you, “that is entirely another matter, for that would concern our fellow men. The keeping of the seventh day or not keeping it does not harm my fellow men. It is between me and God alone.”*3LtMs, Lt 35, 1877, par. 11*

And yet you rob God of the only day He has set apart for Him. I referred to the words of Christ. Those who should break one of these least commandments and teach men so, he shall be called

the least in the kingdom of heaven. [*Matthew 5:19.*] Your influence, your example is saying to others, “The fourth commandment says the seventh day is the Sabbath of the Lord, but it is of no manner of consequence whether you attach any sacredness to this fourth commandment or not if you keep the other nine. I will risk it. I shall be saved if I do not believe as you do.”*3LtMs, Lt 35, 1877, par. 12*

“But,” said I, “can you be saved as a transgressor of God’s law? If the light has come and you will not see it because your good men and your great men will not see the plain light of truth and close their eyes to evidence, you take the very position the Jews took in reference to Christ. He said of them, ‘Ye will not come to Me that ye might have life.’ *John 5:40.* ‘Light has come into the world, and men loved darkness rather than light, because their deeds were evil.’ *John 3:19.* ‘If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.’” *John 15:22.3LtMs, Lt 35, 1877, par. 13*

It is the indifference and neglect of light that have held men captives to the power of unbelief and Satan. It is never safe to set aside one ray of light from heaven because professedly good men and great men venture the consequence. Christ did not have the multitude to believe on Him, notwithstanding the convincing evidences which attended His teachings.*3LtMs, Lt 35, 1877, par. 14*

Paul declares, “Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.” *1 Corinthians 1:26-29.3LtMs, Lt 35, 1877, par. 15*

In (*Luke 12:42*) we read: “Nevertheless, among the chief rulers also many believed on Him: but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.”*3LtMs, Lt 35, 1877, par. 16*

The question was asked of the Pharisees concerning Christ, “Have

any of the rulers or of the Pharisees believed on Him?" [John 7:48.] The same spirit which actuated the Jews against Christ will actuate professed Christians who refuse to accept the truth, against those who do and who keep the commandments of God. It is dangerous business even to be indifferent to the light of truth, and to reject it and close the eyes to the light is rejecting that which heaven has sent to man just as really as God sent His Son into the world. The Jews rejected Christ: the professed Christian world reject the law of God. *3LtMs, Lt 35, 1877, par. 17*

The history of the Reformation teaches us that the light of truth is not accepted and cherished by the majority. Those who have advanced in reform, obeying the voice of God, Go forward, have met with opposition. Men have sacrificed their lives for the truth. What if they had taken the position you take? I am a Methodist. I am satisfied with my faith. I shall always be a Methodist. I will go with the crowd. What advancement would the Reformation have made? We are accountable for the light that shines in our day. We must walk in that light or the words of Christ are applicable to us: "This is your condemnation, that light has come into the world and men chose darkness rather than light." [John 3:19.] *3LtMs, Lt 35, 1877, par. 18*

I told you, Caroline, that Mary could not be in my employment and trample upon the Sabbath of the fourth commandment, for there could be no harmony between us. Before she had the opportunity of seeing the light, God would accept her efforts; but after the light has come, and she has had every opportunity to see it, and she refuses to be influenced by it, I must disconnect from her. There is no harmony of spirit between us. *3LtMs, Lt 35, 1877, par. 19*

This has been a matter which has long perplexed my mind, but I have had hope all along that Mary would yield to the influence of the Spirit of God. I had felt there was a certainty that she would give up her will to the will of her heavenly Father; but when I saw that she would pass through the most impressive meetings where I knew for certainty the Spirit of the Lord was at work, and still she made no sign of change of views, I have felt my faith almost fail. And when she so unconcernedly went off the second time upon the Sabbath with a gentleman, I know not whom, my heart sank within

me.*3LtMs, Lt 35, 1877, par. 20*

I thought I would converse with you on that Sabbath evening, but when I heard your position I felt it was a hopeless case. One who professes to be a follower of Christ makes light of one of God's holy precepts! I have felt heartsick. You hinder each other. Your loose ideas of obeying God's commandments shocked me. I thought, There is nothing to hope for in either.*3LtMs, Lt 35, 1877, par. 21*

I have been reported as saying you could not be saved unless you kept the Sabbath. Does it indeed seem meaningless, the requirement of the fourth commandment? Does not the habitual subjection to our heavenly Master's will lead the obedient to ask constantly and earnestly, not, What is pleasing? not, What is most convenient or agreeable to self or those around us? but, What does my Lord require? What is the will of God concerning me? Is it anything strange that one should do this or that under the conviction of the Spirit of God, under a sense of the fact that a refusal or neglect to do so would endanger his soul's salvation? Is this a matter hard to be comprehended, that obedience on our part to all God's law is absolutely essential to eternal life? Is this an unfathomable mystery to the Christian, to secure the soul's salvation at any cost to self or selfish interest? Does the Word of God give us any assurance that we can get to heaven just as well transgressing the law as obeying it? If so, the whole requirements of God as a condition of salvation is an entire mistake.*3LtMs, Lt 35, 1877, par. 22*

The inhabitants of the old world who perished in the flood—were they punished for their disobedience of God's requirements? Or were they washed by the waters of the deluge straight into glory because our merciful God is too good to execute the final penalty of transgressing His law? Were the Sodomites punished for their disobedience and just Lot saved? Or were the inhabitants of Sodom winged by the fire that fell from heaven straight into glory?*3LtMs, Lt 35, 1877, par. 23*

Has God commanded? Then we must obey, without hesitating and seeking to find out some way to be saved without obedience. This would be climbing up some other way. "I am the way, the truth, and

the life.” “I have kept My Father’s commandments,” says the Majesty of heaven. [*John 14:6; 15:10.*]*3LtMs, Lt 35, 1877, par. 24*

Our salvation depends upon our keeping all of God’s commandments. Perfect obedience without hesitancy or doubt is all that God will accept. We should not even obey the commandments merely to secure heaven, but by obedience to please Him who died to save sinners from the penalty of the transgression of the Father’s law. The sinner’s salvation depends upon his ceasing to transgress and obedience to that law he has transgressed. No one should venture or presume upon the mercy of God, feeling at liberty to sin as much as he dares, and not abandon the hope that God will finally pardon and save. It is a sad resolve to follow Christ as far off as possible, venturing as near the verge of perdition as possible without falling in.*3LtMs, Lt 35, 1877, par. 25*

It was a great sacrifice Christ made for man in dying for him upon the cross. What are we willing to sacrifice for His love? Jesus says, “If ye love Me, keep My commandments” [*John 14:15*]*—not to select out one or two or nine, but the whole ten—all His commandments must be kept. John tells us of those who pretend to love, but do not obey God’s requirements. “He who saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” “For this is the love of God, that we keep His commandments. And His commandments are not grievous.” [1 John 2:4; 5:3.]3LtMs, Lt 35, 1877, par. 26*

You may say, So you believe all the learned world are wrong and a poor company, greatly in the minority, looked upon as ignorant, common people, are all that will be saved? I answer, Jesus was among the lowly of the earth. He did not take His position by the side of the learned rabbis or the rulers. He was not found among the potentates of earth, but among the lowly ones. The truth was never found among the majority. It was ever found among the minority. The angels from heaven did not come to the school of the prophets and sing their anthems over the temple or synagogues, but they went to the men who were humble enough to receive the message. They sang the glad tidings of a Saviour over Bethlehem’s plains while the great men, the rulers, and honorable men were left in darkness because they were perfectly satisfied with their position

and felt no need of a piety greater than that which they possessed. Teachers in the schools of the prophets, the scribes and priests and rulers, were the worst persecutors of Christ. Those who made the highest pretensions to spiritual light were the very ones who slighted and rejected and crucified Christ.*3LtMs, Lt 35, 1877, par. 27*

Great men and professedly very good men may do terrible deeds, in their bigotry and self-exalted position, and flatter themselves that they are doing God service. It will not do to rely upon them. Truth, Bible truth, you and I want at any cost. Like the noble Bereans, we want to search the Scriptures daily, with earnest prayer, to know what is truth, and then obey the truth at any cost to ourselves, without reference to the great men or good men. If truth is in the Bible we can find it there as well as the good and great men. God help us to be wise unto salvation, is my prayer.*3LtMs, Lt 35, 1877, par. 28*

Lt 35a, 1877

Clough, Caroline

NP

November 6, 1877

Portions of this letter are published in *CTr 317-318*.

[Dear Sister:]

[First six pages missing.] ... [Does the commandment read: "The seventh day is] the Sabbath of the Lord thy God. In it you may or may not work just as it suits your convenience"? No, "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." [Exodus 20:10, 11.]*3LtMs, Lt 35a, 1877, par. 1*

I said Mary must not, while in our employ, show such open disregard of the Sabbath. The answer came again, "Oh, you are so narrow, so contracted. Your view of things is so small." I know, sister, this was untrue, and you knew not what you were talking about. You continued, "I am satisfied with my sabbath and do not intend to change my views."*3LtMs, Lt 35a, 1877, par. 2*

The Lord has a Sabbath and man has a sabbath. One is human, the other is divine. We may choose the common, unsanctified by God, or we may choose the divine. You said, "There are only a few weak people who observe the Sabbath, and are they the only ones to be saved, and all the world is to be lost? Our good men of our church and our great men do not keep the particular Sabbath of the fourth commandment. If it is so essential to salvation that we should keep the Sabbath, I guess they would know it and keep it too. I will risk it anyway. If I keep the day everybody keeps, I will be safe. I have a very merciful God who is not as narrow and rigid as you folks are. I am glad of this."*3LtMs, Lt 35a, 1877, par. 3*

I answered, "Adam and Eve had a bitter experience in their life. They ventured to transgress a prohibition of God, and what awful consequences followed as the result! The floodgates of woe were opened to our world, and the holy pair lost Eden in consequence of their disobedience. From your standpoint the taking of that fruit forbidden of God was a simple thing, unworthy the notice of God, and yet the retribution followed in the fall of Adam and Eve and their expulsion from Eden. From your standpoint God was not merciful, but severe and exacting. He has given His darling Son from heaven to save the fallen race, making it possible for man to be so elevated by the merits of Christ that fallen man may keep the law of God through the merits of the blood of Christ. The valuable sacrifice made to pay the debt of man's transgression exalts the law of God, evidences its sacred character." I said, "This is the will of God that ye keep His commandments."*3Lts, Lt 35a, 1877, par. 4*

The very words you use to excuse the violation of the Sabbath is the excuse of the sinner and the backslider and the infidel. God is too good and merciful to punish the sinner, therefore he continues in sin. The mercy of God does not excuse the sinner or lessen his guilt of the transgression of the law of God. If mercy could have covered the sinner, why was Jesus suffered to come and die? Mercy can only cover the guilt of a sinner after the sin has been repented of and forsaken. God has placed the Sabbath law in the very bosom of the decalogue, and you may just as well plead innocence for stealing or for murder or adultery as for the transgression of the Sabbath. You may just as well plead the mercy of God because Christ has died as a reason why you should break the other nine commandments as why you should transgress the fourth.*3Lts, Lt 35a, 1877, par. 5*

Because the world chooses to break the fourth commandment, will that justify me in the day of judgment? You may plead God's mercy, but you will ever find justice and mercy go hand in hand; they are sisters. Your answer was: "That is a different thing, a very different thing. You are a little, few, weak people, and you think you are right, all the rest of the world wrong." But still I was not made to see or feel the difference—why one precept in the ten moral laws of Jehovah should be disregarded with impunity and the rest respected.*3Lts, Lt 35a, 1877, par. 6*

Because the world does this is no evidence. We are exhorted to come out from the world and be separate, and touch not the unclean; “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*. “Know ye not that the friendship of the world is enmity with God? Whosoever therefore shall be a friend of the world is the enemy of God.” *James 4:4*. Christ declares Himself to be the light of the world. “All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.” *John 1:3-5, 10, 11*. As the world knew not Christ, neither will they know His followers. It is in no way safe to make the world’s faith our faith, the world’s practice our example. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.” *1 John 3:1.3LtMs, Lt 35a, 1877, par. 7*

You claimed to have liberty in prayer and in meetings. Is this the criterion of Christian character? Dare you trust to feelings as an evidence of fellowship with God? “To the law and to the testimony: If they speak not according to this word, it is because there is no light in them.” *Isaiah 8:20*. The mild beloved disciple has said, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” *1 John 2:4*. The Word of God is very plain and pointed. It is dangerous business to profess to be a follower of Jesus and in works deny Him by indifference even to one of His requirements.*3LtMs, Lt 35a, 1877, par. 8*

The history of the Reformation teaches us that the church of Christ is never to come to a standstill and cease reforming. God stands at the head, saying to them as He did to Moses, “Go forward.” Cf. *Exodus 14:15*. “Bid the children of Israel, Go forward.” God’s work is onward, step by step His people advance onward, through conflict and trial, to final victory. The history of the church teaches us that God’s people are not to be stereotyped in their theories of faith, but to be prepared for new light, for opening truth revealed in His Word.*3LtMs, Lt 35a, 1877, par. 9*

The past history of the advancement of truth amid error and darkness shows us that sacred truth is not cherished and sought after by the majority. Those who have advanced in reform, obeying the voice of God—"Go forward"—have been subject to opposition, torture, and death; and in the face of gaping prisons and threatened torture and death, they deemed the truth for their time of sufficient importance to hold tenaciously, yielding their life rather than to sacrifice their faith. They counted not their life dear unto them if sacrificed for the truth of God. The truth in our day is as important as it was in the days of the martyrs. We should cherish the principles of truth just as sacredly as they cherished the truth in their day, in face of the world and every species of opposition.*3LtMs, Lt 35a, 1877, par. 10*

What if in Luther's day men had taken the position you take, covering their disobedience to God's requirement with: "God is too merciful to condemn me for not taking unpopular truth. Our great men and our good men do not accept it. I will run the risk of transgressing God's law because the world rejects it. I am a Methodist. I am satisfied with my religion. I shall always be a Methodist. I will risk going with the crowd."*3LtMs, Lt 35a, 1877, par. 11*

If I go with the crowd the Bible tells me I am in the broad road to death. Said the Majesty of heaven, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." *Matthew 7:14*. We are accountable for the light which shines in our day. Christ wept in agony over Jerusalem because they knew not the time of their visitation. It was their day of trust, their day of opportunity and privilege. Jerusalem's sin was her abuse of past privileges. The record of hundreds of years of privileges and blessings enjoyed by the Jewish nation was unfolded to the eye of Christ. The foul ingratitude, the hollow formalism, the hypocritical insincerity of hundreds of years called these tears of irrepressible anguish from His eyes.*3LtMs, Lt 35a, 1877, par. 12*

The loss of one soul is represented as a catastrophe in comparison with which the gain of a world sinks into insignificance. Those tears of Jesus embraced all time. In Jerusalem is represented every soul who neglects present privileges and refuses the light which God

sends them. Have the counsels of God been cherished? Have the entreaties and warnings of His servants been accepted? Has remonstrance been heeded? Oh, that we may individually improve the golden moments of this “thy day” lest the word shall come, “but now they are hid from thine eyes.” [*Luke 19:42.*] If light shines in our day we are to receive the light, appreciate it, and walk in the light without waiting to see whether the great men or learned men accept it. *3LtMs, Lt 35a, 1877, par. 13*

I quoted the words of Christ, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *Matthew 5:17-19.* Solemn words, definite and plainly stated. Jesus looked down through centuries and saw that the Christian world would think and teach that the death of Christ abrogated the Father’s law. He therefore makes a plain statement to undeceive all minds that want to be undeceived upon this point. Those who choose fables because they are more agreeable to the natural heart will be left to strong delusions, to believe a lie. *3LtMs, Lt 35a, 1877, par. 14*

How many are not only transgressing the law of God themselves, but are teaching others to do so by their indifference and their disrespectful speeches in regard to those who do keep the law of God. All this direct and indirect influence will be met in the judgment. The ten commandments are the requirements of God for all time and are binding upon every man, woman, and child, laying them under perpetual obligation. They can never be repealed or their binding force lessened while the human family continues and while men have property, life, and character to be protected. While good and evil results are the effect of man’s conduct, just so long will the law of God control us. When God consents that man need not love Him, reverence His name, or keep His Sabbath holy, then will the law lose its force. Obedience is required not only to one precept, but to all. He that offendeth in one point is guilty of all. The ten precepts of Jehovah are like ten links of a single chain; the

violation of one breaks a link, and the chain is severed.³*LtMs, Lt 35a, 1877, par. 15*

“The law of the Lord is perfect, converting the soul.” *Psalms 19:7*. Because God is merciful is no evidence He will not punish the transgressor of His law.³*LtMs, Lt 35a, 1877, par. 16*

Men have died without keeping the seventh-day Sabbath. They were good men and lived up to all the light they had. They could not be responsible for the light that they never had. We are accountable for the light which shines in our day. To excuse our transgression of God’s law because good men in generations past did not keep it would be folly.³*LtMs, Lt 35a, 1877, par. 17*

“This is the condemnation, that light is come into the world, and men loved darkness rather than light.” *John 3:19*. “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” *John 15:22*. Cf. *John 9:41*. It is never safe to be indifferent to light. If professedly great and good men do not obey the law of God, is it any reason we should transgress? Men who are lifted up in self-confidence and pride will venture to do many things the simple, humble Christian would never venture to do. It was the scribes, the rulers, the priests, men in holy office, men who believed their righteousness was above the whole world, who persecuted Christ. These pious pretenders were the fiercest persecutors Jesus had. They were bitterness itself, cruel as the grave. They could smite God’s dear Son. They could with revengeful cruelty exult in His weary, pale, suffering appearance. It was the teachers of the people that mocked Him while He hung upon the cross.³*LtMs, Lt 35a, 1877, par. 18*

Professed Christians of today who reject light will be no more favorable to those who receive and rejoice in the light of truth than the Jews in the days of Christ. If they had known that He was the Prince of Life, they would not have crucified Him. Why did they not know? Because they refused every evidence given them that Christ was the Messiah. God gives light today upon truth, but men, without searching with humble heart to compare Scripture with Scripture, take the course the Jews took. They will look upon the believers as a little, weak people, a few fanatics, and will speak derisively of

them. They will belittle their faith. They will love and cherish the lies some have made up in regard to them. They will repeat the foolish stories that have come to their ears and belittle the faith of a God-fearing, conscientious people who would sacrifice their life rather than one principle of truth. They are God's faithful noblemen in the world, and yet are jeered at and ridiculed and laughed at for their peculiar faith. *3LtMs, Lt 35a, 1877, par. 19*

I hope, my sister, if you have felt at liberty to do this, that you will do so no more, and that you will not repeat your stories that are nine tenths of them fabrications. If you have spoken derisively of the faith of God's commandment-keeping people, I hope you will do so no more, for you are making yourself a co-worker with the adversary of souls to tear down that which God is building up. A little company have volunteered to place themselves in the gap to make up the breach that has been made in the law of God. For anyone who would discourage or weaken the hands of one engaged in this work—unless he repents—it would be better in the day of God if he had never been born. We should all consider, in belittling the law of God, the example we are giving to those around us. *3LtMs, Lt 35a, 1877, par. 20*

The Sabbath is of divine appointment. It stands in the center of a list of divine requirements. What right has man to drop out one of these rules of life? Who has authorized the blotting out of the fourth any more than the second or the eighth? If the fourth commandment is not binding upon man, how then can the law of murder be binding? The moral law is not exclusively Jewish. The ceremonial, the social, and the political laws delivered to Moses when he was in secret council with God on the mount were for Israel; but the moral law, spoken in awful grandeur from the smoking mount, in the hearing of all the people, and written on the tables of stone, was for all men who should live upon the earth till the close of time. *3LtMs, Lt 35a, 1877, par. 21*

The Sabbath is mentioned among things which are to be remembered, and not to pass out of our minds. It is endeared to God as a memorial of His creative works. It is the prince of days, bearing the holy signet of Jehovah. He sanctified and blessed the Sabbath day and set it apart for man to keep holy in respect to

Himself. God has declared that He will certainly punish a violation of His day, and He will bless those who observe it according to the commandment. Very great and professedly very good men may show no regard for this sacred institution, but this will be no excuse for me. We have God's word against theirs. Which shall we heed? They may, by their practice, show contempt of that which God has sanctified. God has, on the other hand, rested upon that day and blessed it. Whose example is it safest to follow?—the practice of man or the example of God Himself who made and sanctified the day of His rest?³*LtMs, Lt 35a, 1877, par. 22*

“Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it.” *Isaiah 56:2*. “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.*³*LtMs, Lt 35a, 1877, par. 23*

Christ, the Saviour of the world, did not have the multitude believe on Him, notwithstanding the miracles which He wrought.³*LtMs, Lt 35a, 1877, par. 24*

Dear sister, it is not enough to confess Christ. His image must be reflected in us. Our natures must be softened, refined, and elevated. We must exemplify Christ in our daily walk at home, abroad, everywhere. Our conversation must not be rambling upon everything. Our words must be select, our conversation on heavenly things. And there is a power in silence. Meditation and prayer will close the door to many of Satan's temptations. The religion of Jesus Christ will not make us coarse and rough, but the sanctifying power of grace will soften the very tones of our voice until it will become habit to think before we speak and then utter words which will edify those who hear us. You have a precious gift, but do not be offended if I say you counteract your influence by the words you utter. Your deportment is not faultless. You may be a power for good. You may be an example to others to win souls to

the truth, but your spirit must soften and you be assimilated to the Spirit and character of Christ.*3LtMs, Lt 35a, 1877, par. 25*

You may think it is unbecoming in me to write to you thus. I know my letters, written with tears and anguish of heart, were despised, and raised in you and Mary a resistance against me. I wrote those letters under the solemn conviction of the Spirit of God and would not take them back if I could. And yet I venture again, not to talk with you, because that would be useless, but to write to you.*3LtMs, Lt 35a, 1877, par. 26*

My dear sister, I am younger than you, but, as an ambassador of Christ, I address my own sister whom I love, whom I want should be presented perfect in Christ. You have a work to do for yourself which no one can do for you. Because persons laugh at your odd expressions and seem to be amused with your rough speeches, you think perhaps it may pass current among them and you do not guard yourself on these points, but cultivate unnatural tones of voice when it should be exactly the opposite. You should cultivate softness of voice and refinement of speech. I speak of these things because they detract from your usefulness. We are having an opportunity now to fit for the society of heavenly angels. We must be as near like them here as possible that we may unite with them. Let us try, sister, to be as perfect as we can here in this world and be an example for others. You can accomplish anything you undertake in skilful, tasteful work. Your efforts put forth in this direction, to refine and elevate ourselves in words and character, will be efforts well made. Christ is a perfect pattern. If we follow Him, we shall be like Him. All our singular oddities will disappear before the refining grace of God. All our careless, reckless, rough, uncourteous speeches will be put away, and we shall be lifting up the soul continually to purity and holiness in this life, fitting for the immortal life. Let us, my dear sister, put a watch before the door of our lips. Let us pray more and talk less, and have our words seasoned with grace that they may minister grace to those who hear them.*3LtMs, Lt 35a, 1877, par. 27*

I do not write because I do not have affection for you. No, no. That is not love and true affection which would cover up and gloss over errors of words, voice, or deportment which are deleterious to the

Christian character and spiritual advancement. That spurious love which would hide and cover up and pass over wrongs which, if cherished, hinder the perfect Christian example is not the love which Christ had. Perfection of character God requires. Let us work to the point. We want to stand together in the city of God. We want to live together in the presence of our dear Redeemer. In order to do this our character must not have a spot, a wrinkle, upon it. Now is our time to wash our robes of character in the blood of the Lamb and make them white that we may be worthy to stand around the throne of God. If you see me in word or in act wrong, I will take it kindly of you to tell me of it. I will not resent reproof.*3LtMs, Lt 35a, 1877, par. 28*

May God help us to make thorough work for eternity, to be sanctified through the truth and receive the crown of immortal glory, is my prayer.*3LtMs, Lt 35a, 1877, par. 29*

Lt 35b, 1877

Clough, Caroline

NP

November 6, 1877

Portions of this letter are published in *CTr 77-78*. Compare with *Lt 35, 1877* and *Lt 35a, 1877*.

[Dear Sister:]

[First four pages missing.] ... in your ideas. "Why," said I, "sister, I have heard you say the Sabbath of the fourth commandment was the only true Sabbath, that it could not be controverted."*3LtMs, Lt 35b, 1877, par. 1*

"Yes," said she, "that is so, But God is not as particular as you folks are. Do you suppose all our good and great men would not see and keep the seventh day if it were essential?" I answered, "No, I did not think they would leave the popular current and be in the minority and distinguish themselves from this world any more than the learned rabbis and scribes and rulers could see and accept Christ and yield up their customs and traditions."*3LtMs, Lt 35b, 1877, par. 2*

"Oh," said she, "that is an entirely different thing. I shall be saved if I do not keep the Sabbath."*3LtMs, Lt 35b, 1877, par. 3*

"No, my sister, not if you see the light and refuse to walk in it, any sooner than the Jews who had the light that Christ was the Messiah, yet, because He was a Saviour of humiliation, but few would accept Him. He was the light of the world. He made the world, and yet the world knew Him not. The light shineth in darkness and the darkness comprehended it not. When the question was asked by the scribes and Pharisees, 'Are we blind also?' said Christ, 'If ye were blind ye would have no sin, but now ye say ye see, therefore your sin remaineth. This is your condemnation, that Christ has come into the world and men choose darkness rather than light. If I had not come, ye would have had no

sin.' [John 9:40, 41; 3:19; 15:22.]”3LtMs, Lt 35b, 1877, par. 4

My sister answered, “That is an entirely different thing. Our good men and our great men do not keep the Sabbath. You think you are right and all the world are wrong? You are a little handful of people, and is this all that will be saved? I will risk my salvation if I do not keep the Sabbath. I will go with the crowd and fare as the crowd fares. I have liberty in prayer; I enjoy religion. My God is too good and too merciful to punish me if I do not keep the Sabbath. I will risk it. I will come out all right.”3LtMs, Lt 35b, 1877, par. 5

I referred to the Bible. What saith God in relation to this matter? I referred her to the *fifty-eighth chapter of Isaiah*. “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, honorable; and shalt honor 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.” [Verses 13, 14.]3LtMs, Lt 35b, 1877, par. 6

I told her it was our work to stand in the gap, to be repairers of the breach, the restorers of paths to dwell in. Our work was important; nothing could be secondary to this. It was not our work to inquire as did the Jews, Have any of the rulers and Pharisees believed on Him? [John 7:48.] We who preach unpopular truth will receive no more favor of the great men and professedly wise and good men than Christ met from the Jews. [I said,] “It is not safe to occupy the position you do in the matter where eternal interests are at stake. We can afford no ventures, can run no risks. A mistake made here, where the soul’s salvation is concerned, is for eternity; it is beyond remedy.”3LtMs, Lt 35b, 1877, par. 7

I told my sister it was not left to our own will to choose a day for ourselves and make it a Sabbath. God had given us a day. He had sanctified and placed His blessing and honor upon the day He had given man to be sacredly observed. Our convenience was not to be consulted. What does God require? What hath God said? is the question to be determined. Self and selfish interest are not to [be

considered].*3LtMs, Lt 35b, 1877, par. 8*

The question was asked of the Pharisees concerning Christ, "Have any of the rulers or of the Pharisees believed on Him?" [*Verse 48.*] The same spirit which actuated the Jews against Christ will actuate professed Christians who refuse to accept the truth against those who do and who keep the commandments of God. It is dangerous business even to be indifferent to the light of truth, and to reject it and close the eyes to the light is rejecting that which heaven has sent to man just as really as [when] God sent His Son into the world. The Jews rejected Christ: the professed Christian world rejects the law of God.*3LtMs, Lt 35b, 1877, par. 9*

The history of the Reformation teaches us that the light of truth is not accepted and cherished by the majority. Those who have advanced in reform, obeying the voice of God, Go forward, have met with opposition. Men have sacrificed their lives for the truth. What if they had taken the position you take: I am a Methodist. I am satisfied with my faith. I shall always be a Methodist. I will go with the crowd. What advancement would the Reformation have made? We are accountable for the light that shines in our day. We must walk in that light or the words of Christ are applicable to us: "This is your condemnation, that light has come into the world and men chose darkness rather than light." [*John 3:19.*]*3LtMs, Lt 35b, 1877, par. 10*

I told you, Caroline, that Mary could not be in my employment and trample upon the Sabbath of the fourth commandment, for there could be no harmony between us. Before she had the opportunity of seeing the light, God would accept her efforts; but after the light has come and she has had every opportunity to see it, and she refuses to be influenced by it, I must disconnect from her. There is no harmony of spirit between us.*3LtMs, Lt 35b, 1877, par. 11*

This has been a matter which has long perplexed my mind, but I have had hope all along that Mary would yield to the influence of the Spirit of God. I had felt there was a certainty that she would give up her will to the will of her heavenly Father; but when I saw that she would pass through the most impressive meetings where I knew for a certainty the Spirit of the Lord was at work, and still she

made no sign of change of views, I have felt my faith almost fail. And when she so unconcernedly went off the second time upon the Sabbath with a gentleman, I know not whom, my heart sank within me.*3LtMs, Lt 35b, 1877, par. 12*

I thought I would converse with you on that Sabbath evening, but when I heard your position, I felt it was a hopeless case. One who professes to be a follower of Christ makes light of one of God's holy precepts! I have felt heartsick. You hinder each other. Your loose ideas of obeying God's commandments shocked me. I thought, There is nothing to hope for in either.*3LtMs, Lt 35b, 1877, par. 13*

I have been reported as saying you could not be saved unless you kept the Sabbath. Does it indeed seem meaningless, the requirement of the fourth commandment? Does not the habitual subjection to our heavenly Master's will lead the obedient to ask constantly and earnestly, not, What is pleasing? not, What is most convenient or agreeable to self or those around us? but, What does my Lord require? What is the will of God concerning me? Is it anything strange that one should do this or that under the conviction of the Spirit of God, under a sense of the fact that a refusal or neglect to do so would endanger his soul's salvation? Is this a matter hard to be comprehended, that obedience on our part to all God's law is absolutely essential to eternal life? Is this an unfathomable mystery to the Christian, to secure the soul's salvation at any cost to self or selfish interest? Does the Word of God give us any assurance that we can get to heaven just as well transgressing the law as obeying it? If so, the whole requirement of God as a condition of salvation is an entire mistake.*3LtMs, Lt 35b, 1877, par. 14*

The inhabitants of the old world who perished in the flood—were they punished for their disobedience of God's requirements? Or were they washed by the waters of the deluge straight into glory because our merciful God is too good to execute the final penalty of transgressing His law? Were the Sodomites punished for their disobedience and just Lot saved? Or were the inhabitants of Sodom winged by the fire that fell from heaven straight into glory?*3LtMs, Lt 35b, 1877, par. 15*

Has God commanded? Then we must obey, without hesitating and seeking to find out some way to be saved without obedience. This would be climbing up some other way. "I am the way, the truth, and the life." "I have kept my Father's commandments," says the Majesty of heaven. [*John 14:6; 15:10.*]*3LtMs, Lt 35b, 1877, par. 16*

Our salvation depends upon our keeping all of God's commandments. Perfect obedience without hesitancy or doubt is all that God will accept. We should not even obey the commandments merely to secure heaven, but by obedience to please Him who died to save sinners from the penalty of the transgression of the Father's law. The sinner's salvation depends upon his ceasing to transgress and obedience to that law he has transgressed. No one should venture or presume upon the mercy of God, feeling at liberty to sin as much as they dare, and not abandon the hope that God will finally pardon and save. It is a sad resolve to follow Christ as far off as possible, venturing as near the verge of perdition as possible without falling in.*3LtMs, Lt 35b, 1877, par. 17*

It was a great sacrifice Christ made for man in dying for him upon the cross. What are we willing to sacrifice for His love? Jesus says, "If ye love Me, keep My commandments" [*John 14:15*]*—not to select out one or two or nine, but the whole ten—all His commandments must be kept. John tells us of those who pretend to love but do not obey God's requirements. "He who saith I know Him and keepeth not His commandments is a liar and the truth is not in him." "For this is the love of God that we keep His commandments. And His commandments are not grievous." [1 John 2:4; 5:3.]3LtMs, Lt 35b, 1877, par. 18*

You may say, So you believe all the learned world are wrong and a poor company, greatly in the minority, looked upon as ignorant, common people, are all that will be saved? I answer, Jesus was among the lowly of the earth. He did not take His position by the side of the learned rabbis or the rulers. He was not found among the potentates of earth, but among the lowly ones. The truth was never found among the majority. It was ever found among the minority. The angels from heaven did not come to the school of the prophets and sing their anthems over the temple or synagogues, but they went to the men who were humble enough to receive the

message. They sang the glad tidings of a Saviour over Bethlehem's plains while the great men, the rulers, and honorable men were left in darkness because they were perfectly satisfied with their position and felt no need of a piety greater than that which they possessed. Teachers in the schools of the prophets, the scribes and priests and rulers, were the worst persecutors of Christ. Those who made the highest pretensions to spiritual light were the very ones who slighted and rejected and crucified Christ.*3LtMs, Lt 35b, 1877, par. 19*

Great men and professedly very good men may do terrible deeds, in their bigotry and self-exalted position, and flatter themselves that they are doing God service. It will not do to rely upon them. Truth, Bible truth, you and I want at any cost. Like the noble Bereans, we want to search the Scriptures daily, with earnest prayer, to know what is truth, and then obey the truth at any cost to ourselves, without reference to the great men or good men. If truth is in the Bible, we can find it there as well as the good and great men. God help us to be wise unto salvation, is my prayer.*3LtMs, Lt 35b, 1877, par. 20*

Lt 36, 1877

Clough, Mary

Oakland, California

November 10, 1877

Portions of this letter are published in *4MR 228-233*.

Dear Mary:

Your letter is before me and you may be expecting some response. I have been highly pleased with your work as I have repeated again and again. I have felt that God had raised you up to render me the help I needed at the right time. We have never urged our faith upon you; and while we have felt the deepest solicitude for your spiritual interest and have watched and prayed that you might have strength to follow your convictions and obey the truth, we have kept even this great anxiety to ourselves. It has been known only to ourselves and to God.³*LtMs, Lt 36, 1877, par. 1*

Upon religious subjects we have not been reticent, for God has given us our work to act as physicians of souls. When we see moral disease, an interest is at once awakened to point to the remedy.³*LtMs, Lt 36, 1877, par. 2*

In regard to religious faith's being sacred to one's self and not to be interfered with, I cannot harmonize with the life mission and work of Christ upon the earth. Idolaters have a religion; they may make this same plea: "My religion is sacred to myself. Hands off; do not interfere with my honest belief and worship." It is the work of God's servants to feel a deep solicitude for the souls for whom Christ died. And if they see them in error or in danger, through a false faith, it is their duty to do all in their power to convert them to the truth and not leave them in darkness and deception.³*LtMs, Lt 36, 1877, par. 3*

We have had hope that the reason of our faith would commend itself to your judgment. It is impossible for us to hold our faith as sacred and yet not feel the deepest interest for our relatives that do not see the Bible truth as we see it. We expected that when we

connected with you that your mind would be open to conviction and that you would have a desire to search the Scriptures for yourself to know what is truth. We had no thought but if your mother should have an opportunity to be with those who observed the Sabbath, she would also, like the noble Bereans, search the Scriptures daily to know if these things were so.*3LtMs, Lt 36, 1877, par. 4*

We thought that through you and your mother, Wilbur and Addie would also be converted to the truth. But within two weeks, I have had a sudden awakening, and these anxious hopes are dampened, if not dead. We are free to acknowledge that we did not connect with you merely from a business standpoint. We should never have presented to you the inducements we have from time to time in remunerations for your labor if we had not an interest deeper and higher for you and yours than merely a business standpoint. We saw your talent, we admired your adaptability, and we saw that you could be of great service to me in my work and the cause of God generally if your ability were sanctified by connection with heaven. We did not estimate your ability for time merely, but for eternity.*3LtMs, Lt 36, 1877, par. 5*

We valued this gift of God to you as a precious jewel, a talent entrusted to you by Him, who is the giver of all mercies and all wisdom and all intelligence. He will hold you responsible for the same. Your accountability will be proportionate to the capital entrusted; and while [you] yourself acknowledge this ability as natural gifts which you possess in no ordinary degree, will you trifle with moral responsibilities? God has not dispensed His sacred trusts capriciously. He has distributed His gifts, His talents, according to the known powers and capacities of His servants. Your ability has been appreciated by those who know them, but they have been employed mostly where their effect would not be enduring, memorialized for eternity. We wished in connecting you with us to have you see and sense the fact that all which you possess God claims, and He will require His own with usury. Jesus has paid the wages of His own blood to secure your willing obedience and cheerful service. We have desired so much that your work upon the earth should bear the test of God and meet His plaudit, "Well done, good and faithful servant." [*Matthew 25:23.*] If you shut from us this last hope, if you coolly tell us all the interest

you have had and manifested is from a business standpoint, that you have no personal interest even now after you have had light and evidence and knowledge of the truth, I have no heart to maintain our connection; for I have no hope of any change in you. You will have your ability to use for time, but I greatly fear not for eternity.*3LtMs, Lt 36, 1877, par. 6*

I had hoped so much—but when I stood in the office and that hack drove up and you seated yourself beside that gentleman, a revelation of matters opened to me that pained and shocked me; [my] confidence in you was shaken. You have concealed every thing from us. When we have been open and frank with you, connected as we are, this secret workings of things and we not advised or taken at all in your confidence are enough. Not knowing one day what will open the next, we cannot be brought into any such disagreeable positions as I have been in conviction and in feelings the last week. If we must work hitherto purely from a business standpoint, I have not the least heart or courage to continue our connection.*3LtMs, Lt 36, 1877, par. 7*

The day of reckoning is coming when all the talents will be investigated. We read in the account of the talents when brought to the master, no credit is taken to themselves for their diligent trading: They give their lord all the glory. Thou deliverest to me such talents. And then they tell whence their profits came in trading. No gain could have been acquired without the deposit, no interest without the principal. I have gained beside them by their help, such and such increase, acknowledging the capital advanced by him; and if they have traded successfully, he shall have all the glory. Without the Master's advanced capital, we should have been bankrupt for eternity; but when the Master speaks His approval of the talents well employed, He rewards the faithful worker as though the merits were his own. He speaks His unqualified approval, "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." *Matthew 25:21.3LtMs, Lt 36, 1877, par. 8*

There is no deception so fatal, so hopeless, as a determination of living without God. The histories of good and bad men faithfully chronicled by the pen of inspiration were written to impress upon

our minds this most practical lesson that the fear of the Lord is the beginning of wisdom, and in the keeping of His commandments there is great reward. All the honors or favors of the world are not sufficient compensation for one hour or one act of disobedience to God. Yet how many accept the temptations offered to Christ and concede to the powers of darkness. Disobedience to God is dishonor and disaster to ourselves.*3LtMs, Lt 36, 1877, par. 9*

But all this I am afraid is distasteful to you. You have had from me the deepest affection. Last spring you would not receive our advice or counsel. You may insist you were right; I shall take the opposite ground. The experience of last spring has prepared me to take the position I now feel that God would have me take. I have loved your society. I have appreciated your labors. Your own mother could not feel any deeper or truer interest for you and more unselfish than I have had. Last spring, in the thought that we might be separated, I felt suffering which Paul described as crucifixion, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." *Galatians 6:14*. That experience I passed through in connection with you nearly cost me my life. And now I am passing through a similar experience. The tendrils of my affections have been too strongly entwined about you. These tendrils are being severed. To me it is a crucifixion. My love is not demonstration, but nonetheless deep, earnest, and strong. A sadness has come over me that is pitiful, but God can heal. There is for me a balm in Gilead, a Physician in whom I can trust.*3LtMs, Lt 36, 1877, par. 10*

It will take time for me to be in any condition to write on any subject or to engage in any new work. I had so hoped that your labors with me would be for time. But in the office as that hack drove up, the impression of the Spirit of God gave me presentiments of what I should expect. Not the slightest hint from any source had come to me, but the veil had by the hand of God been torn from my eyes. I can now look upon matters in altogether a different light.*3LtMs, Lt 36, 1877, par. 11*

Mary, I have no disposition to urge our faith upon you. No, no. If you see nothing in it that savors of truth, I would not have you accept it. Mary, if you should lay aside all theories and theologies and only

read the book of human nature with its dark and terrible revelations daily revealed to us, you would find reason enough to see that human character will have to be made over and utterly changed or the world will perish in its corruptions. The great mystery to me is not that man must be born again to see the kingdom of God, but that he should be unwilling to accept the help that Jesus left the courts of heaven and came to the world to give him; that he should feel so perfectly content and satisfied without His help, Jesus knows that if the world with its pride, and with its ambition and violence, possesses the soul, man can have no rest, no peace, no happiness. There is no true elevation of character outside of Christ. There is no peace, happiness, or joy attainable for man which can bear comparison for a moment with that which the possessor may find in Christ.*3LtMs, Lt 36, 1877, par. 12*

Take the world's conqueror, the commander of armies. He may disturb the throne of kings and make nations tremble at his approach, and the very same warrior may die of exile, disappointed and humiliated.*3LtMs, Lt 36, 1877, par. 13*

Poets may soar to the skies. They may awaken the fiery passions of millions; they may cause any amount of misery over the ruins of their labors and may die cursing God and the day of their birth.*3LtMs, Lt 36, 1877, par. 14*

The greatest philosopher may lift himself up in his pride, he may range through the harmonies and charms of the universe, tracing the wonderful manifestations of creative power and beholding the expressions of infinite wisdom in the formation of worlds, yet he has not wisdom to find God in His great and majestic works.*3LtMs, Lt 36, 1877, par. 15*

The mystery of God's hand discerned in His creative works he does not comprehend—wise in the world's knowledge, but a fool as far as the mystery of godliness is concerned. Yet just such human greatness attracts the world, and millions are ready to worship this world's gods which pass away to atoms of dust, to know nothing of the immortal life which runs parallel with the life of Jehovah. His glory has perished with his existence. But that humble child of God has the promise of heirship to riches that will endure, glory that will

never cease to brighten with the progress of [the] ages. The change wrought in his affections have brought him into harmony with the will of the Controller of the universe. His name angels have enrolled in the record book of heaven, and mansions are prepared for his reception. When the Lord of life and glory shall appear, the second time without sin unto salvation, I would that you could see these things as I view them. I would that you could unite your work with ours, not merely from a business standpoint, but because you see and accept the work of God and help us to do the great work in warning the world because you see this is the work that God would have you to do.*3LtMs, Lt 36, 1877, par. 16*

But I will say no more at present.*3LtMs, Lt 36, 1877, par. 17*

In love,*3LtMs, Lt 36, 1877, par. 18*

Your aunt.*3LtMs, Lt 36, 1877, par. 19*

I shall want this again as I have scarcely looked over it. I have written this after nearly a sleepless night. Excuse all mistakes. E. G. W.*3LtMs, Lt 36, 1877, par. 20*

Lt 37, 1877

Children

Oakland, California

November 11, 1877

Previously unpublished.

Dear children:

I am glad to inform you that Father is much improved in health. He will entirely recover. This is a cause of great gratitude to me.*3LtMs, Lt 37, 1877, par. 1*

I have told Mary Clough that I could put no more manuscript in her hands. She has kept all her affairs secret from me. She has shown open disrespect of the Sabbath in visiting San Francisco two successive Sabbaths. I talked with her mother, and she talked so disrespectfully of the Sabbath I felt it duty to be on my guard. I wrote to Mary telling her I would not talk with either her or her mother, for they were both so excitable and talked so unreasonably. I told Mary while she was with me she must respect the Sabbath. She wrote me a very pretty letter in return, but took her position that she had no interest in our faith, only from a business standpoint had she connected with me.*3LtMs, Lt 37, 1877, par. 2*

I wrote her if that were her position after all the light and evidences she had had, I had no liberty to place any more writings in her hands. I felt forbidden of God to do it. There has been secret working that has been kept all from me. Mary has a man in town and I think contemplated marrying him. But Addie wrote to me a pitiful appeal saying she was keeping [a] boarding house, her children were sick, and she would come and do my kitchen work if I would employ her. I think her husband must have left her to take care of herself. Mary has sent for them all to come to Oakland, a wild move indeed, but I thought we had enough of the Cloughs on hand. I cut loose from the whole of them.*3LtMs, Lt 37, 1877, par. 3*

My book is about done. We can do without Mary. God will help me.

He will be wisdom, sanctification, and righteousness. I will write more on this matter by and by.*3LtMs, Lt 37, 1877, par. 4*

When shall you send my things? Is there any box coming? Write me at once. I would like my polonaise pattern. You may send by mail.*3LtMs, Lt 37, 1877, par. 5*

My health is quite good. In the first box send my things.*3LtMs, Lt 37, 1877, par. 6*

This must go [in] the mail.*3LtMs, Lt 37, 1877, par. 7*

Mother.

Lt 38, 1877

White, W. C.; White, Mary

Oakland, California

November 16, 1877

Previously unpublished.

Dear children, Willie and Mary:

We are usually well. Father is improving in health. He is making every exertion for himself he can. He rides out, he walks, and he is on horseback considerably. His disposition to be alone and say little is passing away. He seems earnestly anxious for himself to get in working order. His moral sensibilities are fully aroused.³*LtMs, Lt 38, 1877, par. 1*

Last Monday we attended the funeral of Brother Grant. He died a most distressing death with disease of the heart. The Odd Fellows to whose order he belonged defrayed all his expenses in sickness and at the funeral. The funeral was to be in Odd Fellows Hall. Father thought he could not go and mix with them, but he decided, as he had promised to attend the funeral, to go. We were met with hack at the boat and taken to the hall, a splendidly furnished building.³*LtMs, Lt 38, 1877, par. 2*

I feared Father would become confused with all their grave ceremonies and peculiar badges, long standards and hatchets, etc., but no, he seemed never more calm and collected in his life. He read a chapter from the Bible, "Wherefore comfort one another with this hope," etc. [*1 Thessalonians 4:18.*] He made a speech of about twenty minutes. Every word could have been put in print just as he spoke them. His remarks were excellent. He addressed the mourners in a most tender, sympathizing manner, in an elevated strain, and yet came close to the hearts of the bereaved. There was not a dry eye I think in that assembly. The gray haired among the Odd Fellows wept freely. It was a perfect success, prayer and all, from first to last. We then entered the hack waiting and drove in company with Brother and Sister Chittendon to Lone Mountain

Cemetery, to the Old Fellows' ground, a beautiful spot. We all gathered about the grave while the chaplain read services and read a prayer. Every word was in keeping with our faith. They each threw a sprig of evergreen upon the coffin, and then Father repeated, "I am the resurrection and the life," etc. [*John 11:25.*] He thanked the friends for their services to the dead in behalf of the bereaved, pronounced the benediction, and we again entered the hack. This was worth everything to Father as it gave him confidence that he was not wrecked in mental or physical ability. *3LtMs, Lt 38, 1877, par. 3*

Charlie Chittendon ordered the hackman to drive us to Seal Rock or Cliff House. It was quite a long drive, but it was very interesting. We did not get out of the hack. The wind was blowing from the southeast, and it lashed the waves into a fury. I never saw anything so beautifully grand as the waves rolling mountain high and then rushing on as though to sweep us away into angry foam, but coming only that distance the hand of God had prescribed, setting the boundaries of its proud waves. For one quarter of a mile the waters were as white as milk. We then rode back to the boat and came home the same night. Father slept very sweetly all night. He is taking hold in prayer for himself. He feels that he must have help from God and engage in the work. I feel very grateful for these tokens of good. *3LtMs, Lt 38, 1877, par. 4*

Today we go to San Francisco to spend Sabbath and remain till over first day, evening. Father will speak, I think. Everything seems to move off well. Edson is tender and affectionate to Father, and Father seems to enjoy his society. Mary Clough is under an engagement of marriage to a Col. Wanless (I think is his name). We have had quite a trial, but everything is again in harmony. We shall pay Mary up when *Volume Three* is completed, and then I shall not prepare any more work for her. I pity the poor girl. She has denied herself the privilege of marriage because she has thought her mother and sister needed so much of her help. I can say nothing, understanding of her intended. I will not write any more particulars now. *3LtMs, Lt 38, 1877, par. 5*

I think of my little girls often as well as of Aunt Mary and you, my dear children. We remember you in our prayers. We believe God

will direct your path. Only look to Him and trust in Him and hide self in Jesus. God will be our Fortress and our Strength, our Front-guard and our Rearward.*3LtMs, Lt 38, 1877, par. 6*

I hope our little girls will do what they can for themselves. Apportion some part of the work to them that they may know what belongs to them to do. It is better for to have the minds and hands employed than to leave them engaged in needless play and talk and be of no manner of use to anyone. Their father said, Teach my little girls to work, that they shall be used to labor and love labor. I do not want them to feel that they can be idle, but I want them to do what they can with cheerfulness as though they loved it and not as though it were a drudgery. Every one of us has something to do, and their little hands must do their part. I want them to write to me.*3LtMs, Lt 38, 1877, par. 7*

The bell is ringing for breakfast. I must close. Write us as often as you can, but do not take it from your sleeping hours, for I had rather go without a letter.*3LtMs, Lt 38, 1877, par. 8*

In much love to Aunt Mary, the little girls, and yourselves,*3LtMs, Lt 38, 1877, par. 9*

Mother.

Lt 39, 1877

White, W. C.; White, Mary

Healdsburg, California

November 27, 1877

Portions of this letter are published in *3Bio 76-77*.

My dear Children, Willie and Mary:

My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg, fourteen miles and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm, and prepared my dinner myself. Made a little mush, cooked some eggs, and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! Not much display in this. But then our birth does not amount to much. It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth. The lives of many testify for them it were better if they had never been born.*3LtMs, Lt 39, 1877, par. 1*

We held meeting in Petaluma last Sabbath. We had [an] excellent meeting. Father spoke about one hour as well as he ever spoke in his life. I then spoke about forty minutes with great freedom. There were thirty-five, and we also had a conference meeting and nearly all bore testimony. This meeting was highly prized by all present. It was an encouragement to them all. They thought it the best meeting they had ever had in Petaluma. Our visit was very pleasant at Brother Chapman's. Her health is very poor. She did not sit up but little part of the time. But our visit seemed to cheer and strengthen her. We have a good home here at Brother Cook's. They cook to suit us and try to make us comfortable. Father eats more liberally than he did. He has dispensed with slops, gruel, and so much pudding. He eats bread, gems, figs, cranberry sauce, oranges, tomatoes, no raw apples or raw fruit.*3LtMs, Lt 39, 1877, par. 2*

There is a man by the name of Sims. He is doing a good work to prepare my way for talking on health reform. He is a radical health reformer. To have these important truths told them by one not of our faith will have an influence to remove the stigma from us as health reformers. I shall follow on temperance next Sunday. Dr. Sims has twenty-five cents for each as they come to hear. There is a good attendance. He goes to Santa Rosa next from here.³*LtMs, Lt 39, 1877, par. 3*

Well, children, I have left Oakland because I dared not stay longer. I have had serious trouble of mind with my relations. I have decided the least I can have to do with them the better. Mary [Clough] and her mother, I have decided, have no conscience. My sister's standard of the Christian life and character is such that I would consider it a misfortune to have her profess our faith unless there were an entire change of her general views of the Christian character. Mary and I have disconnected. I have not time to write particulars. I have no hope that Mary will ever embrace the truth. She has no sense that she needs a Saviour. She is whole—her heart untouched.³*LtMs, Lt 39, 1877, par. 4*

Since writing the above we received an excellent letter from our daughter Mary. We were glad to hear from you all. We also received a good letter from Sister Mary Chase. I was glad to hear from her also. You may depend there is some reason why so many are sick at Battle Creek. But one thing I forbid—Mary Chinnock watches one night with any sick unless it be her own brother. She is one that cannot endure any such tax. She must take my restriction in this matter as positive. She shall neither take care of the sick nor watch with them. There are those who can do this. She cannot. Every room of the students with their habits of eating and of rest—all these things should be closely investigated. No one needs to have fevers if his habits are as they should be. To have even one sick is a reproach upon Battle Creek. To have more sick is reproach in accordance with the numbers.³*LtMs, Lt 39, 1877, par. 5*

Dig out this evil; sweep the sleeping apartments; investigate outhouses; search the cellars and the premises; leave no stone unturned until this evil is ferreted out. See if proper hours are taken for rest; if proper food is provided, etc. Let a committee be

appointed to investigate these matters thoroughly. I tell you there is no need of fevers if care is taken to regulate all our habits according to the laws of health. I hope that a stir will be made in this matter. Is there not decaying vegetation around the premises? Sickness ought not to exist, and I hope none will look on as calmly and unconcernedly as they did at the Health Institute when several [were] sick and some dying in their midst—improper eating, fruit between meals, at night, before retiring, eating too much without plenty of physical exercise. All these things should be strictly investigated.*3LtMs, Lt 39, 1877, par. 6*

We have just been taking a ride to the redwoods. Father enjoyed drinking the cold stream from the mountain. It is today like a June day. The sun is shining beautifully. Father is trying to keep cool with a linen coat on, wandering about for the shady side of the house. [If] we can get us a little small place for a resort when we wish to run away, we shall do so. Mary and her mother, I expect, have moved to the Babcock cottage. Our premises will be clear once more, and I shall be grateful indeed.*3LtMs, Lt 39, 1877, par. 7*

Appointments are out for us Sabbath and Sunday. I speak Sunday on temperance at the theatre. We have had a few gentle showers, enough to start vegetation. The hills are putting on their dress of green. I wish we could see you all. How is it? Do you suffer with cold any? I have mittens knit for the children. Will send them at once. Have the goods come from Brother Hutchins, Vt? He said he would send by express. Inquire at depot if it came by freight. I will write no more now.*3LtMs, Lt 39, 1877, par. 8*

Mother.

Lt 40, 1877

White, W. C.; White, Mary

St. Helena, California

December 5, 1877

Portions of this letter are published in *3Bio 78-79*.

Dear Children, Willie and Mary:

We have been in great perplexity to know what to do. Father has improved in many respects, but he is failing in flesh. He is quite poor, although he eats more liberally than he did; yet if he has any discomfortable, unfavorable symptoms, he appears more like an insane man or like a monomaniac over the matter. He will talk of it and make a mountain of it. But he has some very disagreeable sensations. If he gets weary, his hand is disagreeably hot and he is sleepless. I fear we do not pray enough over his case. Will you make his case a subject of prayer? There is no soul I can go to for counsel or for help, but Jesus. L. M. Hall is so thoroughly engaged she can do nothing to help me in sharing my burdens. My trouble with Mary and her mother has told upon me severely. I am unable to write because of my hand and heart troubles. And Father is the last person in the world to whom I should go with any expectancy that he could get beyond himself sufficiently to appreciate my feelings. I must think and act all for myself. I so much long to have an interested God-fearing friend that I can talk and counsel with.*3LtMs, Lt 40, 1877, par. 1*

We have been to Healdsburg and looked around for a home there. We found a very nice location two miles from Healdsburg in the mountains. There are fifteen acres of land which give us the scenery of Colorado and the advantages of the Greenville farm Father thought so much of. I never was on a place I was so much pleased with. Madrona and manzanita and beautiful evergreens. Living springs—several of them are on the place. The price is \$1,400. We should buy ten acres more which would carry it up to \$1,600. There is only a poor little shanty on the place, but it has a good fireplace which is all the redeeming feature of the house. We

must build a plain, simple house costing about six hundred dollars, barn, etc. This may look like a wild project to you, but if Father can be called away and out of thinking of himself and can enjoy work out of doors, it will be the best thing he can do and be the best investment of means we can make. We must have a place of retirement where we can step out of doors without being seen by our neighbors. We want chance to pray in the groves and mountains. We shall have no wood to buy, plenty on the place. We think for health this location above any that we can find in St. Helena. Willie, I am satisfied Father should not write much. He must have something to engage his mind besides what he has had. There must be a change.*3LtMs, Lt 40, 1877, par. 2*

Sunday, December 9, 1877

Yesterday we had a good day. Father spoke about one hour and a half with calmness and clearness. I see a marked change in him for the better every effort he makes. He has confidence in his ability to do. We held meeting in the Baptist church. The house was filled. Brethren from Napa and Lake Country came to the meeting. One woman came forty miles from Lake County. I had great freedom in speaking to the people. "But who may abide the day of His coming?" [*Malachi 3:2.*]*3LtMs, Lt 40, 1877, par. 3*

We took dinner at Brother Creamer's. I speak in the Baptist church at two o'clock this afternoon on the subject of temperance. Last Sunday afternoon I spoke in the theatre, large hall, upon the subject of temperance to a good audience. We are making it our home at Brother Pratt's. They have a beautiful residence. We sit by the good fireplace and enjoy their hospitality of the liberal home. They are two miles from St. Helena in the mountains. I have very much I would like to say to you, but not now for I have not time.*3LtMs, Lt 40, 1877, par. 4*

This is a grape-raising country—large vineyards meet the eye in every direction; immense buildings for wineries.*3LtMs, Lt 40, 1877, par. 5*

I spoke yesterday in their Baptist church to a crowded house. This must go today. Finish when we get to Healdsburg.*3LtMs, Lt 40, 1877, par. 6*

Mother.

Lt 41, 1877

Belden, F. E.

St. Helena, California

December 7, 1877

Portions of this letter are published in *2SM 330*, *OHC 80, 193*; *FLB 26*; *TDG 350*.

Dear Nephew:

I have had deep feelings in regard to you, but my time and my mind have been so occupied I have not had time or opportunity to see you and talk with you. I have but little hope that talking or writing will reach your case unless the Holy Spirit shall speak to your heart and arouse your conscience.*3LtMs, Lt 41, 1877, par. 1*

It has been to many remarkably singular that you, who have been educated from your cradle by a godly mother, you who know the truth, should follow the suggestions of Satan and become a transgressor of the law of God. You have, I think, thought you would wound your best friends in venturing to imperil your soul by pursuing a course of sin, grieving the dear Saviour who died for you and putting Him to an open shame by your renunciation of the truth and Bible religion, and taking your stand with unbelievers.*3LtMs, Lt 41, 1877, par. 2*

Never would this shipwreck of your faith have occurred had you been humble and teachable. You are self-conceited, wilful, and obstinate. Pride of heart has gained such mastery over you that you are weakness itself. Headstrong and unteachable, you were left to yourself and have stumbled and fallen. You were never wholly on the side of God. You were ever trying to serve two masters. "What agreement hath the temple of God with idols?" *2 Corinthians 6:16*. You are stumbling on to perdition, trampling the blood of the crucified Redeemer under your feet.*3LtMs, Lt 41, 1877, par. 3*

It is not too late yet for you to make a decided effort in the right direction. Your soul's salvation is in peril. If you now stop your life of

sin, it may not be too late. If you now will humble yourself at the foot of the cross, your repentance may be accepted. Holiness to the Lord has not been written upon your life. Selfish and self-important, you have felt sufficient in yourself without feeling the necessity of washing your robe of character and making it white in the blood of the Lamb. The cleansing fountain is now flowing. Christ is the Lamb of God. If you present yourself, sinful and polluted as you are, feeling that you are the sinful creature that you are, it may not yet be too late.*3LtMs, Lt 41, 1877, par. 4*

I do not propose any argument with you at all. You know the truth as well as I do. You may seek, with Satan's sophistry, to silence the voice of conscience, but it will not be quiet. It will be heard. You are acting a lie every day you continue in your present state of wickedness. You say by your deportment that you do not believe the truth, when you know that you believe as Satan believes. You tremble under the truth as Satan trembles. But, O what an account will you have to render to God for this terrible backsliding!*3LtMs, Lt 41, 1877, par. 5*

You have nursed the Sabbath truth from your mother's breast, and how you can now pursue the course you do can only be explained in the defective foundation you have laid. You have been self-deceived. You have trusted to your own frail wisdom, and it has proved foolishness and is likely to prove your ruin.*3LtMs, Lt 41, 1877, par. 6*

You have not been extravagant of your means as far as dress is concerned, but it is certain you have not economized in everything, or you would now have something to show as the result of that wise economy which is praiseworthy in any young man. To carefully reserve a portion of each week's wages, and lay by a certain sum every week which is not to be touched, should be your rule.*3LtMs, Lt 41, 1877, par. 7*

No one can accuse you of being hardhearted, penurious, or stingy, and yet you are selfish. You will indulge your pleasure, gratifying your inclination and desires while you make others wait your time to pay your just dues. This is not a good and praiseworthy trait in any young man.*3LtMs, Lt 41, 1877, par. 8*

Diligence in business, abstinence from pleasure, even privation so long as health is not endangered, should be cheerfully maintained by a young man in your circumstances, and you would have a little competency untouched should you become sick, that the charities of others would not be your dependence. You have needlessly expended much means which now might be on interest and you be having some returns.*3LtMs, Lt 41, 1877, par. 9*

You are in danger of being too liberal when there is a call for means. Selfishness has something to do even with this. You wish to be thought of as having plenty of means at your command, and you also wish not to be behind others when there is a demand for means. This failing is not to be condemned, unless you are liberal before you are just, and do not quickly settle your just debts.*3LtMs, Lt 41, 1877, par. 10*

We would not have you, my dear nephew, deify wealth and love it with your heart and mind and soul. Means is valuable and to be desired. It is a blessing, a precious treasure, if used prudently, wisely, and not abused. To sacrifice one principle of truth or of duty to acquire means for extravagant expenditure or to hoard is very poor policy. It is money and position gained at the expense of the soul, selling the soul to the devil for the worldly advantages supposed to be gained thereby. “What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” *Mark 8:36, 37*. Whatever may have been your motives for yielding the principles of truth, I cannot divine. I think that Satan has made you spiritually blind. You are in a fearful deception.*3LtMs, Lt 41, 1877, par. 11*

But I have not yet ended on the point of means. You might have had, even from your limited wages, means in reserve for any demand. It might have been invested in a lot of land which would be increasing in value. But for a young man to live up to the last dollar he earns shows a great lack of calculation and discernment.*3LtMs, Lt 41, 1877, par. 12*

Since mortals have bodies and heads and hearts to be provided for, some provision for the body must be made in order to hold a proper position in the world. Not to meet the world’s standards—oh, no, no

indeed; but to be of influence in the world for good. Love and sympathy may be exercised, and the tenderness of common brotherhood.*3LtMs, Lt 41, 1877, par. 13*

If you go on as you have done, in self-gratification, chasing after your own pleasure, indulging in the dissipations of the world, you lose not only this world, but the next. And remember the day of reckoning is not far distant, when the Master will say, "Young man, give an account of thy stewardship." [*Luke 16:2.*] You will then be weighed in the balances of the sanctuary. All your words, your acts, and even your motives will pass the trying test of Him who knows the heart of man. The day is just upon us when the spirit which governed the life is to be tested.*3LtMs, Lt 41, 1877, par. 14*

However desirable money may be, it should never be obtained at the sacrifice of lessor or greater truths. Want and poverty are evils to be dreaded; but hunger and nakedness, lack of home, sympathy, or a name, and even starvation, are more desirable than to sacrifice one principle of truth. Let the eternal truth be cherished, for it is immortal. If we make it a part of us, we shall surely gain immortal glory and eternal riches, with the addition of a victor's crown.*3LtMs, Lt 41, 1877, par. 15*

If God has not given you the power to obtain means with perfect uprightness and integrity, then He never meant that you should have it, and it is best for you to submit to the will of God. Do not seek to be a dandy, for such a person is most contemptible. But, dear Nephew, the infinite Creator is the possessor of all things. Any loss you may sustain in your allegiance to Him is infinite gain in the future immortal life, if not fully realized in this life.*3LtMs, Lt 41, 1877, par. 16*

Go out, dear young man, at night, and behold the glories of the firmament. Look up to the gems of light which like precious gold stud the heavens. There is a wealth of glory there, but millions of minds are so obtuse they cannot appreciate this treasure. It is a little bit of heaven hung out before our senses to testify of the surpassing glories within. This is only one item. We might dwell upon glories without number, but we are lost in the contemplation of the great works of God and forbear. The apostle, in the words of

inspiration, addresses us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." *1 Corinthians 2:9.3LtMs, Lt 41, 1877, par. 17*

Cannot He who spread above us this glorious canopy, who, if the sun, moon, and stars were swept away, could call them again into existence in a moment, requite His faithful, loyal servants who would be obedient to Him though they lost wealth, honor, or even a kingdom for His sake? To walk the world a pure man of untarnished morals, bearing the sacred principles of truth in your heart, its influence seen in the acts of your life; to live uncorrupted by the baseness, falsity, and dishonesty of a world which must soon be purified of its moral corruption by the fires of God's retributive justice, is to be a man whose record is immortalized in heaven, honored among the pure angels who weigh and appreciate moral worth. This is what it is to be a man of God.*3LtMs, Lt 41, 1877, par. 18*

He who has no power to resist temptation is not a man. He is wanting in the attributes which entitle him to manhood. Every young man who yields to temptation debases himself. Every sin, every unrighteous action, every transgression of the law of God, tells with a thousandfold more force upon the actor than the sufferer. Every time one of the glorious faculties with which God has enriched man is abused or misused, that faculty loses forever a portion of its vigor and will never be as it was before the abuse it suffered. Every abuse inflicted upon our moral nature in this life is felt not only for time, but for eternity. Though God may forgive the sinner, yet eternity will not make up that voluntary loss sustained in this life.*3LtMs, Lt 41, 1877, par. 19*

To go forth into the next, the future life, deprived of half the power which might be carried there is a terrible thought. The days of probation lost here in acquiring a fitness for heaven is a loss which will never be recovered. The capacities of enjoyment will be less in the future life for the misdemeanors and abuse of moral powers in this life. However high we might attain in the future life, we might soar higher and still higher if we had made the most of our God-given privileges and golden opportunities to improve our faculties

here in this probationary existence.*3LtMs, Lt 41, 1877, par. 20*

Every man will receive according to the deeds done in the body, whether they be good or evil. Our rewards and punishment will be apportioned in accordance with the light and privileges within our reach—whether these are cherished and appreciated, or turned from, despised, and abused. Every instance of violated conscience will, like the broken strings of a harp, cause discordant notes and limit the compass of our influence. Whatever influence the beings of God's creation may exert in the cultivation of their energies, whether right or wrong, in that particular direction new fields will open before the developing mind, new discoveries will be made, new openings for good or for evil will be unfolded to the mind.*3LtMs, Lt 41, 1877, par. 21*

We are all under one or the other of two great captains. One, the Creator of man and of the world, is the greatest of all. All owe Him the allegiance of their whole being, the devotion of their entire affection. If the mind is given to His control, and if God has the molding and developing of the powers of the mind, new moral power will be received daily from the Source of all wisdom and all strength. Moral blessings and divine beauties will reward the efforts of every one whose mind is heaven bent. We may grasp revelations—heavenly beauties—that lie beyond the short vision of the worldling, that outshine the imagination of the greatest mind and the most learned philosopher who has not connected himself with infinite power.*3LtMs, Lt 41, 1877, par. 22*

While the worldly-wise is skimming along the surface, grasping the things of sight and sense, the one who fears and reveres God is reaching into eternity, penetrating the deepest recesses and gathering the knowledge and riches that are as enduring as eternity. Justice, honor, love, and truth are the attributes of God's throne. They are the principles of His government which is to be established on the earth, made pure by the fire of His retributive justice. These are jewels to be sought after and cherished for time and for eternity.*3LtMs, Lt 41, 1877, par. 23*

In view of these things, how important that you, my dear Nephew, feel the worth of your time, that you build your character not after

the worldly standard, but for eternity.*3LtMs, Lt 41, 1877, par. 24*

Satan is the leader of the worldly, but in every way he is inferior to the object of our adoration. Our God is the Creator, good, righteous, and holy. Satan was created by Him and has turned all his abilities and powers against the One who created him. His highest aim is to gather under his banner the majority of the world, that numbers may stand against the power of righteousness and eternal truth. Talent and ability given of God to be devoted to His service are laid at the feet of the greatest rebel of God's government. While Satan holds his sway over minds regarded wise and powerful after the world's standard, they look through his deceptive, alluring presentations and regard as degraded those who are connected with God, who fear and love Him, while those who are grasping worldly wisdom are regarded superior and to be honored and glorified.*3LtMs, Lt 41, 1877, par. 25*

Many who profess to be servants of Jesus Christ in their deportment and daily life appear to be ashamed of their Captain. They never speak His praise. They show no zeal to exalt His ability, to show the exalted character of their service under such a Captain in contrast with the opposite leader. They act as though they were in a specie of slavery under their Captain and that their life was one long life of self-sacrifice. John, who in vision had been given the right conception of the true exalted character of all connected with God, writes: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him (of being like Christ when He shall appear) purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." *1 John 3:1-4.3LtMs, Lt 41, 1877, par. 26*

These are the sons of God, presented before us in their true light as highly favored of heaven, yet not appreciated or understood by the world. John's heart was glowing with a vivid conception of the correct estimate of the truth and a connection with the God of

truth.*3LtMs, Lt 41, 1877, par. 27*

My dear Nephew, I designed to write you further. I have written you several pages more, but I cannot complete it all now. I send you this, and if you will take this kindly and reflect upon it seriously, it will do you good.*3LtMs, Lt 41, 1877, par. 28*

Your aunt.*3LtMs, Lt 41, 1877, par. 29*

Lt 42, 1877

Children

“Donahue Boat,” Healdsburg, California

December 19, 1877

Portions of this letter are published in *3Bio 79*.

Dear children:

I have been very busy packing up for moving. We have all our goods for housekeeping on this boat. We leave Oakland for the present to test the retirement of rural life, hoping it will prove a decided advantage to Father. His mind is exercised upon writing, and he will divide his time between writing and physical exercise. We have just such a place as will please Father, and it gives him something to do. He has rested very well since he came to Oakland. We shall build us a humble house, convenient with three fireplaces, one in the parlor, one in the sitting room, and one in the bedroom.*3LtMs, Lt 42, 1877, par. 1*

I believe that our influence will be greater to visit our brethren in Oakland and San Francisco occasionally than to be in their midst all the time.*3LtMs, Lt 42, 1877, par. 2*

We had a most excellent meeting last Sabbath. There were seventy present in all. Father spoke with great clearness for about forty minutes. I followed, having much freedom in speaking.*3LtMs, Lt 42, 1877, par. 3*

Brother Bond came to our place last Monday for to urge us to come up to Vacaville. There is a church there of forty. Stephens has labored there with good success. There is to be a discussion between Brother Healey and a Disciple minister. This minister is one of the shrewdest men. There is to be quite a time made over this matter. Brethren are to come from the churches all around there and remain through the discussion which is to be in the morning and afternoon. The Disciples appointed meeting for the evening. Brother Bond thought they would not be behind the

Christian church (so called); therefore, they also appointed meetings for preaching every evening. The discussion is to be suspended Sabbath and Sunday. Here will be a young camp meeting. Brother Bond and several brethren will [be] up to Vacaville into spare houses and remain through the meetings, entertaining all who come. They intend to make the most of this occasion. Edson and Emma will be present to sing. They have an organ in the hall.*3LtMs, Lt 42, 1877, par. 4*

Several have embraced the truth in Vacaville who have means to help the cause. We shall go and get things started on our place, and then we shall leave next Monday for St. Helena. Tuesday, journey to Napa; Wednesday be on the ground at Vacaville ready to do our part on evenings or as the way may open.*3LtMs, Lt 42, 1877, par. 5*

We have a very good man going to work for us. He is part Indian and part Spanish. We are astonished quite often to see how much he knows. I think he was body servant to General Lee. Our boxes he lettered so nicely, equal to a genuine artist. He can cook, farm, or do almost anything. But he has recently come from Oregon. He has embraced the Sabbath and is a devoted Christian. When he speaks in meetings, it comes from a heart that feels. With choked utterances he relates his conversion and expresses his gratitude for the truth. When I am writing, he is sitting on the boat reading his Bible.*3LtMs, Lt 42, 1877, par. 6*

Sister Clemmens will keep our home and board the workmen. It will take time and labor to get settled, but we shall not regret this move if Father improves. Edson and Emma are doing excellently well. They both work in the office and fill a good position. Lucinda and Dell are doing well at their post of duty.*3LtMs, Lt 42, 1877, par. 7*

I have been unable to sleep, but I am now improving in this respect.*3LtMs, Lt 42, 1877, par. 8*

We are very glad to hear from you. Write often.*3LtMs, Lt 42, 1877, par. 9*

In much love,*3LtMs, Lt 42, 1877, par. 10*

Mother.

I wrote the above on the boat, Dec. 14. We are at Brother Cook's at Healdsburg. We shall go into our new house today.*3LtMs, Lt 42, 1877, par. 11*

Shall get us a stove and commence housekeeping at once. We learn that we can get twenty-five acres of land, woodland, joining ours for two hundred and fifty dollars. This includes a good spring of coldest, soft water which we can bring down to the house and barn. It is about one hundred feet above the position of the house. But the most attractive features of our mountain home are the beautiful places for prayer. We long for this and shall enjoy this precious retreat. We hope that all our hopes will be realized in this to us precious retreat. I wish you could see it and we enjoy a visit from you.*3LtMs, Lt 42, 1877, par. 12*

Father is intending to write and travel and work. He continues quite weak as far as physical strength is concerned. We received an excellent [letter] from Sister Haskell, Brother Haskell, and Dr. Kellogg. We are in good spirits and quite good laboring order.*3LtMs, Lt 42, 1877, par. 13*

We will write you again soon.*3LtMs, Lt 42, 1877, par. 14*

Mother.

Lt 43, 1877

White, W. C.; White, Mary

Healdsburg, California

December 25, 1877

Portions of this letter are published in *3Bio 79-81*.

Dear Children:

We are in our humble house, not half as much of a house as the Walling house under the hill in Colorado. We have four rooms, all small; two bedrooms, small kitchen, and a sitting room which serves for sitting room, parlor, and dining room and sleeping room. It is not quite twelve by twelve.*3LtMs, Lt 43, 1877, par. 1*

Our principle work as yet has been taking things up and setting them down again because we know not any place to put them. Sister Clemmens has quite a number of print bags hung up above her head on all sides of the kitchen, for she has no pantry boxes, and rude shelves in nooks and corners she puts to best use.*3LtMs, Lt 43, 1877, par. 2*

A large box which brought one of our nice lounges from Oakland serves us for wardrobe and bookcase. All our goods we wish for use are here, piled up. All the back numbers of the *Review* are laid here. A great many *Signs of the Times* and waste paper are laid on one of the lower shelves. We were in heaps until I took part of two days to sort things over and pack them away.*3LtMs, Lt 43, 1877, par. 3*

We have an old-fashioned fireplace. We have the great back logs, and we will use all the wood we want and not stint ourselves a bit.*3LtMs, Lt 43, 1877, par. 4*

Father sleeps in the room by the fireplace. He gets very cheerful over his blazing fire, and he has excellent company in one we have hired to work for us. He has had quite an interesting experience which I have not time to relate. He heard Brother Van Horn in

Oregon. A friend wished him to go to the “beast show,” as he called it; and when he found that it was an exhibition and explanation of the charts tracing down prophecy and showing the nearness of Christ’s second advent, he visited and conversed with Brother Van Horn and was convicted. He is a man of large general information. He is a man of considerable intelligence. He was returning from South America when in Oregon he heard present truth. He was convicted and promised Brother Van Horn he would consider these things. He urged him to go to Oakland and supply himself with reading matter. He was on his way to Washington City, [California,] where he has a wife, but in San Francisco he was robbed. He inquired the way to Washington Street, and a stranger told him he was going directly there. Then he took him into a strange road. He said to the stranger, “We are not going in the right direction.” Then the stranger gave him a blow on the side of his head, knocked him down senseless, took all his money, and escaped. When this happened he thought it was the providence of God that led him to see that he was at war with God.*3LtMs, Lt 43, 1877, par. 5*

He then came to Oakland, obtaining reading matter, and engaged himself as cook on a boat. He had served an apprenticeship for seven years when a young man, learning how to cook. He could obtain one hundred dollars per month as cook. This situation secured, he again visited Oakland and told his plans to Edson. He said he was going to keep the Sabbath as best he could. He believed the truth. He asked Edson what he thought about the matter. He said Edson told him candidly that were it his case he should not feel that God would approve his course should he engage in the business where it would be impossible to keep the Sabbath. He said he went immediately and disengaged himself, and work was found about the office at which he could earn one dollar and half per day, and he pay his board from that. When we came to this place he offered to come with us, so here we are with this man to help us. Father enjoys his society, for he is a man with a most interesting experience.*3LtMs, Lt 43, 1877, par. 6*

We had engaged one of the Church boys from St. Helena. He is an easy-going, good-natured, conscientious young man, but is no caretaker. He is heedless and indolent. This morning Father and I thought I had better go to San Francisco. I got up early and sent

Church to harness the horse. He put in the horse which has been lame, and not used in a single buggy. I was all ready to step into the carriage as he came in saying he had harnessed the wrong horse and had a regular smashup. The horse had thrown himself, but he said the light carriage was not broken anywhere.*3LtMs, Lt 43, 1877, par. 7*

Out he went again and harnessed the other horse, and as I was about to start he came in saying we could not go, for the reach or crosspiece under the hind springs was broken. Brother Collins took my large satchel and a small one and we started on foot. We walked one mile, up hill and down, hoping to get a carriage on the way, when the cars whistled, and we were obliged to turn back and wait another day.*3LtMs, Lt 43, 1877, par. 8*

I was going to Oakland and from there to Vacaville, where Brother Healey is holding a discussion with Johnson—a shrewd man. Father designed to go with me and we go with our carriage, but it was so rainy and cold Father thought it would be a very hard pull, and it would take two days' travel to reach there, perhaps, as the road would be muddy. And he was needed here, as a house and a barn are to be built, our crops put in, and everything in general to be attended to. Father is so happy riding his twenty-five-dollar pony, being interested in his little farm, and enjoying his warm, bright fire. He does not feel inclined to leave it for uncertainties of poor beds and perhaps stove heat, and he chooses to stay in his humble little home. I will go and do the best I can for the cause of God.*3LtMs, Lt 43, 1877, par. 9*

We are seeing already the beneficial effects of this move from Oakland. Father's mind is diverted. He eats more liberally, and it does not injure him. He sleeps like a baby from the time he retires till five or six o'clock A.M. He is cheerful. He is so pleased with his home. He tries to do what he can and is busy from morning till night about something. He spends some time in writing. His mind is very happy dwelling upon Bible subjects. I am glad for every step he advances, climbing the hill of health.*3LtMs, Lt 43, 1877, par. 10*

My health is improving. I had become so wakeful I could not sleep. I spent entire nights sleeping not more than one or two hours, but

now I am having good natural sleep. I feel very grateful to my heavenly Father for this great blessing of sleep which we both enjoy.*3LtMs, Lt 43, 1877, par. 11*

Last Sabbath was a good day with the church at Healdsburg. Father spoke one hour. I spoke about thirty minutes. There was deep feeling in the meeting. Every one was affected. The Lord blessed me, and those who listened to the words spoken were blessed. We then had a conference meeting. Almost all bore testimony and expressed their appreciation of the discourses given. Sunday Father went into the stream, now deep and rapidly running on dry creek near the bridge by Brother Cester's, and baptized Brother Collins. It was a very precious season. He praised God for His mercy and blessings.*3LtMs, Lt 43, 1877, par. 12*

Tomorrow I try over again what has proved a failure today. Last night we had a very heavy frost; the boards of fence and bridges were very white. Today is the prettiest day we have had for one week. It has been cloudy, rainy, and sour. But today it is clear and sunshiny, and all nature looks glad. The scenery here is splendid—high, bright green mountains with their trees of living green in fir, pines, madrona, manzanita, and live oak. The grass is now clothing the mountains with a dress of green, and nature is looking very beautiful. We have a spring of the coldest water, which is perfectly soft, close by our house. This is a great blessing. We have twenty-four hens and one cock. We buy the purest milk for eight cents per quart. We never enjoyed food as we do now. We are happy in our retired home.*3LtMs, Lt 43, 1877, par. 13*

We do not forget you, my children. We pray for you every day, and we believe God will bless you and give you His wisdom and grace.*3LtMs, Lt 43, 1877, par. 14*

We are among friends, and we hope to realize all we expect from this change. Already we have felt greatly benefited, and we are happy in the favor of God and in quiet rest and freedom from care. Sister Clemmens is good help to me. She does her part well.*3LtMs, Lt 43, 1877, par. 15*

We do not hear from you very often. Will you write us?*3LtMs, Lt 43, 1877, par. 16*

Will you settle with Brother Hughes for stockings he has sent me and charge to me from the office. I wish you could see us just as we are now situated. But, dear children, God is good. Although we are separated from our children, we hope that although deprived of their society here we may meet in heaven where there will be no separation.*3LtMs, Lt 43, 1877, par. 17*

Let us live for God, trust in Him, pray much to Him, and trust His love and His care every hour.*3LtMs, Lt 43, 1877, par. 18*

In much love. Will write the children soon.*3LtMs, Lt 43, 1877, par. 19*

Lt 44, 1877

Ketchum, Br-Sr.

Refiled as *Lt 88, 1887.*

Lt 45, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

June 1, 1877

Portions of this letter are published in *3Bio 62*.

Dear Children, Edson and Emma:

I feel anxious because I do not hear from you. I know that there are many duties to occupy your time and attention, but you must not be too busy to write to your mother.*3LtMs, Lt 45, 1877, par. 1*

Yesterday the patients of the sanitarium made an excursion to Goguac Lake. Being solicited to ride out and speak to the people, I complied with the request. It was one of the fairest days of early summer. The blue waters spread out like a mirror under the sunlight, while the groves skirting the lake were reflected upon its placid surface. The people gathered upon the green turf beneath those lofty forest trees, and listened attentively, while I sought to lead their minds from nature up to nature's God.*3LtMs, Lt 45, 1877, par. 2*

Pointing to the buds and opening flowers, with their varied delicate tints, I remarked that the artistic skill of earth can produce nothing that can compare with the natural beauties given us by the great Master Artist. As we look upon the lofty trees or the fields of waving grain, and listen to the merry songsters in their leafy homes, and view the boats upon the water of the lake, we should remember the words of Christ upon the lakeside, in the groves, and on the mountains; and the lessons there taught by Him should be repeated to us by the similar objects of nature which surround us.*3LtMs, Lt 45, 1877, par. 3*

He who cares for the little birds, and for the flowers of the valley, will have far greater care and love for the creatures formed in His image. The afflicted may take courage, the desponding may hope, for they have a sympathizing friend in Jesus. All our troubles and

griefs we may pour into His ear.*3LtMs, Lt 45, 1877, par. 4*

We should search out the rays of sunshine that have brightened our pathway and linger over their memory with grateful hearts. We should dwell upon the matchless love of Christ; for in Him we have a constant theme of rejoicing. In Him is no darkness. He is the Light of Life, the Chief among ten thousand, and the One altogether lovely.*3LtMs, Lt 45, 1877, par. 5*

At the close of my remarks, Judge G. arose and said, "We wish never to forget the words Mrs. White has spoken to us. They are words of the highest importance and have been given at the right time." At his suggestion, it was unanimously voted that the address be published for the benefit of the patients at the sanitarium. Judge G. has not tasted liquor for seven months. He now looks like a healthy man.*3LtMs, Lt 45, 1877, par. 6*

As I stepped from the stand, a member of the Society of Friends seized my hand and shook it heartily, while the tears streamed down his face. He said, "I thank you for these blessed words; they have done me good. I have been at the sanitarium since February. I came here from the asylum for the insane. I was broken in health and in spirits. I was in despair, but, thank God, I am now nearly well. My despair is gone, faith and hope have banished unbelief; cheerfulness and joy have taken the place of gloom. To me the sanitarium is the brightest spot upon the earth. I shall never cease to be thankful for the benefit I have received here."*3LtMs, Lt 45, 1877, par. 7*

Elder H., who has been in the insane asylum at Kalamazoo for three months, is now here and is improving in every respect. He still shuns society and weeps and mourns under what he thinks is the displeasure of God. He wept freely while I was speaking in the grove by the lakeside. May the pitying Redeemer have compassion upon him. Oh, that his trembling faith might grasp the full promises of God!*3LtMs, Lt 45, 1877, par. 8*

A wide field of labor is open before us. We believe we are in the right place. Your father is happy, cheerful, and in good health. Elders H. and C. are here, and much of the time is spent in consultation, and in seeking the Lord for light and wisdom.*3LtMs, Lt*

45, 1877, par. 9

The Book of Nature³*LtMs, Lt 45, 1877, par. 10*

“What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!”³*LtMs, Lt 45, 1877, par. 11*

Lt 46, 1877

Hall, Sister

St. Helena, California

December 6, 1877

Previously unpublished.

Dear Sister Hall:

I received your very welcome letter this morning with several others, one from Sister Haskell and one from John Kellogg.³*LtMs, Lt 46, 1877, par. 1*

I thought I would just write a few lines now and more anon. We have been riding to St. Helena, Sulphur Springs. There are some very grand residences here. This is Colorado over again, only modified and much softened. Brother Pratt, Father, and Brother K. and myself have just been climbing the mountain to see the site for the Health Institute. It is a sightly place, grand scenery everywhere, good facilities for water; but it would not be my choice for an institute. Howell Mountain is rearing itself above. There are thousands of acres of level land on the top of Howell Mountain. There the sick resort, especially consumptives. It is considered a very healthful location.³*LtMs, Lt 46, 1877, par. 2*

I do wish you were here. I want you now as I never did before. It is so hard to feel you are all alone. This is exactly my feeling.³*LtMs, Lt 46, 1877, par. 3*

You inquire in reference to Sister Clemmens. I designed that a Chinese [?] could help do the hardest work in one day and she could do the rest, for she cannot have much taxing work when we are gone. But, Lucinda, I want to consult you. We shall not come back to Oakland at present. The attitude of Mary and sister has worried me and unfitted me for anything. I will not expose myself to any connection with them. We have found a beautiful retired place in Healdsburg—fifteen acres of land for fourteen hundred dollars. We shall add ten acres which will be twenty dollars an acre. We will

have here Greenville and Colorado combined. I wish you could just run up and see it. There is a little poor house on the place, with a good fireplace. We could live in this shanty till we build a good plain dwelling house. We shall, we think, settle this matter at once. The farm must be attended to at once—made ready for crops. This place is the most romantic—equal to Colorado, and some portions as subdued as Greenville.*3LtMs, Lt 46, 1877, par. 4*

I see that Father is going to be considerable care, if he has any unfavorable symptoms. He wants to do so much and makes such a mountain of it that he seems like an insane man. He must have physical exercise and not take it in riding all the time. Lucinda, he will find employment in building and attending to this place. He may forget himself in thus doing. This would be worth all the money paid for the place. I feel cut off completely from my relatives. The less I see them the better for me.*3LtMs, Lt 46, 1877, par. 5*

Well, Dr. [M. G.] Kellogg is waiting for me. I thought, would it not be best for Sister Clemmens to come to this new home? You can get roomers, and you and Dell take care of your two selves, having all the privileges the house affords. I want an answer to this at once. You are the only one I can counsel with. We shall have workmen on our new house to board, and she can do the work for them. I think Brother Griffith will have the job of building. Ask him when he will be done [with] the job he is now engaged for. Write and tell me.*3LtMs, Lt 46, 1877, par. 6*

Now, dear sister, I am in a strait. Something must be done for James more than has been done to help his mind. He is sometimes a great perplexity to me. If we do get this place, which I think we shall, we will want some things which can be spared from our Oakland home—one rocking chair, spring bed, two mattresses. Is Sister Clemmens doing up these things? Have the comfortables quilted, and have every piece of furniture that can be spared ready for me. There is a little cupboard in the garret—in the hole of the garret. Wherever it is, we want it. If Elder Loughborough has had a nice cupboard of mine, I want that—those drawers with a cupboard, like in the garret, which Willie bought. I want my little bureau, lent to Emma, which is in Sister Clemmens' room, and that bedstead in Sister Clemmens' room.*3LtMs, Lt 46, 1877, par. 7*

This must close. Answer immediately. Tell your mind.*3LtMs, Lt 46, 1877, par. 8*

We must be as economical of money as possible, for we must make an effort for my husband's health. We shall go to work on the place at once, putting in crop. Oh, dear, I wish you were with me for a while! I am put quite to my wit's ends to know what to do. You must do the best you can in planning for me.*3LtMs, Lt 46, 1877, par. 9*

Mother.

Lt 47, 1877

Hall, Lucinda

NP

1877

This letter is published in entirety in *10MR 37-38*.

Sister Hall:

Last night I had a dream that made quite an impression on my mind. I thought that the young man who has often appeared to me and instructed me came in the room where I was and inquired, "Who is helping you in your work?" I said, "No one."*3LtMs, Lt 47, 1877, par. 1*

Said he, "The Lord gave you one to be with you and help you. He gave her wisdom and tact to be your helper. Why was she separated from you?"*3LtMs, Lt 47, 1877, par. 2*

I tried to think about it and answered, "It was thought best for her to connect with the office upon the Pacific coast."*3LtMs, Lt 47, 1877, par. 3*

Said he, "God fitted her to be your helper. Be careful whom you select to connect with you. It is God's work. He has made your hearts one. In her is the help you want. She will not be sustained in the work in which she is now engaged, for it is not the work God has given her to do. God raised her up for you. She should have been with you, her interest and yours one. Draw her to you again. The Lord will impress her heart. She has not the education of schools, but God has given her wisdom to help you in your work. You should be as one heart and one soul. God has bound you together. Let no influence divide you."*3LtMs, Lt 47, 1877, par. 4*

I want you to come and see me. I do not want any one with you, but just our two selves. When shall I send for you? I must have some talk with you, before I make any move.*3LtMs, Lt 47, 1877, par. 5*

Manuscripts

Ms 1, 1877

Simplicity in Dress

Oakland, California

October 23, 1877

This manuscript is published in entirety in *RH 03/20/1958*.

As I have seen many Sabbath-keeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give to the world are attracted by worldly fashions and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, "In their dress you cannot distinguish them from the world." This we know to be true, although there are many exceptions.³*LtMs, Ms 1, 1877, par. 1*

Those who meet the world's standards are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow their example. When I see those who have named the name of Christ, aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price.³*LtMs, Ms 1, 1877, par. 2*

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions—the publishing house, where the truth is printed and scattered to the world; the college for our youth; and the Health Institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send their children from the different

states to Battle Creek, feeling a sense of security in regard to them, because of the moral and religious influences prevailing in these institutions.*3LtMs, Ms 1, 1877, par. 3*

The garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the garden, leaving his slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some at least care more for outward dress than for the heavenly adornment.*3LtMs, Ms 1, 1877, par. 4*

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart.*3LtMs, Ms 1, 1877, par. 5*

In order to follow in the wake of fashion, many of our youth incur expenses which their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us.*3LtMs, Ms 1, 1877, par. 6*

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with

ever-changing and never-satisfying fashions. No sooner is one style introduced, than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the worldly nearly all their energies.*3LtMs, Ms 1, 1877, par. 7*

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens comes from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste of judgment of their own.*3LtMs, Ms 1, 1877, par. 8*

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope.*3LtMs, Ms 1, 1877, par. 9*

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat without extravagance or display.*3LtMs, Ms 1, 1877, par. 10*

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with the flowers of the field!*3LtMs, Ms 1, 1877, par. 11*

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless

display and extravagance in dress; for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed the hungry, and close a most effectual door against the temptation of drunkenness.*3LtMs, Ms 1, 1877, par. 12*

Pride of dress is not a small matter, but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Saviour has exhorted us to devote to prayer and the study of the Scriptures are given to an unnecessary preparation of apparel for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display.*3LtMs, Ms 1, 1877, par. 13*

Those who practice simplicity in dress have time to visit the afflicted and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.*3LtMs, Ms 1, 1877, par. 14*

Ms 2, 1877

Proper Dress

NP

1877

Formerly Undated Ms 91. Portions of this manuscript are published in *ML 146*; *1877 HR articles*.

Many lives have been sacrificed in conforming to the demands of fashion. And few sense the fearful responsibility this incurs. When hoops were in fashion, we were pained to listen to the arguments of many professed Christian women for the necessity of wearing them for the health. They could walk better and work better. Little girls were seen imitating their mothers in fastening upon their little forms something to distend their dresses like hoops. The mothers argued their healthfulness, why should not they wear them? Children conformed to this fashion. The hoops distended the skirts that they could not fall naturally about the form and give warmth to the body. The extremities were chilled. Thousands of innocent victims were sacrificed to the hoop fashion.³*LtMs, Ms 2, 1877, par. 1*

Even those who profess to be reformers in the matter of dress have imbibed narrow views of the subject and fail to consider it in the broadest and fullest sense. Many conceive of dress reform as consisting alone in a shortening of the dress to escape the floor by several inches, and having effected this, they flatter themselves that they have done all that is necessary. Although the shortening of the skirts is well enough so far as it goes, yet their dress may still be unhealthful in many respects. The lungs may be compressed by tight-fitting bands, waists, or corsets, which hinder the free flow of blood through the system. It is essential to health that the chest should have room to fully expand, so that the lungs may be enabled to take full inspirations of air. Many who have died of consumption might have lived their allotted term of life had they dressed in accordance with the laws of their being. The strength of the system is, in a great degree, dependent upon the amount of pure fresh air breathed. If the lungs are restricted, the quantity of oxygen received into them is also limited, the blood becomes vitiated, and disease

follows. Confinement indoors and consequent deprivation of the invigorating sunlight and the exhilaration of exercise in the pure open air complete the ruin begun by wrong habits of dress; feebleness and premature death are the result.*3LtMs, Ms 2, 1877, par. 2*

The dangers resulting from a compression of the waist are not realized by the majority of women, though many able pens have treated upon the subject. Many claim that tight-lacing is now nearly or quite abandoned, and such may think these remarks quite uncalled for; but it is true today that the corsets and dress of most women <compress the lungs, liver, and heart and are altogether health-destroying and do not give room> for the proper action of the vital organs. The lungs, heart, and liver are burdened in their work. Every article of clothing upon the person should be worn so loose that in raising the arms, the clothing will be correspondingly lifted by the action.*3LtMs, Ms 2, 1877, par. 3*

This brings us to another error in the dress of women at the present day: The underclothing is usually sustained by the hips alone. This heavy weight, pressing upon the bowels, drags them downward and causes weakness of the stomach and a sense of lassitude which leads the sufferer to incline forward; this tends to further cramp the lungs and prevent their action. The blood becomes impure, the pores of the skin fail in their <cleansing work>, sallowness and disease set in, beauty and health are gone.*3LtMs, Ms 2, 1877, par. 4*

Ladies may resort to cosmetics to restore the tint of the complexion, but they cannot <in> thus <doing> bring back the glow of healthful feelings to the heart. That which darkens and dinges the skin also clouds the spirits and destroys the cheerfulness and peace of the mind.*3LtMs, Ms 2, 1877, par. 5*

Every woman who values health should avoid hanging any weight upon the hips—<any compression of the waist.> The shoulders should be made to sustain the weight of every article of clothing worn upon the person. <Then, if the bands are sufficiently loose,> this will relieve the bowels from undue pressure and prevent that weakness of the stomach and bowels which is prevailing to an

alarming extent.*3LtMs, Ms 2, 1877, par. 6*

Every wrong habit which injures the health of the body reacts in effect upon the mind. Careworn, nervous, anxious women are <made thus> because they cheat themselves of the pure air that makes pure blood and the freedom of motion which sends that blood coursing through the veins and gives life, health, and energy. Women, of all persons, need strength of mind and body to grapple with the ills and anxieties of life; but most of them are so weak and nerveless that they are conquered and crushed by them instead.*3LtMs, Ms 2, 1877, par. 7*

Thousands of women are today suffering from a painful relaxation of the system for want of <out-of-door,> vigorous physical exercise. They are rusting out their lives in inaction. Their present style of dress proves a hindrance to the free use of their limbs, and they gradually, almost unconsciously, give up healthful exercise and surrender to a life of inactivity. Many of the women of the present time are only able to arrange their dresses, put them on and carry them about with their burden of overskirts, fluffing, plaiting, ruffling, trimming, bows, and buttons. After the dressing, ornamenting, and frizzling are accomplished, they feel wholly unable to go out in the open air and engage in exercise that would expand their lungs and give elasticity to their limbs. Besides, such exercise would be likely to spoil their fine dresses. Therefore they indulge in sedentary habits at the expense of health, happiness, and even life. They are abject slaves to the tyrant fashion. They deform the human form by the many inventions decreed by this monster.*3LtMs, Ms 2, 1877, par. 8*

But what account can those who follow the fashions and follies of the present day render to God for the use they have made of the time and abilities given them for wise improvement? Their minds, instead of being developed and strengthened by proper cultivation, have been dwarfed and crippled by being devoted almost entirely to the arrangement of the dress in accordance with the demands of fashion. This is the crying evil of our sex and lies at the bottom of many of the failures and miseries of life. Many women who profess to be followers of Jesus Christ are servants to the fashions of the world and delight to adopt new inventions in styles, constantly

appearing out in new costumes and new deformities of dress.*3LtMs, Ms 2, 1877, par. 9*

It would be well if a pledge of temperance in dress could be presented for our women to sign and to observe. The intoxicating influence of extravagance and display in dress has so degrading an effect upon the minds of many women, that such a measure would seem justifiable and reasonable. Thousands are unfitted for the every-day duties of domestic life, because of this mania for dress. Their children, who are a precious trust to them from God, are neglected and grow up without proper care and attention, obtaining too often an education in vice. Prayer in the closet is abandoned, the Word of God is left unread, and there is no time nor aptitude for religious meditation. Said Christ, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [*Mark 8:34.*] Those who are attracted to Christ and who live for the future immortal life will not be slaves of fashion.*3LtMs, Ms 2, 1877, par. 10*

The Christian mother, to a very great extent, has it within her power to secure to her children good constitutions, sound morals, and correct views of the duties and responsibilities of life. Thousands of mothers are today ignorant of the laws of health and morality, and utterly reckless in the management of their children. Thousands are ruined for life and rendered worthless to society through neglect of proper training in early youth. A failure of health prevents the cultivation and development of the mental faculties, the talents lie dormant in consequence, and the world loses the benefit of them. A knowledge of, and obedience to, the laws of nature would have preserved the healthful action of body and mind and given to humanity the blessing of many a life now wasted in uselessness. Through the inefficiency of parents, much good is lost to the world, and God is robbed of the glory He should receive through the proper direction of youthful talent and energy.*3LtMs, Ms 2, 1877, par. 11*

Indulgence of wrong desires and gratification of the animal passions are the order of the day in this age of the world. Youth is surrounded by the fascinations of pleasure and the seductive temptations of sin. For these reasons a great and important responsibility rests upon the Christian mother. It is hers, in a

measure, to rectify the growing evils of the world by rearing her children in such a manner that they will take a firm stand for the right and cast their influence on the side of virtue. But the mother who submits her God-given womanhood to the slavery of fashion wastes, in useless labor and frivolity, time and energy which should be devoted to her sacred calling. She cannot feel a sense of her solemn responsibility to God and humanity. Satan has invented manifold temptations to divert the minds of mothers from their most important work. The matter of dress holds the larger share of women in the veriest bondage. The study of fashion-plate is pursued with untiring zeal and is followed up by an endless round of cutting, fitting, stitching, ruffling, pointing, plaiting to arrange for vain display. All this costs time, money, and concentration of mind, for which no equivalent is returned. The mental powers are wretchedly abused by being almost wholly bent upon the object of preparing raiment for the body, while their children are on the way to ruin.³*LtMs, Ms 2, 1877, par. 12*

Many mothers are much more concerned as to the dress and adornment of their children than they are for their behavior and the proper direction of their minds. They will spend precious time in ruffling and trimming the garments of the little ones, while those who are to wear them are running in the streets, subject to the influence of vile associates and breathing in the atmosphere of vice. The hours that should be devoted to prayerful communion with them and a careful superintendence of their employments and amusements are worse than wasted in ornamenting the little suits which will serve to add the evil of vanity to the faults already acquired.³*LtMs, Ms 2, 1877, par. 13*

A mother who prizes the approval of God and who is controlled by heavenly influences will not dare to waste her precious time, and money, to meet the claims of custom. Fashion-loving mothers are daily giving their children lessons in devotion to dress, which they will never unlearn in after years. They are sowing seeds in those tender minds which will ere long bear fruit. "Sad will the harvest be!" "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*]³*LtMs, Ms 2, 1877, par. 14*

It is the mother's duty constantly to educate her mind for the grave

duties devolving upon her, that she may successfully meet her increasing family cares. She should study the peculiarities in the temperaments of her children, and vary her discipline to suit their different dispositions; thus she will be able to mold their minds in the right shape. The usual management of children at the present time tends to weaken their moral power. They are allowed to be idle, and their active young minds, seeking employment, stumble into evil ways. They are not taught self-denial and prompt obedience, therefore they grow up selfish and incapable of taking up the earnest work of life. The example of most parents is demoralizing to the children, who naturally look to them for a pattern. If the parents are swept into the strong current of the world and follow its practices regardless of right or wrong, time or expense, certainly no better can be expected of their children. The lessons of precept and example given by parents to their children should tend to fit their characters for the higher, immortal life. They are thus qualified also for the greatest usefulness in this world. God has placed us here not to live for our own amusement, but to do good, to bless humanity, to prepare for heaven. Every violation of moral obligation, with its burden of result, must be met and accounted for hereafter. *3LtMs, Ms 2, 1877, par. 15*

Especially are the mother's moments priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and gross neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the staunch principles and integrity that were the mainspring of their usefulness and success to the careful religious training of a praying Christian mother. *3LtMs, Ms 2, 1877, par. 16*

The mother needs the most perfect self-control; and in order to secure this she should take all precautions against any physical or mental disorder. Her life should be ordered according to the laws of God and of health. As the diet materially affects the mind and disposition, she should be very careful in that particular, eating that which is nourishing, but not stimulating, that her nerves may be calm and her temper equable. She will then find it easier to exercise patience in dealing with the varying tendencies of her children, and

to hold the reins of government firmly yet affectionately. Children should virtually be trained in a home school from the cradle to maturity. And, as in the case of any well-regulated school, the teachers themselves gain important knowledge; the mother, especially, who is the principal teacher in the home, should there learn the most valuable lessons of her life.*3LtMs, Ms 2, 1877, par. 17*

Well may the mother inquire with deep anxiety, as she looks upon the children given to her care, What is the great aim and object of their education? Is it to fit them for life and its duties, to qualify them to take an honorable position in the world, to do good, to benefit their fellow beings, to gain eventually the reward of the righteous? If so, then the first lesson to be taught them is self-control; for no undisciplined, headstrong person can hope for success in this world, or reward in the next. Children should be taught that they must not have their own way, but that the will of their parents must guide them. One of the most important lessons in this connection is the control of appetite. They should learn to eat at regular intervals and to allow nothing to pass their lips between these stated meals, which should be served twice or at most three times a day.*3LtMs, Ms 2, 1877, par. 18*

For more than twelve years we have taken only two meals each day of plain, unstimulating food. During that time, we have had almost constantly the care of children, varying in age from three to thirteen years. We worked gradually and carefully to change their habit of eating three times a day to two; we also worked cautiously to change their diet from stimulating food as meat, rich gravies, pies, cakes, butter, spices, etc., to simple fruits, vegetables, and grains. The consequence has been that our children have not been troubled with the various maladies to which children are more or less subject. They occasionally take cold by reason of carelessness, but this seldom makes them sick.*3LtMs, Ms 2, 1877, par. 19*

We have, as an occasional experiment, changed the number of their daily meals from two to three; but the result was not good. In the morning their breath was offensive; and after testing the matter for a few weeks, we were thoroughly convinced that the children

were better upon two meals a day than upon three; and we therefore returned to our former system, with marked improvement in the health of the children as a result. If tempted with the sight of food prepared for others, they incline to think they are hungry, but usually they do not miss or think about the third meal. Children reared in this way are much more easily controlled than those who are indulged in eating everything their appetite craves, and at all times. They are usually cheerful, contented, and healthy. Even the most stubborn, passionate, and wayward, have become submissive, patient, and possessed of self-control by persistently following up this order of diet, united with a firm but kind management in regard to other matters.*3LtMs, Ms 2, 1877, par. 20*

Parents will have much to answer for in the day of accounts because of their wicked indulgence of their children. Many gratify every unreasonable wish, because it is easier to be rid of their importunity in this way than in any other. A child should be so trained that a refusal would be received in the right spirit, and accepted as final.*3LtMs, Ms 2, 1877, par. 21*

Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, make them gourmands and dyspeptics. The digestive organs, like a mill which is continually kept running, becomes enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable. They can scarcely be trusted out of their parents' sight. In many cases the moral power seems deadened, and it is difficult to arouse them to a sense of the shame and grievous nature of sin; they slip easily into habits of prevarication, deceit, and often open lying.*3LtMs, Ms 2, 1877, par. 22*

Parents deplore these things in their children, but do not realize that it is their own bad management which has brought about the evil. They have not seen the necessity of restraining the appetites and passions of their children, and they have grown and strengthened

with their years. Mothers prepare with their own hands and place before their children food which has a tendency to injure them physically and mentally. Unwholesome diet makes a poor quality of blood. The appetite continually indulged is constantly craving something more stimulating; with the weakening of the moral powers bad associates are made, and the young man who has thus gone from bad to worse finds in the saloon that which meets the unnatural wants of his appetite. He then becomes a lion that can be tamed by no common means. Shame vanishes, and manhood is sacrificed to an insatiate desire.*3LtMs, Ms 2, 1877, par. 23*

There is a general mourning that intemperance prevails to such a fearful extent; but we fasten the primal cause upon fathers and mothers who have provided upon their tables the means by which the appetites of their children are educated for exciting stimulants. They themselves have sown in their children the seeds of intemperance, and it is their fault if they become drunkards. What account in the day of final judgment will that father and mother give whose child has become corrupt and dissolute in life through their indulgence of his appetite, and neglect to cultivate the moral attributes of his mind! Parents see that something must be done, for anguish has entered their homes, so they attempt to seize the monster of intemperance and hold it with their feeble strength; but they find it too strong for their feeble hands to conquer. In their ignorance they nourished and strengthened it until it is beyond their control. Could parents realize the great responsibility resting upon them when their children are innocent babes in the home, much sin and misery might be averted; temperance would then be taught at the fireside, and the table would afford practical lessons repeated every day! Line upon line, precept upon precept, children should be taught the necessity of self-control and self-denial; and then true reform would make rapid progress.*3LtMs, Ms 2, 1877, par. 24*

Parents may, by earnest, persevering effort, unbiased by the customs of fashionable life, build a moral bulwark about their children that will defend them from the miseries and crimes caused by intemperance. Children should not be left to come up as they will, unduly developing traits that should be nipped in the bud; but they should be disciplined carefully, and educated to take their position upon the side of right, of reform and abstinence. In every

crisis they will then have moral independence to breast the storm of opposition sure to assail those who take their stand in favor of true reform.*3LtMs, Ms 2, 1877, par. 25*

Individual effort on the right side is needed to subdue the growing evil of intemperance. Oh! that we could find words that would melt and burn their way into the heart of every parent in the land! Mothers can do much toward sweeping away the cloud of darkness and iniquity that settles down over the earth like the pall of death.*3LtMs, Ms 2, 1877, par. 26*

Mothers, can we not do our work better? Can we not labor more faithfully to bring up our children to real usefulness in the world? Let us teach the little ones to help us while their hands are small and their strength is slight. Let us impress upon their minds the fact that labor is noble, that it was ordained to man of Heaven, that it was enjoined upon Adam in Eden, as an essential to the healthy development of mind and body. Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry. If we teach our children to be industrious, half the danger is over; for idleness leads into all manner of temptation to sin. Let us educate our children to be simple in manner without being bold, to be benevolent and self-sacrificing without being extravagant, to be economical without becoming avaricious. And above all, let us teach them the claims which God has upon them, that it is their duty to carry religion into every department of life, that they should love God supremely, and love their neighbor, not neglecting the little courtesies of life which are essential to happiness.*3LtMs, Ms 2, 1877, par. 27*

How earnestly and perseveringly the artist labors to transfer to canvass a perfect likeness of his model; and how diligently the sculptor hews and chisels out the stone into a counterpart of the copy he is following. So the parents should labor to shape, polish, and refine their children after the pattern given them in Christ Jesus. As the patient artist studies, and works, and forms plans to make the results of his labor more perfect, so should the parent consider time well spent that is occupied in training the children for useful lives, and fitting them for the immortal kingdom. The artist's work is small and unimportant compared with that of the parent. The one

deals with lifeless material, from which he fashions forms of beauty; but the other deals with a human being whose life can be shaped for good or ill, to bless humanity or to curse it; to go out in darkness, or to live forever in a future sinless world.*3LtMs, Ms 2, 1877, par. 28*

The votaries of fashion will never see or understand the immortal beauty of that Christian mother's work and will sneer at her old-fashioned notions and her plain, unadorned dress, while the Majesty of heaven will write the name of that faithful mother in the book of immortal fame.*3LtMs, Ms 2, 1877, par. 29*

Ms 3, 1877

Talk/Work Earnestly for the Unsaved

NP

1877

Formerly Undated Ms 141. This manuscript is published in entirety in *18MR 281-285*.

When we engage with all our hearts in the work, we are closely allied to the angels; we are co-workers with the angels and with Christ; and there is a sympathy with heaven and with us, a holy, elevated sympathy. We are brought a little closer to heaven, a little closer to the angelic hosts, a little closer to Jesus. Then let us engage in this work with all our energies. Do not become weary in the work. God will help us. Angels will help us; because it is their work, and the very work they are seeking to inspire us with. If we can engage in it, can you not see that the angelic host will be all around us, and the excellent glory will drop upon us, just as naturally as the dew falls upon the grass?*3LtMs, Ms 3, 1877, par. 1*

Do not be influenced by what others may say about you. I have had persons come to me, wanting to tell me what this one or that one for whom I was laboring had been saying about me. Said I: Away with these reports; what has that to do with their salvation? My work is to bring them back to the fold.*3LtMs, Ms 3, 1877, par. 2*

This is a work you must take hold of earnestly; and when you find a wandering sheep, call him to the fold; and leave him not until you see him safely enfolded there. May Heaven let the Spirit that was in our divine Lord rest upon us. This is what we want. He tells us, "Love one another, as I have loved you." [*John 13:34*.] Go out for the lost sheep of the house of Israel.*3LtMs, Ms 3, 1877, par. 3*

If there is any point on which you have committed one wrong, although they may have committed one hundred, take that which you have done out of the way, and open the way for them to come back again. Perhaps that was the very thing that was keeping a soul away. In your humility, confess your one wrong; and perhaps it

may touch him, and lead him with weeping to confess his hundred wrongs, and to take them out of the way. Thus a soul for whom Christ died will be saved.*3LtMs, Ms 3, 1877, par. 4*

Our Lord was rich and exalted in heaven; but He left the glory that He had with the Father before the world was, and came down to this earth to become a man of sorrows and acquainted with grief, to be mocked at by the very ones He came to save, and at last to give His life for them.*3LtMs, Ms 3, 1877, par. 5*

In your experience perhaps you may say, I have tried to save this one and that one, and they have only wounded me, and I am not going to try to help them any more. But do not become discouraged if they do not at once return to the fold. Reach out still for your fellow mortals around you. You shall reap if you faint not. Remember that the reaping time is coming, and you will have an abundant and precious harvest. But if you faint before the harvest time shall come, you will lose all the reward.*3LtMs, Ms 3, 1877, par. 6*

I want you to remember Jesus, the suffering Son of God. He came to die for the fallen race, and how did they receive Him? They met Him with scorn and indignity, and at last hung Him upon the cross. Such was their treatment of Him who came to save them and to exalt them to the throne of God.*3LtMs, Ms 3, 1877, par. 7*

Ought you then to become weary? Should you faint, who are partakers of the heavenly benefit? Or will you say, Let me drink of the cup; let me be baptized with the baptism; let me be a co-worker with God and the heavenly angels, and act some part in the salvation of mortals around me? Let this be your work.*3LtMs, Ms 3, 1877, par. 8*

There is a great work before us. There are men and women straying from the fold of Christ, and as they become cold and indifferent, and lose all disposition to return, they will not run after you. You must take them where they are. You must place the straying one on your shoulder, and carry him back to the fold, and there let him remain.*3LtMs, Ms 3, 1877, par. 9*

Some years since, I had a dream. I dreamed we were out upon the

water. There were several in the boat besides myself, and there were other boats about us. The other boats were watching to see what course our boat would take. We had, every one of us, oars, and were rowing with all our might. While we were thus urging our boat along, I saw two or three of the other boats capsize, and the persons thrown from them began to sink. They had no power to save themselves, or to get hold of the boat again.*3LtMs, Ms 3, 1877, par. 10*

I said, Let us put about the boat, and pick up these souls. The answer was, Let them come to the boat; they can see the boat; let them come to us. I looked and saw them sinking and rising and struggling for life. I said, We must put the boat about and pick them up. The answer again was, Let them come to the boat, and then we will pull them in. After waiting a few minutes more, I said, Give me the oars, and I began to row with all my might. Said I: Help me, we must go to these individuals and save them where they are. With that, the others took hold of the oars again and rowed with me to get to these individuals. Now, said I, Take hold of me. Then I would reach down, even to the bottom, it seemed to me, exerting all my strength, and would pull one out of the water. Others followed the example. This we did repeatedly, taking them to the shore, and leaving them there for others to work over, as some of them were nearly lifeless. Said I: Work over them; every one will live. Then we would cry out to those in the boats, "Reach down your arms to them, and bring them up."*3LtMs, Ms 3, 1877, par. 11*

I then went to examine those who had been brought to the shore, and as I turned them over to look at their faces, I recognized the faces of my brother, my sister, and my near friends. I kneeled down, and I cannot express such thanksgiving as I raised to Heaven, that God had given us strength to save them.*3LtMs, Ms 3, 1877, par. 12*

I do not know whether this means that these were my natural brothers and sisters; I think it means those connected to us by still closer ties in the church. Said Jesus, "Whosoever doeth the will of My Father which is in heaven, the same is my mother and sister, and brother." [*Matthew 12:50.*]*3LtMs, Ms 3, 1877, par. 13*

I want to say, brethren and sisters, that we must labor for the

wandering where they are. You need not expect that those who have the chilling influence of the world upon them to manifest anxiety for their own souls. We must manifest it for them. Do you appreciate salvation? Do you appreciate the great sacrifice that has been made for you? If you do, God help you to deny yourselves, and make this sacrifice for your fellow men. "Love one another, as I have loved you," said Christ. [*John 13:34.*] He left the glory and splendor which he enjoyed on high. None of these were sufficient to hold him there and prevent him from coming down to elevate you. And now are you willing to engage in the work with all your energies, and help your fellow mortals around you? God give you a spirit of self-denial. *3LtMs, Ms 3, 1877, par. 14*

Love—how sweet it is! It is the bond of perfectness. What is the gold which the True Witness counsels us to buy of Him? It is faith and love combined. Faith leads us to act. And what is love?—A tender care and solicitude for perishing souls. Faith and love go hand in hand. And this love the church as a general thing is almost entirely destitute of. And now shall we earnestly labor to win back this grace? *3LtMs, Ms 3, 1877, par. 15*

We have lost disinterested benevolence. As you enter into the houses of your brethren and sisters, do not be afraid to manifest your feelings of love and sympathy. It is the little things of life that make up the sum of life's happiness or misery. It is the little things, if they are right, that are of the greatest service. *3LtMs, Ms 3, 1877, par. 16*

I would like to say much more, but my time is up. *3LtMs, Ms 3, 1877, par. 17*

1878

Letters

Lt 1, 1878

White, J. S.; Children

Battle Creek, Michigan

August 24, 1878

Portions of this letter are published in *9MR 317-318*.

[At this time Elder James White, Willie C. White, Mrs. J. E. White, and Mrs. W. C. White were in Colorado.]

Dear Husband and children three:

I arrived here, as I expected, at about half-past eleven o'clock. As I was on the steps of the car, I grasped the hand of Brother Kellogg. We were glad to meet him.*3LtMs, Lt 1, 1878, par. 1*

Soon after we left Chicago, we met Elder Farnsworth on the train, en route for the New England camp meetings. We had a pleasant chat with him. Mr. Barney of Battle Creek made himself known to me, and we had some conversation; and when we were near to Battle Creek, William Byington, Martha's brother, introduced himself to me, and we had a social chat. I should not have known him again. He is a great burly fellow now. His wife is in Europe, and his wife's mother is improving in health.*3LtMs, Lt 1, 1878, par. 2*

We find ourselves almost used up today. It seems an impossibility to do anything. I suppose I should make the effort if the case demanded it, but I should really dislike to try.*3LtMs, Lt 1, 1878, par. 3*

Brother Bell and Sister Nellie Sawyer called on me early this morning. Then Dr. Lampson and Sister Lampson, matron, visited me and invited me to take a bath at the sanitarium, which I did. We

are doing nothing today but rest.*3LtMs, Lt 1, 1878, par. 4*

Elder Smith and Professor Brownsberger came in and made a long call. Elder Canright also called. It is decided that he go to Ohio and Elders Farnsworth and Smith and myself go to New England. Brother Waggoner is sick at home in Burlington. Elliot [Ellet?] is also sick there, and Elder St. Jonn, so the condition in Ohio is deplorable. There are two parties, one in favor of Brother Mears, the other on the side of Elder St. John. Elder Canright believes that they will go to pieces unless help comes to them. I do not see how I can attend the eastern and western meetings and travel so far. If I go to the Iowa and Kansas meetings, I cannot attend the meeting in Vermont. I shall try to do that which appears to be my duty. At present I do not feel worth anything, but I trust in God. I had no appetite for my luncheon, although everything was good. I think after this I shall take one good meal each day at least, for I abominate the dinner basket.*3LtMs, Lt 1, 1878, par. 5*

I found Aunt Mary cheerful and pleasant. May and the children waited up for me; or rather, they did not undress, but lay down with their clothes on, so were prepared to meet me when I arrived. They were glad to see me and I to see them. Their little hands have combed my head for hours and really made me feel quite refreshed.*3LtMs, Lt 1, 1878, par. 6*

Mother Kelsey came in this afternoon, and we had some conversation about our children.*3LtMs, Lt 1, 1878, par. 7*

We shall leave here as early as next Monday, for I do not want to go alone. The other workers ought to be there as early as possible to be ready for the first of the meeting.*3LtMs, Lt 1, 1878, par. 8*

We hope you will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again. Make the most of it. Do not regard this time of recreation as a drudgery or a task. Lay aside your work; let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late.*3LtMs, Lt 1, 1878, par. 9*

Father, our writing can be done in the winter. Lay it aside now. Throw off every burden, and be a carefree boy again. Will and Mary, if they stay in the mountains a few weeks longer, should neither study nor write. They should be made happy for this season, that they may be able to look back to this time as a season of unalloyed pleasure. Willie will soon be plunged into caretaking and burden-bearing again. Let him now be as free as the birds of the air. Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam about, camp out, fish, hunt, go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous.*3LtMs, Lt 1, 1878, par. 10*

Emma, dear child—may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter. I should have loved to remain with you; but I am content, because I believe that I am where the Lord would have me.*3LtMs, Lt 1, 1878, par. 11*

Now I entreat you to make the most of the few weeks left you. Let nothing keep you confined to the house. Forget that there is anything to be written. There is enough already written for our people to digest. Then when new matter does come out, it will come from minds that are fresh because they have been strengthened and invigorated by rest and change.*3LtMs, Lt 1, 1878, par. 12*

Father needs to be a boy again. Roam all around. Climb the mountain steeps. Ride horseback. Find something new each day to see and enjoy. This will be for Father's health. Do not spend any anxious thought on me. You will see how well I will appear after the camp meetings are over. God lives, and because He lives, I hope to live also. I am debilitated just now, but this does not discourage me one bit. I shall lean heavily upon the divine arm, and I shall not faint nor fall. And I assure you that you will be gainers if you will all determine to be free as boys and girls again. Strive to make each other happy. Then angels will look on and smile, and they will write for you a record that you will not be ashamed to read.*3LtMs, Lt 1, 1878, par. 13*

Now, Father, you are with your dear children. You may never have

this privilege again. I repeat once more, Make the most of it. Do not think that so much writing is necessary. This will keep. Lay all such work aside. I know you will all please God much better by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need. I should feel sad to see this precious opportunity spoiled by your doing unnecessary things in the line of writing.*3LtMs, Lt 1, 1878, par. 14*

Now, after writing so much, I will say, Good-by.*3LtMs, Lt 1, 1878, par. 15*

Lt 2, 1878

Brethren in Switzerland

Ballardvale, Massachusetts

August 28, 1878

See also *Lt 2a, 1878*. Portions of this letter are published in *TDG 249*.

Dear Brethren [in Switzerland]:

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so interested that I feel constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things.*3LtMs, Lt 2, 1878, par. 1*

I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe.*3LtMs, Lt 2, 1878, par. 2*

God has sent you His ministers, men of marked experience and conscientiousness. But you have failed to co-operate with them as God would have you. You had your own peculiar ideas, and because your brethren did not meet them in some particular, you were jealous of them, and have not assisted them in some instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect, and a willingness on your part to be instructed by them. Some who claim to believe the truth are responsible for making their work much harder than it otherwise would have been.*3LtMs, Lt 2, 1878, par. 3*

You have not been willing to be taught, have not comprehended the wants of the cause in all its bearings. The views of some have been very limited. Some of you have been conceited and self-righteous, and your own course had hedged up the way for the advancement

of the precious cause of present truth.*3LtMs, Lt 2, 1878, par. 4*

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily co-operated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light, you would have recognized the voice of Jesus in His servants, whom He has sent to you to do you good. This slight, and distrust, and withdrawal of sympathy had been as though manifested toward the Master Himself. "Inasmuch as ye did it not to one of the least of these, My brethren, ye did it not to Me." [*Matthew 25:45.*] This is a bad work, which will stand against you in the day of God, unless you repent of this great sin and put it away. Some have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the cause of present truth, unless you assume a different attitude.*3LtMs, Lt 2, 1878, par. 5*

No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a "friend of publicans and sinners." [*Matthew 11:19.*] He mingled with all classes of society, that all might partake of the blessings He came to bestow. He was found in the synagogue and in the market place. He shared the social life of His countrymen, gladdened with His presence the households of all who invited Him. But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death, the cruel spoiler of our sinful race, obeyed His commands.*3LtMs, Lt 2, 1878, par. 6*

In every age since Christ was among men, there have been some who, while they professed His name, have pursued a course of seclusion or of Pharisaical pre-eminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry; for His character was genial and beneficent. He would have been excluded from every monastic

order upon earth because of overstepping their prescribed rules. In every church and denomination are to be found erratics who would have blamed Him for His liberal mercies; they would have found fault with Him because He ate with publicans and sinners; they would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him severely and criticized His conduct unmercifully for permitting His friends to make a supper in honor of Him and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Him, so that they might have a knowledge of His character, and might see the marked character which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation.*3LtMs, Lt 2, 1878, par. 7*

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees that must be broken down. You are not willing to become learners, but like the Pharisees, desire to be dictators, teachers. God sent His Son to give the Pharisees a better understanding of His claims, a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to co-operate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness.*3LtMs, Lt 2, 1878, par. 8*

Those with whom God has entrusted His truth must so order their

intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. They should have a kind, generous spirit toward the poor and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.*3LtMs, Lt 2, 1878, par. 9*

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could [not] come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But wonder, O Heavens! and be astonished, O Earth! Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy, and madness because He would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them. They made their own history. The hearts of men are perverse. The life of Christ is a life well worthy of study. And the strong, noble characters of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way and to carry out their own purpose. They have lived for self and died without having laid up for them a jeweled crown.*3LtMs, Lt 2, 1878, par. 10*

How many have stood directly in the [way of the] advancement of the work the Lord has sent His servants to perform. How much greater work might have been accomplished with their united

sympathy and co-operation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to move when God was saying, Go forward. By your standing still and doing so little when you should have been the most interested, earnest workers with the servants whom God had sent you. God is grieved with you for your willingness to let them do this while you neglect to do what you might do and would do willingly were you consecrated to God and not wrapped up in your own selfish ideas and plans. Many of you have hindered the work of God in your own country as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I saw that the Lord was looking upon you with displeasure. There might have been an army of Sabbath-keepers raised up in response to your efforts had you received God's messengers as you should, and given them your sympathy, your confidence, and your love. You have revealed that you did not deserve their labors. You know but little of the discouragements, sadness, and grief you have brought to their hearts.*3LtMs, Lt 2, 1878, par. 11*

Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants who are working zealously. You manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands back to help us in all our wants, because we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and authority God has given them, the work which might have been accomplished will remain undone. He will not compel anyone to move against his will.*3LtMs, Lt 2, 1878, par. 12*

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away at once. He could bid the mountains depart and the hills remove out of their place, and they would obey His voice; but He stands before the sepulcher as one of the weakest of all that company, and says to His disciples, "Take ye

away the stone.” [John 11:39.] He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted shall show their faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle, the faith of the afflicted ones fails them. Objections are urged, and objections presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay that will meet their eyes. “Too late,” says unbelief. He has been dead four days and the body is corrupted. The stone is not moved by feeble humanity, but still bars the way to Christ’s work. A word from Christ would cast it into the depths of the sea; but He waits for man, finite man, to co-operate with Him to prepare the way. Jesus reasons with them, and again requests them to submit their will, and let Him help them in His own way. “Take ye away the stone” is the requirement which Christ has made, and which must be obeyed before Christ shall work for them. The stone is finally rolled away, Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of Life calls for death to give up its captive and permit this new subject to return to life. He commands. The dead obeys His voice, and Lazarus awakes to consciousness. Now again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapped about Lazarus’s body, and let the ransomed from the grave go. This request is quickly obeyed, and Lazarus is one among them again, free from every taint of disease.³*LtMs, Lt 2, 1878, par. 13*

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in death-like slumber, in carnal security, shall be reached by the voice of the Son of God, and those that hear shall live. Jesus has stood in your midst in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in His work by your questionings and doubts. Your jealousies, your suggestions, have many of them prompted by a disposition to have your own way and will. You entreated the Lord to send you help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work. Christ’s followers are far behind the providence of God. If they will only have

faith in His providence, and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their stubborn wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth.*3LtMs, Lt 2, 1878, par. 14*

It is not money alone, nor talent, nor learning, nor opportunities which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find something to do, the followers of Christ may fulfil His great commission to spread the gospel to all nations. Neither the arguments of the most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world will be able to stand before the truth presented in the meekness and in the power of Christ. The toil and sacrifice of a consecrated, united people, laboring in faith and love, will advance the truth and have a transforming power over the world.*3LtMs, Lt 2, 1878, par. 15*

Christ was rich; yet for our sakes He became poor, that we through His poverty might be rich. He now appeals to your hearts, "What hast thou done for Me?"*3LtMs, Lt 2, 1878, par. 16*

"I gave My life for thee;
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave—I gave My life for thee;
What hast thou given for Me?"*3LtMs, Lt 2, 1878, par. 17*

Lt 2a, 1878

Brethren in Switzerland

Ballardvale, Massachusetts

August 29, 1878

See *Lt 2, 1878*. This letter is published in entirety in *16MR 316-327*.

[This copy includes a few corrections made by Ellen White's hand.]

Dear Brethren in Switzerland:

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so exercised that I am constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things. I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe. I was shown that many more in Switzerland might have been brought to believe the truth; but those who first accepted the Sabbath have themselves been hindrances to the onward movement of the truth among them.*3LtMs, Lt 2a, 1878, par. 1*

God has sent you two of His ministers Brn. Bourdeau and Andrews. These are men of marked experience and conscientiousness, especially is this the case with Bro. Andrews. But you have not co-operated with them as God would have you. You had your peculiar ideas, and because our American brethren did not meet your ideas in some particulars, you were jealous of them and have not assisted them in many instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect and a willingness on your part to be instructed by them. You are responsible for making their work very much harder than it would otherwise have been. Unfortunately Elder B. became unbalanced which greatly injured his influence. This has been felt by you.*3LtMs, Lt 2a, 1878, par. 2*

You have not been willing to be led. You have not comprehended the wants of the cause in all its bearings. Your views have been very limited. Many of you have been conceited and self-righteous, and your own course has hedged up the way for the advancement of the precious cause of present truth.*3LtMs, Lt 2a, 1878, par. 3*

God put it into the hearts of the American brethren to give of their means to spread the truth in Europe. Bro. Andrews left his aged mother, an only brother (his brother he will not meet again until he meets him around the great white throne), and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice. You have received him with distrust, with doubt, and jealousy; you have not taken him into your hearts as a true servant of Jesus Christ. In this you have grieved your Saviour. You have slighted Jesus in the person of His saints.*3LtMs, Lt 2a, 1878, par. 4*

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily co-operated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light, you would have recognized the voice of Jesus in His servants whom He has sent to you. This slight, and distrust, and withdrawal of sympathy have been as though manifested toward the Master Himself.*3LtMs, Lt 2a, 1878, par. 5*

Bro. Ademar Vuilleumier was cherished in America as one of the servants of Jesus Christ. But he has not responded to the efforts made in his behalf. He added to the difficulties of Bro. Andrews' work by not correctly interpreting his words. He thus made Bro. A.'s remarks appear objectionable. Had Bro. V. possessed the true missionary spirit, he might have made Bro. A.'s work much easier.*3LtMs, Lt 2a, 1878, par. 6*

There are others whom I have never seen who have not co-operated with Bro. A., but have rather made the brethren afraid of him. This is a bad work which will stand against you in the day of God unless you repent of this great sin and put it away. You have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the advancement of the cause of present truth unless

you assume a different attitude.³*LtMs, Lt 2a, 1878, par. 7*

Jesus is our example in all things. His influence was broad and extended. No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a “friend of publicans and sinners.” [*Matthew 11:19.*] He mingled with all classes of society that all might partake of the blessings He came to bestow. He was found in the synagogues and in the market places. He shared the social life of His countrymen, gladdening with His presence the households of all who invited Him. But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death and hell, the cruel spoilers of our sinful race, humbled themselves before Him and obeyed His commands.³*LtMs, Lt 2a, 1878, par. 8*

In every age of the world there have been some who professed Christ while they were pursuing an erroneous course of seclusion or of Pharisaical pre-eminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry; for His character was genial and beneficent. He would have been excluded from every monastic order on earth because of overstepping their prescribed rules.³*LtMs, Lt 2a, 1878, par. 9*

In every church and denomination are to be found erratics who would have blamed Him for His liberal mercies; they would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him severely, and criticized His conduct unmercifully for permitting His friends to make a supper in honor of himself and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Himself, so that they might have a knowledge of

His character, and might see the marked contrast which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation.*3LtMs, Lt 2a, 1878, par. 10*

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees, that must be broken down. You are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers. God sent His Son to give the Pharisees a better understanding of His claims; a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to co-operate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness.*3LtMs, Lt 2a, 1878, par. 11*

Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices, where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun

the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.*3Lts, Lt 2a, 1878, par. 12*

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could not come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But “wonder, O heavens, and be astonished, O earth!” Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy and madness because He would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them! They made their own history. The hearts of men are perverse. The life of Christ is a life well worthy of study. And the strong, noble characters of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way, and carry out their own purposes. They have lived for self, and died without having laid up for them a jeweled crown.*3Lts, Lt 2a, 1878, par. 13*

How many, even in Switzerland, have stood directly in the way of the work God sent His servants to perform! How much greater work might have been accomplished with their co-operation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to take hold and move when God was saying, Go forward. By your standing still and doing so little when you should have been the most earnest, interested workers with the servants whom God had sent you from America. Your American brethren have given liberally of their means to sustain the missionary work in Europe. God is grieved with you for your willingness to let them do this while you neglect to do what you might do were you consecrated to God and not wrapt up in your own selfish ideas and plans. Many of you have hindered the work of God in your own country, as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I

saw God looking upon you with displeasure. There might have been an army of Sabbathkeepers in your own country, had you received God's messengers as you should and given them your sympathy, your confidence, and your love. You have not deserved their labors in your midst. You know but little of the discouragements, sadness, and grief you have brought to the hearts of Brn. Andrews and Bourdeau, but especially to that of Bro. Andrews, who was placed at a disadvantage because he did not understand your language.*3LtMs, Lt 2a, 1878, par. 14*

You sent Brother Ertzenberger to us as a child of God, to be qualified to enter the missionary field in Europe. We took him in, a stranger, and spared no means to educate him in the English language. We all tried to be his instructors. We took no advantage of his ignorance of our language and our customs. But we labored in our work for God to qualify him for his work. He was humble, hopeful, and God was with him. He returned to you, and there were those who felt jealous that he was bringing too much of American knowledge with him; you thought him lifted up. His testimony was not accepted, and he became very much discouraged. Satan finally succeeded in overcoming him with temptations, and he was lost to the cause of God for years. But the eye of infinite compassion was upon him; and God in mercy let him see the fearful position he was in, and said, "Return unto Me, and I will return unto thee, and heal all thy backslidings." [*Malachi 3:7; Jeremiah 3:22.*] And yet this dear brother should walk carefully and tremblingly before God. Just so long as he will cling to the arm of infinite power he will be shielded; but if he trusts to himself, he will surely fall.*3LtMs, Lt 2a, 1878, par. 15*

Bro. Ademar Vuilleumier came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Eld. Andrews visited that country, he did not do by Eld. A. as we had done by him. He did not help Eld. A. as we had a right to expect he would. He created suspicion and jealousy of Eld. A. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Eld. A. designed to give them.*3LtMs, Lt 2a, 1878, par. 16*

If our brethren in Switzerland had received Eld. Andrews and cared

for him as the American brethren had cared for those who came to us from Switzerland, Eld. A. need not have suffered one-twentieth part as much as he has in that new field. You have failed greatly in your duty. You have disregarded the counsel and advice he has given you because he loved you, and which, I have been shown, it was for your interest to follow; but refusing to do this, you have been the losers.*3LtMs, Lt 2a, 1878, par. 17*

Eld. Andrews is a conscientious servant of Jesus Christ, and your neglect of him was neglect of the Master who sent him. You might have instructed Eld. A. in some things, might have aided him with your sympathy, your love and co-operation; yet God did not send these men to be taught of you in regard to the best manner of managing His work. You should have been willing to be taught by Bro. A., as one having a more mature experience in the cause of God. But instead of this, he was allowed, by you, to be placed in the most unpleasant positions, a stranger in a foreign country. You failed greatly in your efforts to make his mission a success. You did not faithfully do all in your power to cause him to feel as little as possible the marked change from the habits and customs of American to European life. God looks upon all these things. He calls upon you in Switzerland to be as self-denying, as teachable and self-sacrificing, to sustain the work among you as the people of America have been to get the truth before you. Calls came to us from Europe for help. We sent you the ablest man in all our ranks; but you have not appreciated the sacrifice we made in thus doing. We needed Eld. Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel and aid him in every way possible while he was a stranger in a strange country. But he has had to make his way himself, while you have stood by to question and cast doubts in reference to his suggestions and plans, when you were unprepared to take hold yourselves and move the car of truth onward.*3LtMs, Lt 2a, 1878, par. 18*

Your means have been supplied by the American brethren; but it is not for your best good to let it remain thus. Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants. You

manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands ready to help us in all our wants, because we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and ability God has given them, the work which might have been accomplished will remain undone.*3LtMs, Lt 2a, 1878, par. 19*

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away. He could bid the mountains depart and the hills remove, and they would obey His voice. But He stands before the sepulcher as one of the weakest of all that company, and says to His disciples, "Take ye away the stone." [*John 11:39.*] He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted, shall show their interest and faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle, the faith of the afflicted ones fails them. Objections are urged and hindrances are presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay which will meet their eyes. "Too late," says unbelief. "He has been dead four days, and the body is corrupted." The stone is not moved by feeble humanity, but still bars the way to Christ's work. A word from Christ could cast it into the depths of the sea; but He waits for man, finite man, to prepare His way. Jesus reasons with them, and again requests them to submit their wills to His will, and let Him help them in His own way. "Take ye away the stone," is the requirement which Christ has made, and which must be obeyed before Christ shall work for them. The stone is finally rolled away. Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of life calls for the kingdom of death to give up its captive and permit this new subject to return to life. He commands, the dead obeys His voice, and Lazarus awakes to full consciousness. Now, again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapt about Lazarus' body, and let the ransomed from the grave go. This request is quickly obeyed, and

Lazarus is one among them again, free from every taint of disease.*3LtMs, Lt 2a, 1878, par. 20*

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in deathlike slumber, in carnal security, shall be reached by the voice of the Son of God, and those who hear shall live.*3LtMs, Lt 2a, 1878, par. 21*

Jesus has stood in your midst in Switzerland, in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in this work by your questionings and doubts. Your jealousies, your suggestions, have many of them been prompted by a disposition to have your own way and will. You entreated the Lord to send you help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work.*3LtMs, Lt 2a, 1878, par. 22*

Christ's followers in Switzerland are far behind the providence of God. If they will only have faith in His providence, and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth.*3LtMs, Lt 2a, 1878, par. 23*

It is not money alone, nor talent, nor learning, nor opportunities, which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find anything to do, the followers of Christ may fulfil His great commission to speed the gospel to all nations. Neither the arguments of most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world will be able to stand before the

truth presented in meekness and in the power of Christ. The toil and sacrifice of a united, consecrated church, laboring in faith and love, will advance the truth and have a transforming power upon the world.³*LtMs, Lt 2a, 1878, par. 24*

The cause in Switzerland might be self-sustaining today if all had moved wisely, making their temporal interest second to that of Christ's kingdom. He was rich; yet for our sakes He became poor, that we through His poverty might be made rich. He now appeals to your hearts, "What hast thou done for Me?"³*LtMs, Lt 2a, 1878, par. 25*

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave My life for thee;
What hast thou done for Me?"³*LtMs, Lt 2a, 1878, par. 26*

Lt 3, 1878

Olmstead, Brother [?]

Plano, Texas

November 24, 1878

Portions of this letter are published in *PM 279-280; 1MCP 103; 2MCP 437-438*. ⁺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.

Dear Brother [Olmstead (?)]:

I have something to say to you. You indeed love the truth, but your affections have been manifestly divided between the service of God and the service of mammon. Some things stand as mighty barriers in the way of your being a man whom the Lord can use to advance His cause and correctly represent His faith. The plans you have used in your missionary work have not been for your spiritual good or for the moral health of those [with] whom you are brought in contact. You have a peculiar ability for looking out for the main chance. With the work of scattering our publications and advocating the truth, you have mingled scheming, buying, and selling. This makes a poor combination. As you labor to obtain advantages for yourself, you are allured by the prospect of buying things below their value and selling them above their value. Therefore the world regards you as a sharper, a man who will gain advantage for himself without considering the case of others. You do not keep the commandments of God; for you do not love your neighbor as yourself. If you had loved God with all your heart, you would not have had these dishonest principles to contend against. This greed for advantage is greatly to your spiritual injury. By indulging it you are placing yourself where poverty will come to you unless you are thoroughly converted.³*LtMs, Lt 3, 1878, par. 1*

You have cherished scheming propensities until you have lost the love of the truth. Fraud has become second nature to you. Constantly you watch with keen business eye for the best chance of

securing a bargain. This love of gain cannot abide in the heart where the love of the truth is an abiding principle. The love of gain wars against the Spirit of Christ. At times reason and conscience remonstrate, and you question your own course. The longings of your soul go out for holiness and heaven, and you put aside the din of the world to listen to the majestic and authoritative utterances of the Spirit of God. But the habits of years have left their impress upon your character. Your desires harmonize with the attractions of the enemy. You should prepare your soul to resist firmly your sinful inclinations.*3LtMs, Lt 3, 1878, par. 2*

You are a man who should now be a teacher of truth. You should be far in advance of where you are in experience and in the knowledge of God. You should be a man in understanding; for God has given you intellectual faculties which are susceptible of the highest cultivation. Had you divorced yourself from your speculating propensities, had you worked in the opposite direction, you would now be able to do acceptable service for God. Had you cultivated your mind aright, and used your powers to God's glory, you would have been fully qualified to bear the warning message to the world. But the mildew of the world has so affected your mind that it is not sanctified. You have not been cultivating the faculties that would make you a successful spiritual worker in the cause of God. You may carry forward the work of educating your mind in right lines. If you do not now become intelligent in regard to the truth, the fault will be all your own.*3LtMs, Lt 3, 1878, par. 3*

You must accept and faithfully practice true religion in order to be the man you might be. Your present relation to God and to your fellow men demands a change in your life. In His sermon on the mount the great Teacher gave the injunction, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [*Matthew 7:12.*] This is the golden rule by which we are to measure our conduct. Much is comprehended in these words. In all our business dealing, we must treat our neighbors as we would wish to be treated in like circumstances.*3LtMs, Lt 3, 1878, par. 4*

While immured in a dungeon, the apostle Paul, pressed with infirmities, had a message for Timothy. He fears that the wicked

Nero will cut his life short before he has the privilege of seeing his beloved son in the gospel, and he urges Timothy to come to him without delay. Yet, fearful that he will not be able to see him, he dictates to his companion in prison his dying charge to Timothy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ... Charge them that are rich in this world, that they be not highminded, 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* 6:9-19.] "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully." [2 *Timothy* 2:2-5.] *3LtMs, Lt 3, 1878, par. 5*

My brother, you are not held in good repute where you are best known. This is not because of unjust prejudice and needless jealousy, but is the result of your own course of action. You have marred the work you have done in connection with the cause of God. Your practice has been too sharp. Your business deal does not bear the sanction of heaven. The traits of character which lead you to buy and sell to advantage, to get the best of a bargain, have been largely developed. In short, you have let many cheat themselves because they are not as sharp as you are. Where you ought to have made friends who would esteem you because of your charity, your goodness, your nobility, you have made men afraid of you. Your religious faith has been used as a means to secure confidence and practice your sharp dealing. This you have done so much that it is now as second nature to you, and you do not realize how these things appear in the eyes of others. *3LtMs, Lt 3, 1878,*

par. 6

The servants of God are obliged to be more or less connected with the worldly by business transactions, but they should buy and sell with a realization that the eye of God is upon them. No false balances or deceitful weights are to be used; for these are an abomination to the Lord. In every business transaction a Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over. He may be criticized, he may be tested, but his unbending integrity will shine forth like pure gold. He is a blessing to all connected with him; for his word is trustworthy. He is a man who will not take an advantage of his neighbor. He is a friend and benefactor to all, and his fellow men put confidence in his counsel. Does he employ laborers to gather in his harvest? Their hard-earned money is not kept back by fraud. Has he money for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to add to his own land, or to fill his pocket by taking advantage of the distressing circumstances in which his neighbor is placed. His object is to help and bless his neighbor. A truly honest man will never take advantage of weakness or incompetency in order to fill his own purse. He accepts a fair equivalent for that which he sells. If there are defects in the articles sold, he frankly tells his brother or his neighbor, although by so doing he may work against his own pecuniary interests.³*LtMs, Lt 3, 1878, par. 7*

In all the details of life the strictest principles of honesty are to be maintained. These are not the principles which govern our world, for Satan, deceiver, liar, and oppressor, is the master, and his subjects follow him and carry out his purposes. But Christians serve under a different Master, and their actions must be wrought in God, irrespective of all selfish gain. Deviation from perfect fairness in business deal may appear as a small thing in the estimation of some, but our Saviour did not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] A man who will overreach his neighbor on a small scale will overreach in a larger scale if the temptation is brought to bear upon him. A false representation in a small matter is as much dishonesty in the sight of God as falsity in a

larger matter. In the Christian world today fraud is practiced to a fearful extent. God's commandment-keeping people should show that they are above all these things. The dishonest practices which mar the dealing of man with his fellow man should never be practiced by one who professes to be a believer in present truth. God's people do great harm to the truth by the least departure from integrity.*3LtMs, Lt 3, 1878, par. 8*

A man may not have a pleasant exterior, he may be deficient in many respects, but if he has a reputation for straightforward honesty, he will be respected. Stern integrity covers many objectionable traits of character. A man who steadfastly adheres to truth will win the confidence of all. Not only will his brethren in the faith trust him, but unbelievers will be constrained to acknowledge him as a man of honor.*3LtMs, Lt 3, 1878, par. 9*

My brother, a path which God can approve is open before you, but you must be converted. Your mind must think in a different channel. You must be sanctified through the truth. Then God can use you as His instrument in the salvation of souls. You have abilities which God will use if they are consecrated to Him. But if you are connected with the work of God, you must cease your scheming. You must begin to work for time and for eternity. Since you embraced the truth your influence has not been good. You have not pursued the right course. You have shown yourself to be scheming and untrustworthy, when you should have been a man of the strictest honor and purest integrity. Then your brethren could have confided in you.*3LtMs, Lt 3, 1878, par. 10*

If you go on as you have been going, you will dishonor the truth you profess to love. Be determined to overcome your love of gain. Resolve before God that in your future dealings no man shall have cause to say that you wilfully did wrong. Look over your past life carefully, prayerfully, and where you can see that you have wronged your neighbor or your brother in any matter, small or great, make it right at any cost to yourself. As you have watched for a good chance to make money, you have not thought you were dealing dishonestly, but you have been doing injustice which the law of God condemns. God cannot co-operate with you unless you make a determined and thorough effort to be a Christian in the

fullest sense of the word, imitating day by day the unselfishness of Christ. You love money, you love gain; if you do not curb this unsanctified spirit, you will pierce yourself through with many sorrows. Wrench yourself free, and make an effort to cultivate the opposite traits of character by helping the needy, clothing the naked. Help the cause of God, and work for time and for eternity. You have not a moment to lose. Make no delay in reforming your life and character.*3LtMs, Lt 3, 1878, par. 11*

Earnest reflection, with sincere prayer that your powers may be used to do good and not harm to your fellow men, is necessary to fit you to be a co-laborer with God. You need to feel the deep moving of the Spirit on your heart. You cannot always engage in the work of buying and selling and getting gain. The judgment is before you, the time is near when every man must answer to God for his deeds. The means of improvement are still within your reach. You can never make up for the great loss you have sustained, but you can now give yourself wholly to God, and gain the qualifications necessary for doing His work. Determine that you will be a man after God's own heart. Seek as earnestly to know the best means for securing the salvation of your fellow men as you have sought to acquire worldly treasure. A resolute purpose is sure to win the desired end.*3LtMs, Lt 3, 1878, par. 12*

Lt 4, 1878

Kilgore, R.M.

Refiled as *Lt 39a, 1878*.

Lt 4a, 1878

White, W. C.; White, Mary

“Donahue Boat,” to Healdsburg, California

January 1, 1878

Previously unpublished.

Dear Children, Willie and Mary:

I have just left Oakland for Healdsburg. Yesterday morning we left Vacaville. The discussion between Elder Johnson and Healey is nearly through. The truth triumphed. Johnson was impudent, bold, and incautious. Brother Healey let him have every thing his own way the first day until he had drawn him out to take his position. Johnson thought that he had nothing but a beardless boy to meet him. He looked upon Brother Healey as though he were too insignificant for him to spend his time upon. He stated he thought he was sent for to discuss with somebody, but he was mistaken. There was nobody to meet. He, in referring to Healey and Stevens, called them the beardless boys attempting to teach doctrines to gray-headed men who had preached before they were born. Johnson was so personal and impudent that it told against him. Healey was calm and gentlemanly. But before he got through, he paid him off with interest for all his thrusts by showing the man before the people just as he was.³*LtMs, Lt 4a, 1878, par. 1*

Johnson had about fourteen preachers, combatants, to back him up in his efforts. Brother Healey had only Brethren Stephens and Bond and Edson on the stand with him. But there was One unseen who was above all, the God of righteousness and truth.³*LtMs, Lt 4a, 1878, par. 2*

On the Sabbath question, Johnson would not discuss but two days. He backed down. His brother ministers told him to do this, for, said they to him, “you are losing in the argument and Healey is gaining.” Our brethren overheard the ministers telling Johnson he must cease his slang and his sarcasm, for they were turning it against them. Some of the people asked, “What have you brought this man

here for—to disgrace the Christian church?” Johnson had no self-control, while Brother Healey was as calm as if chiseled out of marble; not a muscle of his face expressed his feelings. He was as pale as the dead, but perfectly self-possessed. While he was talking, Johnson would be walking, changing color, drinking copious draughts of water, and showing great excitement. Johnson would not keep to the Bible. He read spurious history and would not bring his evidence of the change of the Sabbath from the Bible because there was none there to bring. From first to last the truth was triumphant. Johnson found that the beardless boy was a match for him. Brother Healey referred him to the boasts of Goliath met by the stripling David. Johnson got enough of thrusting and of his taunting and was thoroughly ashamed of his ridiculous, uncourteous speeches.*3LtMs, Lt 4a, 1878, par. 3*

Brother Bond came to Oakland to meet us and to engage us to come to the discussion as there would be brethren coming from all directions. He engaged Edson and Emma and others to sing. The discussion was to occupy the forenoon and afternoon. In the evening he thought there should be preaching and call all who would come to our meetings.*3LtMs, Lt 4a, 1878, par. 4*

The Campbellites had meetings every evening in their own church. The discussion was held in the Baptist college hall which was very spacious—larger than any church.*3LtMs, Lt 4a, 1878, par. 5*

Father could not well leave. It was cold, and he was needed at home to preside over his workmen there who were preparing to build. I ventured alone, and you never saw more joyous people than our brethren at Vacaville to see me. They obtained the Baptist college hall for me to speak in, Friday evening, Sabbath forenoon and evening, and Sunday afternoon.*3LtMs, Lt 4a, 1878, par. 6*

Brother Healey could attend no meetings aside from the discussion. He was very hoarse, and Brother Stephens could not call out the outsiders. It was an opportunity to reach all classes, and we improved it.*3LtMs, Lt 4a, 1878, par. 7*

Friday evening I spoke upon Noah’s time and ours. I had good freedom. Sabbath, from Malachi; in the evening, from Christ’s riding into Jerusalem. I was especially free in the morning and in the

evening. I talked a while upon Christ's riding into Jerusalem when my subject seemed to pass away and the law of God as a mirror forced itself upon my mind. I spoke very earnestly the words that God gave me which were in no way flattery to [remainder missing.]*3LtMs, Lt 4a, 1878, par. 8*

Lt 4b, 1878

White, W. C.

Healdsburg, California

January 12, 1878

Previously unpublished.

Dear Son Willie:

I have written this under very unfavorable circumstances. I have been broken in upon very many times, but I send it to you. Read it over and put it in the hands of Sister Marian Davis to copy. She is a critical examiner of articles. Tell her to improve it if she sees where it should be improved. I think it would be a task for you to do this with all your other cares.*3LtMs, Lt 4b, 1878, par. 1*

We are in a little bit of a house. Sister Clemmens is doing our work. We have four workmen to board. They are putting up our barn. Sister Clemmens does well for me.*3LtMs, Lt 4b, 1878, par. 2*

How are Brother and Sister Burk? We do not hear a word from them. Tell Sister Mary that Shepard Robinson has written that Lizzie is at Mr. Fuller's, boarding with them. Her health has been too poor to keep house. Shepard wrote that his mother was dead. She was a great sufferer for many months. I long for the society of my children. I seem to be isolated from my friends and relatives.*3LtMs, Lt 4b, 1878, par. 3*

In regard to this article, put it in the *Review* or college paper or do anything with it you please.*3LtMs, Lt 4b, 1878, par. 4*

Mother.

Father is improving some again, since the weather has been more favorable. We have had a long rain. The sun shines again, and January seems as pleasant as May.*3LtMs, Lt 4b, 1878, par. 5*

Love to the little girls and Aunt May.*3LtMs, Lt 4b, 1878, par. 6*

Mother.

Lt 4c, 1878

White, Mary

Healdsburg, California

January 14, 1878

Portions of this letter are published in *3Bio 81*.

Dear daughter Mary:

I have been examining my writings, and I had much written upon the barren fig tree which was not published. I am anxious to take up this subject. Will you look in the office in my secretary and bureau drawers and see if anything written with pencil or pen and ink can be found? If you find anything, send to me at once. I wish any of my [proofs (?)], all of my writings to be sent, and my scrap books that are filled if I have anything. In the next box send my green merino dress trimmed with black and my dark merino dress. It will do to wear here in the mountains. I have no time to make dresses. Lucinda is not with me. Sister Clemmens has all that she can do to cook for our workmen. It is the common, strong dresses I want, that will not tear at the touch.*3LtMs, Lt 4c, 1878, par. 1*

We have been afflicted. Father has been very poorly. I have written to Sister Haskell particulars. Please read her letter. We have praying seasons three, four, and sometimes five a day.*3LtMs, Lt 4c, 1878, par. 2*

Father feels better today. He is more cheerful and of good courage. We are planting our garden. Our barn is done. We have rooms in it for two beds. We shall have our workmen sleep in the barn. Our new house will soon be commenced.*3LtMs, Lt 4c, 1878, par. 3*

I received an excellent letter from Sister Ings. She thinks Willie should come on to Europe as soon as he can and relieve Brother Andrews of burdens he is bearing.*3LtMs, Lt 4c, 1878, par. 4*

Well, children, go to God for yourselves. God will teach you your duty and give you strength to perform it in His fear to His glory.

Father is writing in reference to the book. I wish you would complete that book and get it in market. These delays I do not fancy.*3LtMs, Lt 4c, 1878, par. 5*

Would you be pleased with dried grapes, dried raisins and figs, a small box? If so, I will send to you as soon as you return [an] answer to this.*3LtMs, Lt 4c, 1878, par. 6*

Pray earnestly for Father that God would restore him to health.*3LtMs, Lt 4c, 1878, par. 7*

In much love to yourself, Willie, children, and Sister Mary Chase.*3LtMs, Lt 4c, 1878, par. 8*

Please write in regard to the children. I am anxious to hear from them.*3LtMs, Lt 4c, 1878, par. 9*

Mother.

Send your pictures to Lizzy N. Bangs, West Gorham, Maine. Tell Willie to write her a few lines.*3LtMs, Lt 4c, 1878, par. 10*

Lt 4d, 1878

White, W. C.; White, Mary

Healdsburg, California

January 22, 1878

Portions of this letter are published in *3Bio 81; 10MR 12*.

Dear children, Willie and Mary:

Day before yesterday we sent back the galleys to Brother Amadon. I do not know whether anything was said in reference to the pamphlets or not, but you need not refer to us in such matters. The subject and material are all before you and we leave it for your judgment in these things. If Father were well, it would be different. As it is, do the very best you can, for there is no very vital interest at stake in regard to the matter of pamphlets.*3LtMs, Lt 4d, 1878, par. 1*

I sent word that I could furnish material for *Volume 4 [Spirit of Prophecy]*, but I must have been wild. Father needs a great deal of my time, and should I attempt to write, I must give my whole time to it. Heretofore I have had a copyist who took charge of all the proofs and who furnished a very nice copy.*3LtMs, Lt 4d, 1878, par. 2*

You well know my deficiency in this respect. It is a great task for me to arrange my matter to be placed in the hands of the printer without any aid in the matter. If I could do as I have done, write and have a competent copyist prepare my writing for the press, I could do considerable. But as it is, I dare not promise copy to get out a form oftener than once in two weeks, even if I can do that. I will give time and attention to Father. He needs me. He has not society here as he would have at Oakland or Battle Creek. I am his constant companion in riding and by the fireside. Should I go shut myself up in a room and leave him sitting alone, he would become nervous and restless.*3LtMs, Lt 4d, 1878, par. 3*

We have had rain constantly except a few hours all this month. It rained all day yesterday, night before last, and last night. Bridges

are washed away so that we have had to pass a most difficult, unpleasant route to get to town. Three gates had to be opened and shut after us, going through a private farm, crossing a private bridge which is not safe. This has been the only way we could get to Healdsburg for more than a week. The creek is so high we cannot cross it to go still another way to town. Once across the creek there is a very nice road, gravelly, free from mud; but we are hedged in as though on an island. Being confined to the house with rains makes Father rather lonesome and uneasy. When he can have pleasant weather and can get out on the land, he will feel better and will be better occupied, and I can have time to write some.*3LtMs, Lt 4d, 1878, par. 4*

Willie, Father is patient, kind; no fault-finding. He loves and fears God. This affliction has been a great blessing to him spiritually. We are in perfect harmony. He depends on me, and I shall not leave him in his feebleness. He enjoys the blessing of God, but I know he needs me. He also needs just the retirement he is having.*3LtMs, Lt 4d, 1878, par. 5*

My health is good, but there has been such a strain on my mind in regard to Mary [Clough?] and her work. I cannot tell much about proof sheets. That great batch sent us confused me, and I could not tell what to do. Father did not seem to care to perplex his mind about it. Henceforth while you are right at the heart of the work, where are good proof readers, tell them to be critical and send me the forms for last reading. You must, there at Battle Creek, take the burdens on yourselves. If I had Lucinda I could then be fitted with some help, but I have no one now, not one. Why could not Samuel and Mary Abbey come on here and take hold of the binding, and Mary take Lucinda's place in the office? I merely suggest it for your consideration. The trouble is with my head. The spine centering in the frame becomes painful and heated, and I have to be careful and not tax myself.*3LtMs, Lt 4d, 1878, par. 6*

We enjoy the blessing of God. His sweet peace is abiding with us. How much we should enjoy the society of our dear children, but this we are deprived of. May God bless you, my children. We pray for you every day.*3LtMs, Lt 4d, 1878, par. 7*

Love to children and Aunt Mary.*3LtMs, Lt 4d, 1878, par. 8*

Mother.

Have you received a bundle of goods from Vermont, on the Burgham estate? Brother Hutchins said he would send them, but not a word have I heard from him. I would like my brown drabbet [?] short dress to make a full suit. I have a long dress like it. My silk skirt that was prepared for Mary I would like. I have no time to make clothes or any help to assist me to make clothing. I must make sheets, pillow cases, comfortables, and all those things to be comfortable.*3LtMs, Lt 4d, 1878, par. 9*

Lt 5, 1878

White, W. C.

Healdsburg, California

January 24, 1878

Previously unpublished.

Dear Son Willie:

We have just received your important and interesting letter. We are glad to hear from you, but in relation to printing, binding, electrotyping, and the sizes of edition of books, you that live at the great market can judge much better than I can. As far as I have any official duty in these matters, will simply say that you and those associated together in the work are at liberty to act your own judgment. My interest in the prosperity of the work prompts me to say this, knowing that I should be liable to come to wrong conclusions, being ignorant of those particulars necessary to make up proper judgment.*3LtMs, Lt 5, 1878, par. 1*

As to Sister Clemmens' son, let the school give the lad his tuition for two terms for the use of money she let the school have without interest. See that he has a good boarding place. Sister Clemmens will make arrangements to pay his board. James White per Ellen G. White.*3LtMs, Lt 5, 1878, par. 2*

Dear Willie:

Sister Clemmens had \$150 one year in the college and \$130 was there till last spring which was two years. There is \$50 there now which if necessary may be drawn upon for his expenses. But we think if he needs anything you had better draw yourself from office on our account, charge to James White, and leave the \$50 untouched. It is her all, and in case of sickness or in any emergency she may require it. Talk with Ferber C. Welch, her brother. He does all the money using for the boy. The boy does not have the handling of means himself. You and her brother can arrange matters the best for the interest of the boy and for the interest of the mother. Sister

Clemmens is a hard-working woman. She has not yet earned sufficient to pay her fare on here. We shall pay \$50 of her expenses ourselves. Do the very best you can for the widow and worse than fatherless. Sister C. has only one son as dear to her as you are to us, and we want the church and individuals shall have an interest for this young man and exert an influence to save his soul. We pray for her son and for our sons.*3LtMs, Lt 5, 1878, par. 3*

While Sister Clemmens has her interest for us in our need, we want that you at Battle Creek should have an unselfish Christlike interest for this inexperienced young man. Sister Clemmens is reliable help to us, faithful at her post of duty and fully answers expectations. She is as tender and kind as a mother could be to us, cheerful, uncomplaining, an excellent cook, endeavoring to do everything she can to please us. We have not regretted her coming on with us. In Father's sickness I know not what I could have done without her.*3LtMs, Lt 5, 1878, par. 4*

Dear Willie, Father is trying to be a "cabbage head." He is resting nights; and every day at eleven o'clock, I give him a foot bath. Then we keep quiet while he lies upon the lounge and sleeps like a baby. I had to coax him at first to lie down and just try it. He did so and slept one hour. Every day since, he has had his hour's sleep which has been for one week. Today he slept two hours. It is well he can thus sleep, for it has rained almost incessantly for the present month, and it still rains. Father cannot get out and exercise much, and his sweet sleep is a very great help to him. We enjoy the sweet peace of Jesus and have the assurance of His love. We hope and pray for health, and God will hear. He will answer our prayers. We shall see of the salvation of God. We wait patiently for Him to work, and we believe He is working for us in the very rest and sleep your father is having. God's name shall receive all the glory.*3LtMs, Lt 5, 1878, par. 5*

Do not, my dear son, bring yourself through overwork where your father is. Hold up while it is in your power. Should you break, you would then be unable as your father is of doing anything. Be cautious in season. Throw from your shoulders every burden you can, and fit yourself for to do the work God would have you.*3LtMs, Lt 5, 1878, par. 6*

Much love to dear Mary and the little children and Aunt Mary. No one writes us a word about the children. I have so much to do I cannot write much. My doing is to see that Father lacks no possible attention, that he is cheerful and happy. He is resting, and he must enjoy this rest. I have written in reference to my [*Spirit of Prophecy*] *Volume Three.3LtMs, Lt 5, 1878, par. 7*

Mother.

Lt 6, 1878

Children

Healdsburg, California

January 25, 1878

Previously unpublished.

Dear Children:

We awake this morning to find the heavens clear, not a cloud. It has rained steadily for one week with the exception of a few hours, two or three times. Yet it cleared off in the night. This is not very favorable for settled, fair weather.*3LtMs, Lt 6, 1878, par. 1*

Yesterday Father slept nearly two hours. Last night slept all night and with this freedom from perplexity, from noise, and with quiet repose, he must improve.*3LtMs, Lt 6, 1878, par. 2*

Dear children, we feel the deepest interest in the advancement of the work and sending the truth broadcast to the world. Do not on any account stint yourselves for advantages to do this in the most successful manner. If anything is done, it should be on a broad basis and not in a nutshell. Time is short, and what is done must be done at the very best advantage.*3LtMs, Lt 6, 1878, par. 3*

How I do long for to be engaged actively in the cause of God. I am far from being idle, yet I want my testimony to be borne to those who will be stirred by it. But here I am tied up while Father is sick.*3LtMs, Lt 6, 1878, par. 4*

My dear children, take the very best care of your health. It does not pay to do two men's work and then be deprived of the strength to work together. You are too young, my son, to endure the constant strain that your father has stood under for years. Be cautious, do not think you must be brains for everybody. Move moderately and take periods of rest. Confinement to study under the many other things you are doing is folly. Run away to someplace, Oliver's or George's, and rest a day or two.*3LtMs, Lt 6, 1878, par. 5*

We may spend some weeks in California next summer. If so, will send for you to come and remain with us a time. This is what you will surely need.*3LtMs, Lt 6, 1878, par. 6*

But dear Willie and Mary, cling to the mighty Healer, let nothing break your hold from God. Take time to cultivate spirituality. It will never pay to be in so great a drive and hurry that you will let go the only staff and support to sustain you in the work you are doing. Take time to plead with God for wisdom and the health of His countenance. We pray for you every day, most earnestly. When it does not rain, we go to a large madrona tree in the pasture lot adjoining our land, and there we plead three times a day to the Lord for His help, His blessing, and we have the precious assurance that He hears our prayers and answers our petitions. We have sweet peace in Jesus. Our hearts are daily filled with gratitude and our lips with praise for the goodness and mercy of God.*3LtMs, Lt 6, 1878, par. 7*

Mother.

Lt 7, 1878

Children

Oakland, California

February 10, 1878

Previously unpublished.

Dear Children:

We received Willie's and Mary's letter in due time. Thank you Mary for writing that good letter. I sometimes think you may, among your many friends and brethren and the many things to require your attention, forget that we are isolated almost entirely from old friends and from children.³*LtMs, Lt 7, 1878, par. 1*

I should have not consented to cross the plains this last time had it not been for Father's health and to leave you children free to pursue your studies. I hope that it will not prove a failure. Certainly it is no little sacrifice for me to be in the position I am with the care of your invalid father with no child to share it with me. In many things he seems as he used to; in many things he needs guarding tenderly and firmly. He gets habits that will prove a great hindrance to his recovery. It is difficult to break up these in such a manner as to leave the impression we do not want to rule, but act as an advisor, a counselor.³*LtMs, Lt 7, 1878, par. 2*

Yesterday, Father spoke one hour to the church at Oakland on baptism. He did well. We had a good congregation, quite a number of outsiders were in. Brother Healey is giving a course of lectures, and he is quite an acceptable speaker. He has a very good congregation, considering that there is something almost every night exciting to draw away the people in these cities [of] California, and Mary Clough attends regularly. Mary is reporting.³*LtMs, Lt 7, 1878, par. 3*

Yesterday I had a very courteous invitation from Dr. Jewel to lecture in the Methodist Central church on the subject of temperance next Sunday evening. I was obliged to say I could not come next Sunday

evening, but would the week following. So you see I have something before me. His request is that I give them all the time and labor I can possibly spare from my other duties.*3LtMs, Lt 7, 1878, par. 4*

I have taken a severe cold which makes me unable to undertake such a responsible duty at present.*3LtMs, Lt 7, 1878, par. 5*

I shall the following Sunday speak here at Oakland on the same subject. This will detain me here for at least three weeks. Then I have urgent calls to Vacaville, Sacramento, and Woodland, Napa, and St. Helena. I shall not visit these places till the going shall make it advisable. We have had much rain, and our evenings have thus far been very wet and unpleasant. The last evening seemed much more like fair weather. We hope now we shall have some sunshine and more pleasant weather. We feel deeply in regard to the work and cause of God on this coast. If there were one able laborer, the tent would be put into these two cities as soon as the weather would permit, but California is almost destitute of laborers.*3LtMs, Lt 7, 1878, par. 6*

I wish now at this time Elder Canright were here. Can you think of anyone who could come and work to advantage here? These cities must have labor, and who will give the note of warning in showing the people where we are in the world's history or in prophetic history?*3LtMs, Lt 7, 1878, par. 7*

My soul is weighed down with responsibility, and my hands are tied. I dare not go and leave Father without Lucinda or Mary Clough or anyone with him. I dare not take him with me, for he has his habits of eating and sleeping that would not impress the people correctly. It is difficult to make him feel that it is not faith to pet invalidism.*3LtMs, Lt 7, 1878, par. 8*

Lt 7a, 1878

White, W. C.

NP

1878

Fragment. Portions of this letter are published in *8MR 412*.

Dear Father is kind, patient, and now at the present time very cheerful. He is gradually coming up. If he had faith and would work according to his faith, he would be a well man. But a sleepless night, constipation of the bowels, or any disagreeable sensations he cannot divert his mind away from himself. He will try to meet every difficulty, anticipating serious evils that would not be likely to be realized. His active mind is studying this and that and dwelling upon himself. God alone can control this working mind, and we pray much for the Lord to work for us.*3LtMs, Lt 7a, 1878, par. 1*

I hope I shall be patient and wait the Lord's time. Willie, next spring, I shall feel that I must attend the camp meetings. God has given me a testimony which I must bear. I cannot let Satan triumph over us. I do not know in regard to Father, whether he will go or not. One thing I am confident, we did not manage right. Sister Ings should have been with me. I could then have been at liberty to go or stay. Now I am hedged in on every side. I was so fearful of balancing her mind in the wrong direction. I let her alone, and she thought it was the expense that stood [in] her way from coming here. But the matter is as it is. Now I must wait and watch and pray.*3LtMs, Lt 7a, 1878, par. 2*

I hope you, Dr. Kellogg, and all who are in danger of overwork will see and feel that it does not pay to overwork. There is an expenditure of strength that is never recovered. God does not lead to these extremes, working day and night, and then break down and become an invalid and be helpless and make others helpless by caring for the sick.*3LtMs, Lt 7a, 1878, par. 3*

Sometimes things look very blue to me, but I hope that my dear Saviour will give me wisdom and sanctification and righteousness

and perfect repose in Him. But I hope you will do what you can well do without becoming exhausted and stop when you should stop. These overstraining points where there is a snap in the machinery because of too great pressure never, never pay. This turning night into day and day into night is poor policy. Regular hours should be preserved for sleep and work, and in no case to depart from it unless a case of life or death. God took six days to make our world when He could have spoken it into existence in one. I have had a fearful experience on these points. None but the Lord knows how trying has been this experience.^{3LtMs, Lt 7a, 1878, par. 4}

You can do double-good, healthful labor to stop when nature says, Stop. You require regular hours of sleep and must have it in order for your mind to be in a healthy state to do your work with efficiency and have strength in the bank of health to draw from. God help you to feel it your duty to preserve your powers.^{3LtMs, Lt 7a, 1878, par. 5}

Father says, I can't, Ellen. I must be on hand to do this, or it will not be done. Who does these things now? Two of us are out, can do little or nothing because of this insane idea of working and not observing periods of rest and sleep. I feel deeply on these points. I know, and therefore I speak. I have a right to urge you and Dr. Kellogg to preserve your health and strength and do what you can do without exhaustion and let the rest go undone till you can do it without exhaustion. My soul is burdened on this point. I prayed, I counseled, I entreated your father. I told him how it would be, but he refused my counsel; and now months he can do nothing, and I am unable to labor also, for I must take care of him. Oh, this is Satan's work, this rush and hurry. God help you to make haste slowly.^{3LtMs, Lt 7a, 1878, par. 6}

In much love,^{3LtMs, Lt 7a, 1878, par. 7}

Mother.

You and Dr. Kellogg can put a heading to my *Reform* article.^{3LtMs, Lt 7a, 1878, par. 8}

Lt 8, 1878

White, W. C.

Oakland, California

February 13, 1878

Previously unpublished.

Dear Willie:

I was much pained to learn that Charlie Chittenden had written to Father in regard to the two thousand dollars. Father told him he had not the slightest recollection of what was done with the money. I know he had it, but where he applied it I do not know, neither does he; but of course you are not responsible for this money. The office here has been terribly cramped. Money could not be obtained. We have had to hire money. The office let Charlie have five hundred, and he had to wait for the remainder, for it could not be had. Edson has tried his uttermost to get means by obtaining a loan on the church, but every effort was useless. Father has been compelled to mortgage the Morrison house and then could obtain only three thousand on the place. Brother Church drew out fifteen hundred, and we have had to have some means.*3LtMs, Lt 8, 1878, par. 1*

But, Willie, we had no idea that Charlie would write to you. We are so much out of means we thought we had, and the call comes for it in a poor time. Edson was provoked enough with Charlie for writing to you as he did. He does not let Father know anything about it.*3LtMs, Lt 8, 1878, par. 2*

Father is decidedly improving. We hope for the best in his case. He is sustained in every effort he makes to the point of health.*3LtMs, Lt 8, 1878, par. 3*

While you are struggling along for means, we are doing the same here. I had felt anxious to be at Battle Creek to bear my testimony there, but I thought perhaps it would not be advisable for Father to be there. But he has settled that matter. He says, "Where my wife goes, I shall go. If she goes East, I shall go. If she stays in

California, I shall stay." I could endure all the taxation of camp meeting, but I cannot feel that I can endure to have the care of my husband, even improved as he now is. No Sister Ings to help me, or Mary Clough, or Sister Hall.*3LtMs, Lt 8, 1878, par. 4*

I am praying much to know my duty. The same difficulty will exist here, and worse in some respects. If I travel with him, it will be among strangers. If he has a poor night's rest, or if there is any difficulty, then he is down and appears as though the sentence of death was upon him: the bed was not right, the food was not right. Do not think that Father complains. He is very patient; but still he tries to hunt up a cause for all his ills. He is, and has been, sleeping splendidly ever since he has been here this time. He has no belching up of wind, and he holds his flesh. He is remarkably cheerful and happy. But should care come upon him, he will become nervous and the blood rushes to his head.*3LtMs, Lt 8, 1878, par. 5*

What think you? Should we not remain here the coming summer and I not attend the camp meetings at all? Is not this best? Father knows he needs me, and he takes all I say to him in line of improvement kindly. I think he dare not trust himself.*3LtMs, Lt 8, 1878, par. 6*

When warm weather comes I can write much of my time. This may be my duty. We have a pleasant place of retreat. The most splendid chance to write is the summer season. I want to make right decisions. Just as I decide, it will be. I see much to do, but God has one thing for us to do at a time, and He is never in a hurry. May God bless you, my dear children. I am of good courage, so do not think I am down. Gratitude to God is bubbling up in my heart constantly for His merciful kindness to us. Let us praise God at all times.*3LtMs, Lt 8, 1878, par. 7*

Mother.

Lt 9, 1878

White, W. C.

Oakland, California

February 19, 1878

Previously unpublished.

Dear son Willie:

We are still in Oakland. Father is improving, but I think should be quiet from all business cares for one year. We have about decided to remain here next summer. Father says if I go East he shall go; if I stay, he shall stay. We do not now think it would be advisable to attend the camp meeting. I am able to go as far as health is concerned, but I cannot take the responsibility of Father's case, even improved as he is, under the cares and burdens that would come on us at camp meetings. He has much heat in his head and wants air, air, such an amount of air. He cannot endure the heat. I think a summer East would be very detrimental to him.*3LtMs, Lt 9, 1878, par. 1*

I will make the most of my time in our mountain home in writing [*Spirit of Prophecy*] Volume 4. Will you please see that the manuscript I sent for Volume 4 is returned?*3LtMs, Lt 9, 1878, par. 2*

We have been unable to leave Oakland for Healdsburg because of fearful rains and the calls of duty in labor.*3LtMs, Lt 9, 1878, par. 3*

Dr. Jewel sent for me [to] speak in the Methodist church last Sunday night on the subject of temperance. I had liberty in speaking to above eight hundred people. Dr. Jewel wishes me to continue to speak to them in his church. I shall do so if the weather permits. We have had constant rains for two months. Today there is some prospect of fair weather.*3LtMs, Lt 9, 1878, par. 4*

The interest here is good. Brother Healey's lectures are well attended, and quite a number are much interested.*3LtMs, Lt 9, 1878, par. 5*

I can write no more, for this must go to the office.*3LtMs, Lt 9, 1878, par. 6*

Tell Addie to write me, and I want Mary to write.*3LtMs, Lt 9, 1878, par. 7*

Love to all.*3LtMs, Lt 9, 1878, par. 8*

Lt 10, 1878

White, W. C.; White, Mary

Oakland, California

February 21, 1878

Previously unpublished.

Dear Children, William and Mary:

We received yesterday the *third volume of Spirit of Prophecy*. I have thought if the covers were made for all three volumes with a different title, and these books were introduced in the bookstores in Boston, Rochester, Battle Creek, and other places, it would scatter the light and do good. I have thought there was too little effort made to accomplish this. How much there is to be done, and how many professing the truth feel so little responsibility for their fellow men! How few are ready to lift the burdens! My soul is in distress as I consider this matter. What can be done to arouse our people? What will quicken them that they will have a lively sense of their responsibility to God in letting their light shine? God will work for all who devote themselves wholly to Him to be used to His glory. And yet how few will be workers with the Master.^{3LtMs, Lt 10, 1878, par.}

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Very many who are now content with their lives in doing nothing will be awakened from their selfish, ease-loving, irresponsible position with the startling, irrevocable sentence of doom, "Cast ye the unprofitable servant into outer darkness: where there shall be weeping and gnashing of teeth." *Matthew 25:30*. But I will not dwell upon this subject in my letter to you who need holding back rather than urging to greater exertion.^{3LtMs, Lt 10, 1878, par. 2}

I never felt better than in standing before near a thousand people in the Methodist church, addressing them on the subject of temperance. Dr. Jewel pled with me to assist them through the week, but the weather has been so fearfully bad, and I have been sick with cold, I did not dare to venture out. The coming week I shall try to attend the temperance meetings. Dr. Jewel, pastor of the

Central Methodist church, says I can have half an hour each evening to address the people. Father went with me, and he prayed in the Spirit.*3LtMs, Lt 10, 1878, par. 3*

I have not seen or heard from San Francisco since I spoke there last Sunday night. The storm yesterday was fearful, and we expect to hear of much damage done.*3LtMs, Lt 10, 1878, par. 4*

Brother Collins writes from Healdsburg that he must remain there till the roads improve.*3LtMs, Lt 10, 1878, par. 5*

We have been here two weeks and a half. I have written some and have had a very bad cold and dared not and could not tax my head; but I have tried to do some sewing to make my time count that when well, I could take hold of my writing.*3LtMs, Lt 10, 1878, par. 6*

You need not send any clothing to me, for I have now had a little time to sew for myself and have enough for my present necessities. I did need at one time very much some things, but my wants are supplied. It does not take me long to get fitted up, when I can have time to do for myself.*3LtMs, Lt 10, 1878, par. 7*

Will you see the gentleman who worked for Salsbury? He is a brother, German, I believe. See if he has Father's measure for coat, frock coat. If so, will you select a nice piece of smooth broadcloth and have him cut and make Father a coat at once. The pattern of Father's coat he may have or it may be in the house. I inquired what I could get a coat made here for, and they said forty dollars. I wish you would attend to this at once. I also want a nice overcoat made for Father. Speak to him at once and have these things done. We have made him two pairs of pants ourselves, but he needs coat and vest. Will you please attend to this at once.*3LtMs, Lt 10, 1878, par. 8*

There are some souls who have already decided to obey the truth, and many more are interested, and we hope will take their stand for the truth. Brother Healey is a good speaker.*3LtMs, Lt 10, 1878, par. 9*

Edson is doing well. He is tied up in his financial matters, but he has a clear mind to comprehend and speak on Bible subjects. He wants

to go to Battle Creek and get out a Sabbath school hymnbook. I think he can do this well and should have the privilege to extricate himself from embarrassment if he can. He seems to have the cause of God at heart as never before. He fills his position well in the office and in the Sabbath school, and in many things his active mind takes in what needs to be done, and he would be sadly missed here. The counting room needs him. We thought if he could retain his position, Emma working with him in the counting room, it might be better than to go East, at a venture. We hope that you brothers may stand side by side in the great work before you perfectly united in letting the light shine forth to others God has given you.*3LtMs, Lt 10, 1878, par. 10*

This must go to the office at once. Good-by. May God bless our children Willie and Mary is our prayer every day.*3LtMs, Lt 10, 1878, par. 11*

In much love,*3LtMs, Lt 10, 1878, par. 12*

Mother.

Love to Aunt Mary and the children.*3LtMs, Lt 10, 1878, par. 13*

Lt 11, 1878

White, W. C.; White, Mary

Oakland, California

February 23, 1878

Previously unpublished.

Dear children, Willie and Mary:

We received your very excellent letters and have just finished the perusal of them. We are glad to see that the Spirit of the Lord is rolling the burden of the work upon our children while we may be laid up for repairs.*3LtMs, Lt 11, 1878, par. 1*

We have today attended meeting in church. A few outsiders were present. Father spoke about thirty minutes with great clearness upon God's memorials. I followed, speaking upon the importance of keeping the Bible Sabbath. I felt free, and the Spirit of the Lord seemed to attend the word spoken. At twelve o'clock we were ready for our conference meeting. We had a precious meeting. Two bore testimony that they were keeping the first Sabbath. One was Holmes, the other a man named Bracket. He was from the State of Maine and a First-day Adventist. His utterance was so choked he could not finish. He felt too deeply to give expression in words, but the silent, repressed utterance had a powerful effect upon the meeting. Many testimonies were borne. Deep feeling pervaded the meeting. The softening, subduing power of God rested upon us all. It was one of the best meetings we have ever had in Oakland.*3LtMs, Lt 11, 1878, par. 2*

Brother Healey is an excellent speaker. He does not try to succeed as an orator, but he deals in plain facts and gets his matter in so concise and yet comprehensive shape that he makes all to understand who desire to. He is solemn and dignified. No smiles, no sarcasm, nor wit, perfectly gentlemanly. He is attractive and brings large congregations, considering the unpleasant weather. The very best of community comes to hear. What it will all amount to is difficult now to determine, but we hope sheaves will be

gathered in.*3LtMs, Lt 11, 1878, par. 3*

Edson feels considerably stirred to do something to extricate himself from embarrassment that he may give himself to the studying of the Word. We never saw Edson in the place he is now in. He and Emma visited Holmes today, and the wife of Holmes [whom] they think will take the truth also. Many are attending every lecture, and reading matter is given out to all. The light will be scattered whether the people will receive it or not. But we are expecting some to accept the truth. Two or three have already come out, decided. Praise God for this.*3LtMs, Lt 11, 1878, par. 4*

One week tomorrow I spoke in the city to near one thousand people. Dr. Jewel, pastor of the Central Methodist church, sent me a strong invitation to speak on the subject of temperance. I had good freedom. Yesterday, I heard by Brother Bronson, that my speech was well liked. Dr. Jewel said it was splendid. Dr. Cox said in their meeting after I left that he had received new ideas and great light in regard to Christ's overcoming in the wilderness of temptation. Dr. Jewel wished me to speak half an hour Monday, Tuesday, and Wednesday nights, but the storm was so severe, and I was suffering with cold, it was thought not best; in fact, two nights were so boisterous with wind and rain, it was a perfect tempest. Men in the orchards were propping up trees, tying them with ropes, and seeking every means to keep them from uprooting and blowing over. I shall go over this week if the weather is favorable and unite our efforts with them.*3LtMs, Lt 11, 1878, par. 5*

Father accompanied me Sunday evening, and he made a most excellent prayer. We have decided we could do actually more good with our pens the coming year, and by seeking the rest we should have in view of gathering strength for future labors than to cross the plains and go the round of camp meetings. Father is doing all he can in the way of writing; and if he can rest (for this is what he needs), he will gather strength to come forth and engage in labor with new energy. We have decided to take our tent to Healdsburg when the rain ceases, pitch the tent, and with the small house we already have, we can be comfortable till our new house is erected. Meanwhile we will make the best of our time in writing and in having physical exercise.*3LtMs, Lt 11, 1878, par. 6*

We feel deeply in regard to the matters of missionary labor in England and many other parts of the world. We need now at the present time means which, if we had it, should go as free as water. We are trying to sell the Morrison property and your house. We have not made these efforts until recently.*3LtMs, Lt 11, 1878, par. 7*

We pray the Lord to open the way that we may be released from this financial embarrassment. We also pray that laborers may be raised up to work in San Francisco and Oakland. This is a missionary field and ever will be the same. There should be two tents manned in San Francisco and two in Oakland, but where are the men to labor? Here is the great need everywhere. We must pray the Lord of the harvest to raise up laborers to send into the harvest, for the harvest is great and the laborers are few.*3LtMs, Lt 11, 1878, par. 8*

We are not disposed to hold you back. We believe God has put His Spirit upon you. I am glad we are not where you can lean upon us. If you go to God, Mary and Willie, for yourselves in faith, He will give you wisdom, and He will lead you and teach you. Only believe. Do not doubt, and you will be guided aright.*3LtMs, Lt 11, 1878, par. 9*

God is our only trust. We will not lean upon any one. The mighty God of Jacob is our God. He taught His servant Jacob; He will teach us. He wants us, however weak we may feel, to trust Him fully, implicitly.*3LtMs, Lt 11, 1878, par. 10*

No, Willie, you are none too fast. Make your plans and in the strength of God press forward the work, executing the plans you have formed by careful study. We hope to raise some means soon, and when we get out of this cramped position financially, we will help the different missionary enterprises. We will write something soon.*3LtMs, Lt 11, 1878, par. 11*

I have been for three weeks unfitted for anything by severe cold, but this will not last always. I am improving now. We have been trying to rent our house, but as yet have failed. But we can only be patient and hopeful, and the way will clear before us. I have decided to connect again with Mary Clough if I can do so satisfactorily. She has attended all the lectures but two. The Col. has also attended

with her. Mary reports the lectures. Glenn pays her for her work. We cannot do much without some one to help me. Father would soon become nervous should he attempt to do anything with my writings. Mary can help us both, and I have offered her fifty dollars per month, and she may keep up her writings with other papers and gain what she can in that direction. I have not made the proposition yet to her. Shall on the morrow.*3LtMs, Lt 11, 1878, par. 12*

We received [*Spirit of Prophecy*] *Volume Three*. Glad to see it. Appearance good, not quite as thick as *Volume Two*. The paper must have been thinner.*3LtMs, Lt 11, 1878, par. 13*

We feel thankful that Father is improving. He is kind, patient, and cheerful now all the time. He has gained six pounds since he came to Oakland which was three weeks since. We feel both of all interest in the advancement of the work. We are glad to hear of any and every improvement that you are making to facilitate the work.*3LtMs, Lt 11, 1878, par. 14*

Edson has just come from meeting. He says Brother Healey spoke in a most powerful manner of United States in prophecy. It was unfortunately a rainy evening, but there were thirty or forty outsiders present.*3LtMs, Lt 11, 1878, par. 15*

Sister Hall is filling her position well. We lodge together, and every night before we lie down to rest, we spend some time in earnest prayer to God, pleading for His blessing on ourselves, upon Will and Mary, upon Brother Abbey, that God would pluck him as a brand from the burning. These seasons are very precious to us. I feel at times an unutterable longing of soul for the hour when we pray, come with our petitions before God. We do love the hour of prayer. My heart ascends to God in the many waking hours at night, and I have assurance of His presence and help. Why, I feel that we must cling to God every moment with a strong, unyielding grasp. We may move forward in faith, and we shall be guided by the Lord if we trust in Him. We have the assurance that God will help us, and then why should [we] be faithless? We want Christ in us; and we in Christ every hour. We shall move forward understandingly if we only trust and wait for His salvation. But while we are thoroughly in earnest and active in the work and cause of God, we must be sure

and self hid in God with all meekness and lowliness of mind work with efficiency because God is working through us.*3LtMs, Lt 11, 1878, par. 16*

I see our people need spiritual power, self-sacrifice, and a spirit of prayer. How can we arouse them to feel their necessity to obtain an individual experience in the things of God, that they may [be] living channels of light. The enemy is constantly at work to engross the minds of many who profess the truth in caring for themselves and to feel content in doing nothing for God. Oh, that they may see and may feel before it shall be too late. We have not one moment to spend in idle inaction. Every one has a work to do [for] the Master, and every moment is golden to them that they may do their work while the day lasts. "The night cometh, when no man can work."
John 9:4.3LtMs, Lt 11, 1878, par. 17

I hope you will not feel spurred on by my words to make greater exertion than you are now making. You must make haste slowly. Take time to rest, time to sleep. Do not bring too great a strain upon your mind. God is never in a hurry, and He does not want us to rush. He knows that we are mortal and He does not wish us to cut short a useful life by too much labor for a short time and let it end there. Let the labor cover more time and the work be performed with greater efficiency and completeness.*3LtMs, Lt 11, 1878, par. 18*

We are anxious for the matter I sent for [*Spirit of Prophecy*] Volume Four. Why does no one mention it? We have decided to have Volume Four printed here, where we can see to it [to] have it set for the *Signs* and then made up for the book. Please send the manuscript back to us. We want to use it now.*3LtMs, Lt 11, 1878, par. 19*

Love to you all,*3LtMs, Lt 11, 1878, par. 20*

Mother.

Lt 12, 1878

White, W. C.

Oakland, California

February 25, 1878

Previously unpublished.

Dear Son Willie:

Your private note to me is received. Brother Glenn is no doubt a man of good abilities, but he is young in the faith and lacks experience. But nothing has been said or done to change his attitude in the office. We have now been here three weeks. In that time Brother Glenn has come to Father with matters that he could not speak understandingly upon; and not wishing to be troubled with them, and knowing that Edson understood these things better, Father referred him to Edson. "Talk with Edson in regard to these things," he said. He sees Edson's having a genuine interest in the work, and his general understanding of how an office of ours should be managed is better than Brother Glenn's. But the letters written to Brother Glenn last summer by Father in reference to Edson, and the position taken by yourself to guard the office lest Edson should assume responsibilities, have been acted upon by Brother Glenn. He has moved steadily forward, treating Edson kindly, but doing everything without consulting either Edson or anyone, when, had he consulted Edson more, we think it would have been far better; especially in the matter of hiring hands and preparing packages to send out.³*LtMs, Lt 12, 1878, par. 1*

Edson has felt rather sore over this matter. And, Willie, since Father's sickness, he feels differently than he did toward Edson. He regards matters in a more favorable light, as he should. Because Edson failed in his enterprise of his office, I think both you and Father were too severe toward him. I think, too, you both were too severe toward Frank. Both of these are unfortunate. They have needed help and encouragement many times when they have not received it. I do not say that you have said or done anything in particular, but you might have stood in a position to lead Father to

say things which have not been what the case demanded. Not a word of this has been hinted to either of them. Edson is not making complaints. I listen to none. But I have had but one mind in these matters. As Father refers Glenn to Edson, to consult with him, it is so different from his letters that he told Lucinda that he did not know what it meant.*3LtMs, Lt 12, 1878, par. 2*

We all have confidence in Brother Glenn as a disinterested worker, but he goes ahead sometimes without advising with anyone, and he gets working girls and men in the office who are perfect nuisances; and he can't get rid of them, for he does not wish to hurt their feelings by discharging them. Edson has acted foolishly in many things, and he has not had that encouragement at all times that he should have had. The circumstances of his birth were altogether different than yours. His mother knows, but every one does not. Edson is a capable young man and could be a great help in the office if Glenn would let his judgment have some weight. Not one word of fault has been found with Brother Glenn. Not a question has arisen in regard to his course. Only Father has now and then referred him to Edson for advice. As this matter has been introduced, I feel it my duty to speak my mind freely, but not fully. Help those who err by giving them a chance to improve, and do not crush them or crowd them.*3LtMs, Lt 12, 1878, par. 3*

In regard to Edson, my prayer is that he may be fully qualified to fill the position God designed he should in preaching the truth. Had I means now, I would use it in sending him to school. If Father is disposed to regard Edson as a father should have ever regarded him, I shall not be disposed to hinder him.*3LtMs, Lt 12, 1878, par. 4*

Mother.

In regard to the matters of the office, the hands in the job room are a miserable set. Libby has taken a position that there is no hope of her taking the truth, and her influence and the influence of the Pratt girl are dissipating. The influence in the office is more satanic than divine. Today I shall speak plainly to Brother Glenn in reference to these things. He has stated to Brother Gillet, when Lucinda has urged a change in some matters, that he will not be dictated to or controlled. He has a judgment of his own. Giving Brother Glenn

absolute authority in that office has not been a wise and judicious thing, but it was difficult to tell what should be done under the circumstances. There is no prayer in the office, as at Battle Creek; no regulations, as at Battle Creek. Satan seems to hold sway in the persons of Johnson, Adams, Libby, and some others. There must be a reformation in the office. This is the first word written or spoken by me to anyone except Father and Lucinda last night.*3LtMs, Lt 12, 1878, par. 5*

Brother Glenn has all the control of things, all his own way, and no one to say, Why do ye so? His position has not been changed, but from what he said to Lucinda, he is turning things over in his mind and cannot make the present attitude of Father toward Edson and his former attitude harmonize. Willie, I have been shown many things in the management of Edson that were all wrong. His present position and influence should have been far different than it is now had he been managed differently. The things I know I do know, and when I see things in the providence of God swinging round to the right place, I feel thankful and know that it is as it should have been.*3LtMs, Lt 12, 1878, par. 6*

I believe my dream at Dansville will yet be fulfilled: Willie, Father, Edson, and Mother will be working side by side in the great work of preparation for the day of God.*3LtMs, Lt 12, 1878, par. 7*

Now do not think I am blaming you. Poor boy, you have been between two fires, and God has brought you through unscathed; but I want you to feel the tenderest and most brotherly feeling toward Edson. I want you to come close to him, and him to come close to you. It can be done and should be done. You are better balanced than Edson. But Edson can be of use, and if he had had encouragement at the very times when he needed it, he would have been a man of influence today. I speak the things I know. I love you, Willie, and believe God is using you to His glory. I love Edson, and believe God will accept him, and I do desire that you may harmonize as brothers, that neither shall be too exacting.*3LtMs, Lt 12, 1878, par. 8*

I have read this, every word, to Father. He says, "That is good, that is good." We have just bowed before God and had a melting

season of prayer. The Lord is working for us and we want our spirits subdued and sanctified. We want to be right with God. We pray for you, dear children, every day, and sometimes two or three times a day. We believe God hears us pray. We want to be refined, ennobled, purified for the day of God before us. We have no time to lose. Every moment is precious for the fitting up of ourselves and in helping in the preparation of others. May God help you, my son, to move in wisdom. Father is doing well. Sleeps well.*3LtMs, Lt 12, 1878, par. 9*

Brother Healey had a good congregation last night. The work moves well.*3LtMs, Lt 12, 1878, par. 10*

Mother.

Lt 13, 1878

White, W. C.

Oakland, California

February 27, 1878

Previously unpublished.

Dear Son Willie:

The rain continues to fall. Two months now we have had rain almost constantly. We would have perhaps one fair day in the week and rain at night. We are all doing quite well in point of health. Father sleeps well and he is doing much writing now. He wrote that address in a very short time without any help or reference to any papers. We feel grateful to God for these favorable signs of improvement in dear Father. He continues cheerful and happy. He is coming in that state of repose that he should have had years ago. I want him to have retirement and rest. We will return to Healdsburg as soon as the rainy weather is over, and Mary Clough will go with us or come to us in a few weeks.³*LtMs, Lt 13, 1878, par. 1*

We shall begin to put [*Spirit of Prophecy*] *Volume Four* through the *Signs*. We want the manuscript sent back at once which we sent to Battle Creek. We need it. We have decided not to cross the plains this season without special light. Father is doing his writing quite readily and easily.³*LtMs, Lt 13, 1878, par. 2*

Today I talked with Brother Glenn. Our conversation was upon the help in the office. Our conversation was very pleasant. I think Brother Glenn is a man of opportunity, one who has been raised up by God for his position. We all have confidence in him and respect him. We have never doubted but he must stand at the head of the office. He is calm and generally quick to discern matters and things. We think Edson should remain here and get out the hymnbook for Sabbath school. Everything is moving along very well except that class of workers who are reckless and who have not the fear of God before them. We wish William Gage could stand at the head of the job office. Oh, if he only would cease to be a boy. If he would only

see his defects and remedy them.*3LtMs, Lt 13, 1878, par. 3*

We feel deeply every day in regard to Europe. I have written to McPherson, to Brother Buck of Wright, and Brother Wittem of Illinois. I have written three long letters urging them to give of their means for the advancement of the cause of God, especially for the European mission. What these men of property will do, we cannot say; but they shall have my mind in the matter.*3LtMs, Lt 13, 1878, par. 4*

Edson has reformed, but I fear it would not be the very best thing for him to go East at the present. There is but little means anyway for him to use to get there, none of his own, unless he sells out or hires. We have no means to use. Men are calling for money on lumber we used to build our barn. We cannot raise it. They will probably throw the bill into the bank. Charlie Chittenden's drawing out so much money at once, two thousand dollars, Brother Church, fifteen hundred, has stripped the treasury. Tell Brother Harvey he must not draw his money at present, for it cannot possibly be raised.*3LtMs, Lt 13, 1878, par. 5*

We received your letter last night wherein you speak of type being sent with other things in a box. We feel to the very depths in reference to the wants of the cause. We are doing all we can in writing and in speaking, but that is not half what we would be glad to do. These times demand work, earnest work. Where are the men who have the truth in their hearts, sanctifying their lives, willing to do anything and everything in the Master's cause? Missionaries are needed in foreign countries to give the word of warning to those who sit in darkness. Where are our self-denying young men who would imitate the life of their Pattern Christ Jesus? Are there now none who will devote their talents, their influence, their lives, if need be, for Him who gave His life for them?*3LtMs, Lt 13, 1878, par. 6*

I have dreaded the thought of giving you up, Willie and Mary, to go to Europe; but I do so no longer. Follow the leadings of God's Spirit. Be servants of Christ for the opportunity to work at the right time. Whenever God shall call and say, Go, do not hesitate. We have a claim upon you, but God has the first claim. Obey His voice, go where He says, Go. Do not hesitate. Oh, that there were young

men of ability who could go to England. Why are there so many who shun responsibilities in lifting the burdens when they should be lifted? So many have studied their ease all their lives. So many have followed inclination. They are not now found—men of principle, men of deep piety and devotion, men for the times, that God can use them. There are hundreds who should now be well versed in the Scriptures, well experienced in burden-bearing and solemn responsibility. What will God say of them when the rewards are given to the faithful servants and the curse to the slothful ones?*3LtMs, Lt 13, 1878, par. 7*

It is the duty of every member of the church, in the place of studying how little they can do for the Master, to be earnestly inquiring how much they can do for Him who has done everything for them, not withholding Himself. Oh, that those whom God has blessed with light and knowledge would respond to the talents entrusted them.*3LtMs, Lt 13, 1878, par. 8*

Willie and Mary, trust in God continually. Be earnest workers, but prudent of your health and God-given strength. Work in God. Make Him your trust. Work in faith. Cling to the Mighty One with all your powers. Hide self in Jesus. Exercise faith and trust, and God will be with you and make your labors successful. God will accept young men if they will only give themselves to Him and daily connect with heaven. We have no time to study our ease or to serve ourselves. God requires our whole heart, our entire service. He searches the tree for fruit. Shall His search be in vain? Will He find nothing but leaves? A profession of the faith is not enough. We must have corresponding works. If God has entrusted to us great truths, He expects returns proportionate to the light given. Ye are the light of the world. That light and truth which are of importance to us are of importance to others and must shine forth from us to them. God requires this of us.*3LtMs, Lt 13, 1878, par. 9*

There are scores in Battle Creek who do not even know their neighbors. They feel no burden for their fellow men. Souls are perishing everywhere around them and they as indifferent as though God had nothing for them to do but release them from all interest or care for their fellow men. And these men and women are going down to death unwarned, without labor and uncared for.

Somebody is responsible for their souls. In the day of God, they will turn to their nearest neighbors and say, You never warned me. You saw me transgressing the law of God but you never tried to lead me to see my sin. You never prayed with me, you never lifted your hand or voice to save me. Oh, that every professed Christian would feel that God will require the souls of their fellow men at their hands. He has given them light to diffuse to others and they do nothing—fruitless cumberers of the ground. What will arouse this class, but the judgments of God? The Sun of righteousness is shedding His beams of light upon us for us to let shine upon others. We are responsible for the souls of those around us. We should be earnest, energetic, persevering in winning them away from transgression and sin to the truth and to righteousness. There is no such thing as men and women who are truly converted being irresponsible for the salvation of the souls of men. Upon the Christian tree there always is growing fruit.*3LtMs, Lt 13, 1878, par. 10*

But I must cease here. Go forward, my children, in faith, in hope, in courage. God will lead you; He will guide you; He will go before you. He will give you all the light and power you will improve.*3LtMs, Lt 13, 1878, par. 11*

We are drawn out in prayer for you, and we have some very precious assurance of the love of God and His willingness to answer our prayers.*3LtMs, Lt 13, 1878, par. 12*

Will you please reserve all the clothing the children do not wear for Addie Wick's children. We expect Addie is coming to Oakland to work in the office.*3LtMs, Lt 13, 1878, par. 13*

Mother.

Lt 14, 1878

White, W. C.

Oakland, California

March 8, 1878

Previously unpublished.

Dear Willie:

We go back to Healdsburg next Monday. Father sleeps well and does considerable writing. But there are some developments in his case we cannot explain. He is troubled with heat in his limbs and hands, that used to be cold. This sometimes makes him very nervous. Poor Father—he needs retirement and careful attention. He is always cheerful and happy. No murmuring, no lack of patience. But he is not well and healthy. *3LtMs, Lt 14, 1878, par. 1*

We received the pamphlets in reference to *Redemption and the Apostles*. We like them much. But not one word comes to us in regard to the manuscript I sent to Battle Creek to lead out on [*Spirit of Prophecy*] *Volume 4*. I see a portion of it in *the second pamphlet on Redemption*, but is this all? Is there no manuscript to return to me? Will you see to this matter without one minute's delay? *3LtMs, Lt 14, 1878, par. 2*

We received a box of goods with two dresses for me, my writings in green box, two scrapbooks, and *Christian Weeklys*. *3LtMs, Lt 14, 1878, par. 3*

We shall remain here this summer. We would be glad to be with you, but we should only hinder you. Father seems to have good judgment. He has been of good service to those here the past four weeks. *3LtMs, Lt 14, 1878, par. 4*

My health is good now, for which I am very thankful. You will see report for Pacheco. We will send you a fuller report. Mary and Samuel are needed here very, very much. Cannot they come at once? Samuel is needed in the bindery, Mary in every and all

departments. Inefficient help will be the death of this office unless we can get interested, experienced helpers.*3LtMs, Lt 14, 1878, par. 5*

We are waiting for means. In no way we can turn, can we get it here. We are in debt and cannot raise means. Will means be coming at once, raised in some way from Battle Creek? Send at once. We will make every exertion to sell our house—the Morrison property. A man promised to decide the matter yesterday. Also a man promised to decide the matter of renting our house today. The man did not appear yesterday. How the matter will be with the renter today we do not know. If we can rent we can get only \$25 for the first month; after that \$65. They can have roomers after this month. If we had been receiving rent for this house, it would have helped us a little. If this bondage for money will close, we shall be free and happy once more.*3LtMs, Lt 14, 1878, par. 6*

Last Monday thirteen were baptized here.*3LtMs, Lt 14, 1878, par. 7*

Mother.

Dear children: We feel deeply in earnest in doing what we can in the work of God. I was never in better laboring condition. We long for freedom from this confinement because of Father's sickness. Dear children, put your whole trust in God, and make haste slowly. Do not overexert yourselves, but labor prudently. May the light of heaven shine upon you continually is our daily prayer. If you are connected with God, He will give you wisdom, sanctification, and righteousness. The Lord will be your shield and your buckler, your defense, your tower of strength. Jesus is very precious to us. We enjoy His presence and feel perfect confidence that He will bring us out all right.*3LtMs, Lt 14, 1878, par. 8*

Mother.

Lt 15, 1878

White, W. C.; White, Mary

Oakland, California

March 10, 1878

Previously unpublished.

Dear children, Willie and Mary:

Yesterday was an important day for this office. Almost everything seemed to be in a dissipated condition. We called all the hands together who profess present truth, and we talked to them all seriously in regard to the condition of things. Father talked well, and after all was said, we bowed in prayer, and Father prayed earnestly and with tears. It was a profitable time. Brother Glenn is an excellent man, but he sees no necessity of counseling, and he makes wrong moves in employing worthless help and in not having courage to dismiss them after they are employed.*3LtMs, Lt 15, 1878, par. 1*

We told them yesterday that the office in Oakland should be conducted after the same plan as the office in Battle Creek. One man should not be entrusted with the supervision of the entire office without consulting and counseling those who have as large an interest and as much experience as himself. One man is not competent to bear the whole burden. Such godless works as have been carried on in this office are perfectly shameful.*3LtMs, Lt 15, 1878, par. 2*

When Lizzie Ward made that visit to Sonoma County, it was the turning point in her experience. From that time she has manifested no interest in the truth, but has been going further and further away. She and Bell Pratt go hand in hand, uniting in laughing, jeering, joking and talking nonsense, waltzing, dancing, and general hilarity and glee in the folding room, and not one who dares lift his voice against such a course. In the job room are infidels and mockers of God and religion.*3LtMs, Lt 15, 1878, par. 3*

Frank Belden is employed in the office. I am trying to help him, poor boy, motherless, and he might as well be fatherless, and no one has reached out a hand in earnest interest to stay his steps from perdition. I have not known what to say or do in his case.*3LtMs, Lt 15, 1878, par. 4*

I had dreams in reference to the office. I was conducted from room to room and shown the existing evils in these rooms; and the young man I have so many times seen in my dreams pointed out the deficiencies in the several rooms, saying, There is a leak here and a leak there, a neglect of duty here and a neglect of duty there. The irreligious element is gaining the supremacy and is slowly leavening the lump. There must be a purging out of this element, and God must take the control or general dissipation will prevail. God is dishonored and His Spirit grieved by the reckless, frivolous course of those who work in the office.*3LtMs, Lt 15, 1878, par. 5*

But I will not try to tell you all. Our meeting was excellent. Brother Glenn expressed relief and Lucinda was greatly relieved. There will be prayers in the office in the folding room, Sunday mornings, as in Battle Creek.*3LtMs, Lt 15, 1878, par. 6*

I then had a long talk with Frank alone. I pled with him as a mother would plead for her son for hours with tears and entreaties. He finally promised me he would break no more Sabbaths. This is a precious point gained. He wants to be a Christian, but says it is no use to make an effort. He can't be a Christian. He seemed to be in a hopeless, feelingless state. He says so, but we know he has feelings, and we hope he will break loose from the bands of Satan and free himself from his stronghold and once more turn to the Lord with full purpose of heart.*3LtMs, Lt 15, 1878, par. 7*

By earnest request of our people I spoke last Sunday night upon the subject of temperance. The church was crowded, the gallery filled. Chairs were seated in the aisle, and the seats were all filled. Dr. Dio Lewis was one of my hearers. I invited him to address the people after I closed, which he did. He made good remarks and then circulated the pledge. Mr. Emerson, an influential citizen of Oakland, here took the pledge and came forward when invited and addressed the audience. He is an able man, and he spoke to the

point and was cheered roundly. Dio Lewis commended the lecture I had given in high terms; I had freedom in speaking.³*LtMs, Lt 15, 1878, par. 8*

Father left for Healdsburg yesterday. Brother Griffith, our builder, and myself go tomorrow. Our rains, we hope, are done. We have had three days pleasant weather; and as soon as the lumber can be brought upon the ground, we will commence building. The rains have prevented us till now. We shall not cross the plains this summer. If Sister Ings had come with me, as I am sure now she should, I could have done much labor with pen and voice and could have attended the eastern camp meeting, but Father will not be able. His head is clear, but his nervous system is seriously affected. I have thought best to get my book published in Battle Creek. There are not those whom I dare trust here, except Mary Clough, for the makeup of this book.³*LtMs, Lt 15, 1878, par. 9*

The draft came all right, and we want still another at once before we can settle our indebtedness at the bank and at this office.³*LtMs, Lt 15, 1878, par. 10*

We received no letter from you at Battle Creek. What does it mean? Why don't you write, Willie, if only a line. Are you sick?³*LtMs, Lt 15, 1878, par. 11*

Mother.

Edson has been sick several days. He has overworked, poor boy.³*LtMs, Lt 15, 1878, par. 12*

Lt 16, 1878

White, W. C.; White, Mary

Healdsburg, California

March 13, 1878

Previously unpublished.

Dear Children, Willie and Mary:

We received your very welcome letters last evening, giving some account of meetings. It has been so long since we had heard from you we were becoming not a little anxious. But these letters received on the night of our return to Healdsburg are a great relief.³*LtMs, Lt 16, 1878, par. 1*

Father left Oakland Sunday. I had an appointment Sunday night and could not go. We were broken up after our house was rented, and this almost made Father sick. He felt shut out from his home. But he is all right here in this humble dwelling. He sleeps well nights and sleeps some during the day. I am more and more settled that he must not be where there is any care. He feels called out and exercises his brain too much. He wrote too much for the *Signs* and did altogether too much brainwork at Oakland. He was not as well when we left as when we went to Oakland, as far as nervousness is concerned. I am confident there can be no traveling for us this summer. Were Sister Ings with me I could go, but Lucinda must not leave the office. She is needed there. She fills a responsible place. I will write on [*Spirit of Prophecy*] *Volume IV* and be company for Father.³*LtMs, Lt 16, 1878, par. 2*

My health is good. I can perform a great amount of labor. I sent for my manuscript to publish my book here, but I have more fully considered the matter. Mary Clough has promised to copy for me. If she is with me we can publish the book at Battle Creek, and she can keep straight all the perplexing matters of proof sheets. You can do it better at Battle Creek than they can in this office, and with a saving of expense to us. Will you write us, children, at once, and tell us what you think of this matter? When would it be wisdom to

print this book? You have critical proofreaders and good critics that would make it safer, we think, than to have it done here. We shall not be in Oakland when the book is published. We would feel as safe to trust the mails to Michigan as from here to Oakland. Lucinda thought it a good plan to set the book up in wide measure for *Signs* and then make it up in pamphlet. But the last five weeks spent in Oakland has led me to distrust the efficiency of those in the office to take the charge of so important a book. What do you say?*3LtMs, Lt 16, 1878, par. 3*

We think you did right in working up as far as you could in the pamphlet setting ahead of [*Spirit of Prophecy*] *Volume IV*. We think the book all right. Go ahead and send us a few more copies at once.*3LtMs, Lt 16, 1878, par. 4*

We have been laboring earnestly for the office the past few weeks, especially the last week. We called all hands in the truth together before Father left Sunday morning, and we talked out the state of things very plainly; then Father prayed, pouring out the burden of his soul with deep feeling and many tears. That was a good start, and still I was not free. Dreams were given me, burdens pressed me. It seemed that Satan ruled in the office, that his spirit was gaining the supremacy to a great extent. My soul was bowed down with so much pain and grief I could not sleep. I finally talked with Frank Belden with weeping. He said it was no use for him to try to be a Christian, he should not succeed. I pressed him until he promised not to break another Sabbath. He would advance no further. We hope and pray for poor Frank, and that is all we can do.*3LtMs, Lt 16, 1878, par. 5*

I then talked again with Brother Glenn quite pointedly in reference to his letting things go on in the office when he knew to what pass things were going. He had not counseled with anyone, but moved perfectly independently in getting what help he pleased; and when he found they were a detriment to the office, he would not take the responsibility to discharge them.*3LtMs, Lt 16, 1878, par. 6*

One, Mollie, was an acquaintance of his. Her family were some of his old friends; and although he knew she was a nuisance to the office, and her proofs a terrible annoyance, yet he let her stay; he

hoped she would leave, wished she would leave, but would not lead out to tell her she could not make a typesetter. Dell has lost her self-control several times over this case, having to be annoyed and burdened with her terrible proofs. Lucinda has been very much tried and has spoken plainly to Brother Glenn, but he has excused the girl.*3LtMs, Lt 16, 1878, par. 7*

A few days since, when they found her proofs so fearful, they carried them to her and told her she must correct them herself. On the same galley were Bostwick's and Ida's proofs, which had both been read and corrected, and the proofs were clean. She stood over the galley; and when the proofs were taken the second time, Bostwick's and Ida's proofs were as bad as hers. They were placed beside the former proofs, and the vast difference was too apparent. Lucinda called to Bostwick to know if he had pried his type. He said, "No." Ida said the same. "Well," then said Sister Hall, "it remains to be seen who has tampered with this galley." She was the only one who had the galley. The matter was not followed up. It was evident she either did this out of spite or she wished to show that others could make and present as bad a proof as herself. Glenn said there was no doubt but that she had done the mischief, yet he kept her still until the last talk with him alone. Tuesday morning he discharged her.*3LtMs, Lt 16, 1878, par. 8*

Bell Pratt and Lizzie Ward have carried high sail in the folding room. They will both be discharged with Jenny Newman. There will be a weeding out of this ungodly element.*3LtMs, Lt 16, 1878, par. 9*

Tuesday morning I called all hands together and read the following dream. It is not completed yet. Elder Loughborough was present. Simon Loughborough [?] and Sister Baker will work in together in the folding room and will get a couple of apprentices to help do the work and learn all that there is to be learned. Lizzie [Ward] and Bell Pratt would joke, laugh, and talk all manner of nonsense so that George refused to stay in the room. He left and was gone more than a month in the country. If Sister Baker or one of our faith introduced the subject of religion, Lizzie would say, "That talk must stop; we won't hear it."*3LtMs, Lt 16, 1878, par. 10*

My soul is stirred with indignation. I knew nothing of the facts,

outside of my impressive dreams, until after these dreams were related and read. No report had come to me from any quarter. All were mum. But now I am determined to make clean work or that office had better be closed. We will not bear with this ungodly element any longer. A change must be made and at once. *3LtMs, Lt 16, 1878, par. 11*

Johnson is a sly, cunning spiritualist. He made the remark at Brother Gillet's table that he had lived through the Miller excitement and he thought he should live through this holy excitement. There has been no excitement from first to last. But the spirit of these men is becoming more and more bold and daring. God is dishonored and the office polluted with this miserable class of workman. But the burden is on me, and my soul is mightily stirred within me, that no voice has been raised to silence this satanic spirit which has triumphed in the office. My soul has been grieved beyond expression at this state of things. But God is at work. This is a copy of what I read yesterday morning. *3LtMs, Lt 16, 1878, par. 12*

Mother.

I will send dream in next mail. *3LtMs, Lt 16, 1878, par. 13*

Mother.

Lt 17, 1878

Belden, F. E.

Healdsburg, California

March 14, 1878

This letter is published in entirety in *20MR 70*.

Dear Nephew:

Since our last conversation with you my mind has been drawn to you instinctively. I have earnest hope that you will not allow the present opportunity to slip of making a determined effort to recover yourself from the snare of the devil. You are the child of my dear sister. I have a few thoughts I wish to present for your consideration.*3LtMs, Lt 17, 1878, par. 1*

Be careful of your associates. If you had been more circumspect in this you would not now be where you are. Your associates may not be expected to be free from imperfections or sin. But in choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views; and unless there is a continual counteracting influence, all unrealized by you, their spirit and habits have become yours.*3LtMs, Lt 17, 1878, par. 2*

There may be those who have naturally a good intellect and a good cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the office. I knew him only by the name of Guss. I learn he died without repentance and without God. How much his associates are accountable for their influence which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and

prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration, and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character.*3LtMs, Lt 17, 1878, par. 3*

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect, and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact.*3LtMs, Lt 17, 1878, par. 4*

Will you please send me the last two letters I have written you. I will not weary you with a long letter which you may wish I had never written, but I would say, before I close, in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. Let not your associations put these thoughts out of your mind. Nothing will so effectually banish serious impressions than intercourse with the vain, careless, and irreligious. Whatever intellectual greatness such persons may attain, if they treat religion with levity or even with indifference, they should not be your chosen friends. The more engaging their manners in other respects, the more should you dread their influence as companions, because they would throw around you an irreligious, godless, irreverent influence and yet combine it with so many attractions that it is positively dangerous to morals. If you rightly improve your privileges you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved, persons of exemplary piety. Should you choose associates of an opposite character, there will come a period when on your side there will be unavailing regrets.*3LtMs, Lt 17, 1878, par. 5*

Frank, I have been troubled by dreams on your account. I know that

you will make decisions at once, decided for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. The loss of a soul is of more consequence than the loss of a world. You need religion. Religion comprises practice as well as faith; the regulations of the life as well as the rectification of the heart. No man can be a correct citizen without true piety—the strictest integrity combined with the purest devotion.³*LtMs, Lt 17, 1878, par. 6*

Sinners are continually crying, “You are narrow, so narrow.” “Liberalism,” cry the lawless; “Bring not your claims of law upon us.” “The religion of Christ,” says another, “is too hard. I cannot be a Christian; it involves too much.”³*LtMs, Lt 17, 1878, par. 7*

I present before you the great Exemplar. “Great is the mystery of godliness.” *1 Timothy 3:16*. To explain the doctrine of regeneration is impossible. Finite minds cannot soar high enough to understand its depths and yet it is felt, although inexpressible and unexplainable in all its particulars. Jesus identified His interest with suffering humanity, and yet He is man’s judge. He was a child once and had a child’s experience, a child’s trials, a child’s temptation. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam.³*LtMs, Lt 17, 1878, par. 8*

He was “made like unto His brethren.” *Hebrews 2:17*. He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you have hardships, so had He. If you have conflicts, so had He. If you need encouragement, so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without impatience, without unbelief, without repining;

but this is no evidence He felt it less than any of the suffering sons of Adam.*3LtsMs, Lt 17, 1878, par. 9*

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example!*3LtsMs, Lt 17, 1878, par. 10*

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit." *Luke 1:80*. It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.*3LtsMs, Lt 17, 1878, par. 11*

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of his hours from childhood to manhood was misspent, none were misappropriated.*3LtsMs, Lt 17, 1878, par. 12*

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favor with God and man." *Luke 2:52*. As He grew in years, He grew in knowledge. He lived temperately; His precious hours were not wasted in dissipating pleasures. He had a truly

healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours.*3LtMs, Lt 17, 1878, par. 13*

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great.*3LtMs, Lt 17, 1878, par. 14*

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach, for it will be like swimming in waters where there is no bottom. Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of man low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect.*3LtMs, Lt 17, 1878, par. 15*

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual's [being] made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom.*3LtMs, Lt 17, 1878, par. 16*

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper.*3LtMs, Lt 17, 1878, par. 17*

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side.*3LtMs, Lt 17, 1878, par. 18*

I have written in great haste. After reading this letter, return with the other two. Some ideas I wish to preserve.³*LtMs, Lt 17, 1878, par. 19*

Your aunt.³*LtMs, Lt 17, 1878, par. 20*

Lt 18, 1878

White, W. C.

Healdsburg, California

March 20, 1878

Portions of this letter are published in *6MR 305*.

Dear Son Willie:

I have felt greatly perplexed to know just what to do in the case of your father. He seems to have mind enough, but is forever studying his own feelings, which eclipses faith. He gets habits and notions, such as wetting his head and hands and feet. All these are innocent, but carried to excess are doing him great injury. Read the letter written to Dr. Kellogg. He no sooner leaves one freak notion than he takes up another; and thus he goes on, from one thing to another. If he is criticized he feels hurt, as though his manhood were ruined. Oh, I wish he would jealously maintain the dignity of his manhood.*3LtMs, Lt 18, 1878, par. 1*

Sometimes I am inclined to let him do just as he pleases and see where it will take him; and then I feel that that would not be best, and try to arouse his moral sensibility. The restlessness, wanting to be riding continually, is very difficult to manage.*3LtMs, Lt 18, 1878, par. 2*

He has nearly lost the use of his hands through constantly wetting them. When he does not keep them wet, they are so dry and hot he becomes exceedingly nervous over them. He will pull off his stockings very many times a day to see if his feet are hot or cold, just as though he could not become sensible of the fact without this performance. All these habits keep his mind centered upon himself. His thoughts are all on himself, planning for himself. Oh, what can be done? I am weary of this ceaseless vigilance and yet seeing it can do no good. If he were only across the plains to the Health Institute, I should feel relieved. He has no faith for himself.*3LtMs, Lt 18, 1878, par. 3*

If only Sister Ings were with me and would share my responsibility! But I received a letter I will enclose from Brethren Bourdeau and Andrews. You can see for yourself how matters stand. Sister Ings never wanted to go to Europe, and she would be glad to be with me. But now they are there. I do not believe it to be her duty to go and nurse Sister Bourdeau, by any means. Yet you can see the influence of Brother Andrews is brought to bear upon her for this purpose. But Sister Ings should never nurse the sick. Her life is too precious to be thus spent. But you can see how matters stand. Why it should be urged by Brethren Haskell and Canright, after the letters received from Elder Andrews for them to still continue their journey when he wrote plainly they could not help him, is singular to me. I feel crippled greatly. And unless my husband shall arouse from his invalidism soon he never will, and what will become of me the Lord only knows.*3LtMs, Lt 18, 1878, par. 4*

I feel so sorry for poor Father.*3LtMs, Lt 18, 1878, par. 5*

Walling has written for us to come there and spend the summer. Can you meet us there and visit Colorado a while with us? Would John Kellogg accompany you and take a little period of rest in the warmest weather? What think you?*3LtMs, Lt 18, 1878, par. 6*

I cannot bear this responsibility of caring for my husband alone. No Lucinda or any children to advise or counsel with. I received Addie's and May's letter.*3LtMs, Lt 18, 1878, par. 7*

Love to you all.*3LtMs, Lt 18, 1878, par. 8*

Mother.

Is there not some faithful business man who attends the school in Battle Creek who could go into the office and fill the place of secretary or bookkeeper? There have been several now discharged who ought to have been months ago. Johnson, Henry, Carroll, Lizzie Ward, Bell Pratt, and two others whose names I cannot tell. There will be almost as much work done now as before and nearly one hundred dollars saved every week. Good, truthful, substantial hands are wanted here. What about Samuel and Mary; cannot they come on and take hold of the work here? These outside parties are not to be depended on at all.*3LtMs, Lt 18, 1878, par. 9*

Mother.

Lt 19, 1878

White, W. C.

Oakland, California

March 31, 1878

Previously unpublished.

Dear Willie:

We received a large package of letters last night; several from you. I have but a few moments to write. Yesterday we called Brother Glenn, Brother Gillet, Edson, Lucinda, and Elder Loughborough, anointed Father, and followed the directions given in James. [*James 5:14.*] We had a spirit of prayer. The Lord did reveal Himself to us, and we have comfort and hope in the mighty Healer. God alone can reach this case. I am devoted to Father; his case comes before any other.*3LtMs, Lt 19, 1878, par. 1*

I wrote the enclosed on the boat. We hope that a meeting will be set apart once each week to pray for Father especially. If it could be about six o'clock Sabbath, at the close of the Sabbath, it would be gratefully appreciated. This is my request: Have only those assemble who have faith, and pray for God to heal him. We will meet at six; you have your meeting at a corresponding time there, and we will plead with God to restore him to health. I can write no more now.*3LtMs, Lt 19, 1878, par. 2*

I was sent for to attend the State quarterly meeting.*3LtMs, Lt 19, 1878, par. 3*

I am quite well for me, but am much burdened with care.*3LtMs, Lt 19, 1878, par. 4*

Mother.

Father will furnish the copy *Bible Adventism*. He sent it, but lost through the mail.*3LtMs, Lt 19, 1878, par. 5*

I am making a little progress on my writing.³*LtMs, Lt 19, 1878, par.*
6

Mother.

Lt 20, 1878

White, W. C.; White, Mary

On the boat "Antelope" for San Francisco, California

March 1878

Previously unpublished.

Dear Children, Willie and Mary:

Your letter was received, containing draft for \$1,000. I am relieved in money matters now. We received in the same mail two letters returning the appeal with names and pledges—one from Wisconsin and one from the Oakland church with quite a large number of names—men, women, and children pledging from five cents up to as high as \$50. Brother and Sister Baker sent a draft for one hundred dollars for European [?] Mission. I expect today's mail will bring more.³*LtMs, Lt 20, 1878, par. 1*

Father is with me, but quite poorly. He has had singular developments for some months. He has complained of his right hand's being nervous and kept water by his bed and through the night would repeatedly wet his head and hands. Through the day, if his hands and head troubled him, he made application of water. I dreamed this was hurting him; that it was bringing dryness to the skin and a very uncomfortable sensation unless they were wet. One week ago last Sabbath was a warm day and his head, hands, and feet he would keep wet, but the more he applied cold water the more the reaction would bring increased heat until for a time his nervousness amounted almost to insanity. I never was brought into so peculiar a position. In the afternoon we sought the Lord. Father wept violently a long time. He confessed that he had not followed the warning dream, but in order to obtain momentary relief he had run from stream to stream or wherever water could be found, until he was satisfied he was increasing his difficulty all the time. The Lord comforted him and me. He then made an advance move not to spit up one morsel of his food. He has been firm here and successful, which is quite a victory to gain, considering he has raised his food since the Michigan camp-meeting.³*LtMs, Lt 20,*

1878, par. 2

But another peculiarity of his case is, he wants air, so much of it; rain or shine, cold or hot, it is all the same. He wants a breeze stiffly blowing upon him all the time, day and night. As he enters the house, no matter who is there, he will throw up all the windows, open all the outside doors, and then will sit a little while, then up and out on horseback. His hands, a short time after eating, begin to burn, and with it is a most unbearable nervousness. He has slept in the tent for two weeks, and nothing would do but have the curtains up and the air circulating like a fury through the tent so cold we could not stay there. He would bare his feet and seem to enjoy it. He left woolen socks and wore cotton, then he left both and went barefooted. I kept entreating that he should not do this.*3LtMs, Lt 20, 1878, par. 3*

Last Tuesday night there was a fearful storm. I fastened his tent down and tied it together, and then pinned back the curtain leaving him a good amount of air, so much I could not sleep, fearing that the rain and wind would be too much for him and for the tent. When I saw the condition of things next morning I was almost discouraged. He had arisen in the night, opened the tent, and it blew such a gale he expected the tent would fall. That night I was warned again in reference to his case. I talked very decidedly to him, that this condition of things must change. He must cover his feet and act more rational in reference to air, or I should solicit help to take care of him. I told him he acted like an insane man, and it was my duty to see that he did not injure himself with his singular notions. Well, we have prayed and prayed, and yet Father does not seem to have power to let his mind be diverted from himself. He is continually studying how he can make himself comfortable. If he does not sleep at night, he is in distress all next day trying to sleep.*3LtMs, Lt 20, 1878, par. 4*

His hands became so sore, so full of blood they were purple. I then took them in charge, put oil on them every day, and would not let him touch cold water. His hands are almost healed, but he complains of their being numb and prickling, feeling as though he must plunge them in cold water, and they burn and make him nervous. Can you tell me what all this means? What shall I do with

these poor hands? What is the matter? Is it a rheumatic affection? Why does he want air, so much of it, and why doesn't he take cold when any of the rest of us would certainly die under such treatment? I am put to my wits' ends to know what to do. I dare not leave him a half a day, and he dare not be left either. He did not sleep last night nor night before. But this should not be regarded as so terribly bad. He has slept night after night and two hours or more during the day, and if he is wakeful nights sometimes it should not be so sad a discouragement.*3LtMs, Lt 20, 1878, par. 5*

We are going to Oakland because I know not what next to do. This will take up his mind at least. How he will be when there I cannot determine. But I must have help. I cannot stand this responsibility alone any longer. Before this new phase of the case I thought he was improving. I have felt to say over and over, Left alone; no Lucinda, no Mary, no Sister Ings. God alone can we trust in. But it would be very desirable to have someone to share my responsibility. I shall give myself to my husband until this case improves. Last night I dreamed he had another shock of paralysis, and I awoke in great distress. If you can talk with Dr. Kellogg and can give me counsel, do so, I entreat of you, for I am in pressing need of some sympathy and help.*3LtMs, Lt 20, 1878, par. 6*

Our house is going up, but I fear all the time it is a move in the wrong direction. I think our leaving Michigan when we did was all wrong. If we had remained just where we were till the command had come for us to go, it would have been better. It was as much for your sake, Willie, as anything that I left Michigan. I feared you would be hedged up and not able to carry out your purposes, but I fear it was not a wise move. Finally, I do not know anything. I am troubled and perplexed all the time. But I am inclined to think we will tarry now and not go East this summer. We may visit Colorado. Can you meet us there? Will John and you come? Let us hear from you on this point.*3LtMs, Lt 20, 1878, par. 7*

Mother.

We spend next Sabbath and first day, and perhaps a week, in Oakland.*3LtMs, Lt 20, 1878, par. 8*

Lt 21, 1878

White, W. C.

Oakland, California

April 5, 1878

Previously unpublished.

Dear Willie:

I hardly know what to write this morning. Father has good attention. Brother Brorson gives him every care.*3LtMs, Lt 21, 1878, par. 1*

We received your last letter in reference to Nichol's loaning money to the office. The specimen you sent of work is considered by all very fine. I can write but a few lines this morn.*3LtMs, Lt 21, 1878, par. 2*

How is it? Can you come to Colorado and meet us there and spend a few weeks? I think Brother Brorson will go and take charge of Father if you do not think you can come. Please write us in reference to this matter. I think from Colorado I could come to the most important meetings if Brother Brorson has the care of Father. I do not see as it would be best for me to keep away from all the camp meetings. What is your opinion?*3LtMs, Lt 21, 1878, par. 3*

Pledges are coming in, but few drafts; but we have received a few hundreds of dollars in answer to the call made. A pledge came last night from Iowa for about two thousand five hundred dollars. We have some influence among our people; and when we ask for means, they respond.*3LtMs, Lt 21, 1878, par. 4*

I want the little girls to write me once each week. Our home at Healdsburg is in process of completion. Will be done in four weeks if providence favors.*3LtMs, Lt 21, 1878, par. 5*

I want some choice flower seeds, pansy seed, Drummond's phlox, and such things. Tell Sister Chapman if she has any to spare to send them,—large marigold seeds, morning-glory seeds, and such

like.3LtMs, Lt 21, 1878, par. 6

Mother.

Lt 22, 1878

White, J. S.

Oakland, California

April 5, 1878

Portions of this letter are published in *3Bio 82-83*.

Dear husband:

I dreamed last night that a celebrated physician came into the room while we were engaged in prayer for you. Said he, Praying is well, but living out your prayers is still more essential. Your faith must be sustained by your works, else it is a dead faith. Be careful that your faith is not a dead faith. You are not brave in God. If there is any inconvenience instead of accommodating yourself to circumstances, you will keep the matter, be it ever so small in your mind until it suits you; therefore you do not work out your faith. You have no real faith yet. You yearn but for victory. When your faith is made perfect by works, you will cease studying yourself and rest your case in the hands of God, bearing something, enduring something, not exactly in accordance with your feelings.*3LtMs, Lt 22, 1878, par. 1*

All the powers on earth could not help you unless you work in harmony, exercising your reason and your judgment, and setting aside your feelings and your inclination. You are in a critical condition. You are establishing a state of things in your system that is not easily subdued.*3LtMs, Lt 22, 1878, par. 2*

Avoid all stimulants even if prescribed by physicians. All stimulus, even the eggs you have used so freely, are needless. They are injurious. They create nervousness. Eggs are exciting to the nerves and strengthen the animal organs. You are full of blood and of flesh. You are now a self-made invalid; and if you had less anxiety for yourself, were less controlled by feelings and should exercise your judgment and reason which you have, but will not use, you will soon control your conditions of health; but you are constantly planning to be an invalid, favoring yourself as an invalid. Medicines cannot help

you. You can do more by restricting your diet and arousing your power of self-control than every earthly power can do for you. God sees your lack of faith, and He cannot according to His own name's glory raise you to health unless you work with His efforts—do those things you can do for yourself.*3LtMs, Lt 22, 1878, par. 3*

You do not eat in wisdom. You greatly tax the digestive powers by too great an amount of food and in too great variety. Your reason and judgment are controlled by appetite. Control your eating yourself. God requires this of you. The appetite under the control of reason, your circulation will be less disturbed.*3LtMs, Lt 22, 1878, par. 4*

You have been debilitating your stomach for months by throwing up your food. The gastric fluid you lost with your food. This fluid was required to digest your food and carry it into the bowels and giving it an easy passage from the bowels in fecal passages. Your habit of manifesting anxiety in regard to your stool is bad for you. The least concern you can have in regard to these discharges the better. Break up these habits and act away from the point of invalidism, for your acts are in continual contradiction of your faith. The entire church is pleading with God with tears and much sorrow for your recovery. You might have been now in active service had you acted out your faith, but you dare not drop into the hands of God. You are so fearful that you will not have anything done for you, your convenience and present comfort. You are continually working against yourself. Your own depraved habits are keeping not only you but your wife from the work to which God has called you. She has too tender sympathy for you and is inclined to favor and pet your notions too much. And this burden should come on you to do those things you know will be right and for your good. You have felt so fearful you would be reduced in strength that you have eaten more than was necessary, placed in your stomach a greater amount of food than the system could take care of well. The result has been in distressing heats and fevers. Take nothing which will increase the appetite for food; unless you restrict appetite, you will never recover health. Your food should be taken dry and take a longer time to masticate it. Eat slowly and much less in quantity. Two or three articles at one meal is all that should be placed in the stomach. These varied articles cause fermentation before digestion.

God never designed the stomach as a slop pail. You have made some improvements which are important. You can make more if you will. It is the will power that you need to bring to your aid to use which you do not.*3LtMs, Lt 22, 1878, par. 5*

You are dying of notions and yet you do not make sufficient efforts to produce a radical change. God would have you live, and if you go down, it will be yourself alone that will be at fault. If you mar your influence, it will be yourself alone to blame. You would enjoy being healed, taken out of your present condition, and without any disagreeable efforts on your part receive health and strength. This will never be. If you will work to the point to control your thoughts and feelings, bring yourself perseveringly into normal condition, you will succeed; but you give up to your feelings, flatter yourself that you cannot do otherwise. If you have no power of self-control, then give yourself up to be controlled by those who have judgment. But you have mind, you have reason; and instead of planning everything to ease and convenience yourself, be planning to overcome the sickly need of these things, and be a well man. Study to help others. You are not a child to be told what you must do, and what you must not do. You know well enough yourself what is right and what is wrong; but you love self too well to be inconvenienced, to make any effort to overcome habits that hold you an invalid. God will not do for you what He has left you to do for yourself. Had you no power of will to act, then God would supply that power; but unbelief marks your course in the place of faith.*3LtMs, Lt 22, 1878, par. 6*

Faith costs you too much trouble. You will not risk anything on the promises of God. This was the case of your brother Nathaniel, of your sister Anna. They kept their minds centered on themselves. They had no faith. They died, and so will you unless you break up this condition of things which you have gone on from point to point, to establish a condition that was not at all necessary. Your life would be more secure in self-forgetfulness. God has a work for you and your wife to do. Satan says, You shall not accomplish this work. If I have power to control the mind, I can control everything and bind both as with fetters of iron.*3LtMs, Lt 22, 1878, par. 7*

Have nothing to do with stimulus. You do not need it. It will increase

vital action for the time being. While the force of the stimulus lasts, there is a sense of increased strength and apparent vigor, but you will be let down just as far below par as the stimulus raised you above par.*3LtMs, Lt 22, 1878, par. 8*

You can arise. You can throw off this invalidism. Will you be a man and work with the prayers of God's people?*3LtMs, Lt 22, 1878, par. 9*

If you go a journey, camping out, eating dry lunches as others eat, making no special provision for your case, dispensing with set dishes and pet preparations, forget yourself, see and talk about the beauties in God's world, get tired from physical exercise, forget yourself, rest on a good hard couch, you would be far better off than you now are. You eat one-third more than a well man should eat, who is engaged in physical labor. You are doing nothing and one-half the amount placed in your stomach is sufficient. Raisins are not good for you. They are too sweet and irritate the stomach and produce heat. Eat slowly. Flesh meats are not needed.*3LtMs, Lt 22, 1878, par. 10*

Lt 23, 1878

White, W. C.; White, Mary

Oakland, California

April 11, 1878

Previously unpublished.

Dear Children, Mary and Willie:

We are some improved. The care and treatment of Bro. Brorson is helping Father. We feel some encouraged in his case. He is in the open air most of the time, riding in a row boat Brother Brorson has procured of Brother Vincent. We are hoping and praying for the victory.*3LtMs, Lt 23, 1878, par. 1*

Next Sabbath I go to Woodland. Speak Sunday by request upon temperance.*3LtMs, Lt 23, 1878, par. 2*

Will you tell us how much Father's clothing cost, as no bill came to us. Will you send, by Lillie, Father's alpaca coat, also my linen polonaise and linen skirt or two. Send my two pairs of blue flannel drawers with which I can repair these that are like them. Send my short dress, brown drabbet [?] to put with my long dress and make a full suit skirt and overskirt.*3LtMs, Lt 23, 1878, par. 3*

I have ascertained Father's feelings in regard to my going to camp meeting without him. He would feel terribly. He wept like a child as I mentioned it. This will never do. I shall not leave him if he feels thus. I thought if Bro. Brorson took good care of him, was his companion, he would let me go willingly; but no, he could not bear the thought of it. What I shall do I cannot now say. I wish I could go. But perhaps as things are, I had better go with Mary [Clough] to Healdsburg and write this summer and make the most of my time and get out [*Spirit of Prophecy*] *Volume 4* and other books. The call comes every mail.*3LtMs, Lt 23, 1878, par. 4*

Love to all,*3LtMs, Lt 23, 1878, par. 5*

Mother.

Lt 24, 1878

White, W. C.; White, Mary

Healdsburg, California

April 30, 1878

Previously unpublished.

Dear Children, Willie and Mary:

We received your interesting letters in due time. I have not dared to write for some days because I have not been as well as usual. Inability to sleep nights, troubled thoughts, incessant anxiety, and constant labor have been too much for me.³*LtMs, Lt 24, 1878, par. 1*

After coming to Healdsburg and bearing much care and burden and then to Oakland and the same there, I was sent for to labor at Woodland. I thought I might find relief in change. I visited Woodland and Vacaville. I spoke seven times in six days, traveled sixty miles by private conveyance, visiting from house to house. Visited sixteen families, prayed with fourteen, talked almost constantly. The distance you know from Oakland to Woodland, and from Woodland [is] twenty-five miles to Vacaville. I intended to remain two weeks, but stayed only one.³*LtMs, Lt 24, 1878, par. 2*

Elder Loughborough wrote that an appointment was out for me at San Francisco to speak under the tent Sunday evening on temperance. I hastened back; very weary, I was, but God helped me as He has done on many other occasions, and I was very clear and free. The tent was full of the very best citizens, and they gave the most profound attention. I never saw such a crowd so perfectly still. No sleep for me that night. We lay down to rest at midnight. Then the most important meeting, Monday night, to settle some matters of long standing. The burden came upon me. I talked for more than one hour. The meeting was a success. Next day we packed for Oakland and when [we] arrived here, I was completely exhausted.³*LtMs, Lt 24, 1878, par. 3*

Sister Clemmens took cold Sabbath by imprudently sitting on the grass and was sick abed. Mary Clough was sick. Ellen Saunders was with me. She and I first took the burden, cooking for the men. Sister Clemmens needed treatment. I alone could do this, with Mary and Ella to assist me what they could. As soon as I had done this, I pitched backward insensible. Brother Brorson and Ella Saunders and Mary Clough worked over me for one hour. I am run down now, but have no discouragement. I shall spring back again.*3LtMs, Lt 24, 1878, par. 4*

We sent for China John. He has washed for us, and if we can keep him, will have him stay till we get settled in new house.*3LtMs, Lt 24, 1878, par. 5*

Father is improving. He talks and prays considerable about Colorado and may go. I do not know just yet what he may do. He sweat a little yesterday for the first time. He sleeps splendidly nights and has a nap daytimes. Brother Brorson gives him treatment. If he can feel contented to stay here, he had better stay.*3LtMs, Lt 24, 1878, par. 6*

It is the most delightful scenery I ever witnessed, a living picture continually before us, diversified and beautiful. Our house is on a high rise of ground distinctly seen for miles on every side. Our house contains eight rooms above and below pantry, bathroom, five clothes presses, a small cellar. It is very convenient. After living here in this little house, it seems so nice to think of having a good house to live in, plain but nice.*3LtMs, Lt 24, 1878, par. 7*

Father rides nearly all the time and I think it is the best thing he can do. Brother Brorson takes good care of him and relieves me greatly. I have decided I cannot work as steadily and as hard as I have done. There is not one in a thousand that can do the work I have done and keep as active as I, and yet in the full use of my limbs and muscles.*3LtMs, Lt 24, 1878, par. 8*

Willie, I never saw so much to be done as now, and I never had greater clearness of mind and more freedom of spirit than at the present time. I would be rejoiced to attend all the camp meetings, but as it now appears, shall not be able to attend one, but the will of the Lord be done. Hold fast to the arm of the Lord. Watch unto

prayer, and Oh, hide in Jesus, let self be lost in the mighty One.*3LtMs, Lt 24, 1878, par. 9*

I must close now. I have much more to say, but this must go, for I know you are anxious to hear. I visited Brother Grayson. He is the same, good, noble man as ever. We had an excellent visit. Sister Sanders, Emma, Sister Douglas were all there, and Sister Yerba. Lucy Bush is sick. I ought to write about her to Dr. Kellogg, but will write tomorrow. I think her internal organs are paralyzed.*3LtMs, Lt 24, 1878, par. 10*

Love to all. Will write Mary and children soon.*3LtMs, Lt 24, 1878, par. 11*

Mother.

Lt 25, 1878

Healey, Brother

Healdsburg, California

April 1878

Previously unpublished.

Dear Brother Healey:

Your letter is before me. There were so many things demanding my attention in Oakland that I had not time to fully take in and consider your letter. But I have felt that a response was due you, that you may not misunderstand my true feelings.³*LtMs, Lt 25, 1878, par. 1*

It has been a question in my mind whether it would be best to write to you or let the matter pass; but for your benefit and to release myself, I now write.³*LtMs, Lt 25, 1878, par. 2*

I would not say anything to needlessly wound or discourage you, a young soldier of the cross, but my mind will not be free until I give expression to my feelings.³*LtMs, Lt 25, 1878, par. 3*

I was earnestly solicited to come to Oakland to help you. I had promised you by letter that if you entered upon the work in Oakland or San Francisco, I would help you what I could. I knew I had a testimony that the people should have, and which they were interested to hear. After going to Oakland, I told you and Brother Glenn and my son Edson that I was now ready to do anything and to speak at any time they should call upon me. Brother Gillett made the remark that it was a delicate point for them to say when I should speak to the people, as that matter rested with myself and Brother Healey. I then, again, told you that I was prepared to answer any call to fill in any place where I could best serve the interest of the cause.³*LtMs, Lt 25, 1878, par. 4*

One evening—I thought in response to my statement—you announced, without first speaking to me on the point, that I would speak to the people the following evening. I did not take any

exception to this, thinking my words of offering myself had been considered in the light that I would fill in any time when called for.*3LtMs, Lt 25, 1878, par. 5*

The meeting commenced late, and I only partially finished my subject as I told you and as the report in the paper stated. I told the congregation I would have an opportunity of speaking to them again and would complete the subject. But after that evening your appointments were continuous, and I had no opportunity to finish my subject, as no further appointment was made for me, excepting upon the Sabbath, when only our own people, as a general thing, were present. After waiting some time, expecting an opportunity to say something to those who attended evening, I felt some tried about being in Oakland for the purpose of speaking to the people, and having no opportunity given me. I felt that I had a testimony that the people wanted. As God had connected me with Himself and given me so great light upon practical religion, I thought you would appreciate the light thus given and feel the real need of my testimony coming before the people.*3LtMs, Lt 25, 1878, par. 6*

I waited some time and no further invitation was given, and I was not even referred to, whether I desired to speak or not. My advice was not asked in any matter. I was simply left out of the question; notwithstanding I was sent for expressly to help in that very series of meetings. The evening before this matter was mentioned to you in the office, I spoke plainly to Edson and asked why they had sent for me to come to Oakland. I had been waiting there some time for an invitation to speak, and none had come. I could not see that all was being done that should be. There would some decide on the truth; but they need testimonies upon practical religion to move the heart and stir them to decision. I considered the favorable or golden opportunities were passing and scarcely anything being done to bring the people to a decision. My testimony is not wanted here. If any of them wanted my labor, they could say so.*3LtMs, Lt 25, 1878, par. 7*

Brother Healey was not delicate about saying so when he desired [me] to visit his sick child. I knew that God had given me a work to do somewhere; if not here, it must be in some other place. I hardly knew what to make of this matter. Elders Loughborough and

Waggoner solicited me ever to speak when I could do so; and they gave my labors the preference because they knew that God had spoken through me time and again to reach the hearts of the people. But I have come expressly for the purpose of uniting my labor with Brother Healey, and yet the leading brethren feel no burden or desire to secure the help I could give them when I am here for that very purpose.*3LtMs, Lt 25, 1878, par. 8*

It was in consideration of this Edson felt stirred to make the remarks he did; although I did not expect him to make them, and he should have consulted me before going to you with the matter. But as I review it all, I do not think any letter written to you was just what I should write now. I blamed Edson for saying what he did. It was natural for him, after hearing my remarks to do so; but Bro. Gillett or Brother Glenn should have said these words in the place of Edson. They were due me, and some one should have had something to say; but it would have come more properly from some one rather than my own son. After I went to Pacheco, I thought over the matter and felt the tenderness of feeling for you I would toward my own son. I thought you were inexperienced. You did not know my work and manner of labor and were excusable; and fearing the remarks that had been made would greatly trouble your mind, I wrote as I did. I considered it in the light that perhaps my time had not come yet. After you had brought them down to the Sabbath, and decisions were to be made, then would be seen by Brethren Gillett, Glenn, and yourself that my testimony was needed, and I sought to look in the most favorable light upon that which had appeared a neglect upon your part, and upon the part of Brethren Gillett and Glenn. And I battled down and put under my feet every thought of dissatisfaction, excusing you and my brethren for leaving me out of the question, notwithstanding a promise to finish a discourse which I had no opportunity to do.*3LtMs, Lt 25, 1878, par. 9*

I wrote you the words of encouragement that I did, but in behalf of Edson and myself. It is just that you should know these facts. The Lord gave me great liberty in Pacheco. I brought back a good report. But after my return I waited as before for some sign that my help was wanted and none came, and thus it was all the way through, with the exception of Sabbath, I had no chance before the people. After the matter had been presented before you, then I

expected you would take the matter up and give me some chance; but none was given. This has led me to regard the matter in a different light than when I wrote your letter. I have felt pained and grieved over this matter, and when our brethren in Oakland tried to set me to work visiting the people, I have said, No, decidedly. If my testimony were not of sufficient value to come before the people, and they become acquainted with my work in the desk, my labor was not sufficient in visiting them.*3LtMs, Lt 25, 1878, par. 10*

Brother Healey had, I thought, considered himself fully competent to take that interest through himself, and now he must bind it off himself and see that it did not ravel out. I have no feelings but that of love to you, Brother Healey, but know that you have much to learn yet before you will be an efficient worker in the cause of God.*3LtMs, Lt 25, 1878, par. 11*

Lt 26, 1878

Children

Litton Springs, Healdsburg, California

May 2, 1878

Previously unpublished.

Dear children:

I am sitting under the shade of an immense oak tree writing to you. Yesterday for the first time we visited this beautiful spot. There are two thousand seven hundred acres of land, ten fine houses for visitors or patients, a large schoolhouse, and here are seltzer springs, iron springs, white sulphur springs, and the finest fresh water from a living spring in the mountain brought into every room in the main building and in every house on the premises. The main building cost no less than seventy thousand with all the marble basins and modern improvements, gas fixtures and other conveniences.³*LtMs, Lt 26, 1878, par. 1*

The owner, Mr. Litton, was offered one hundred twenty-five thousand for the premises without the buildings, and he refused to accept it. It has now passed out of his hands and can be bought, I am told, for sixty thousand. There is not such a place on this coast for an institution as this. If our people could only command the money here in California and invest it here, what a treasure this would be. If Sister Rowland could sell and we could sell and several others could sell and invest the means here, we should have the grandest place in the world for camp-meetings, for sanitarium, for our brethren to purchase farms of fifty acres, cut it up in sections, and it would make the most renowned place. The climate is mild and bracing, no harsh, penetrating winds, and then to look at the pretty cottages built. It is all closed up, vacant for want of a good manager to run it. It is now in the possession of the Odd Fellows of San Francisco. They do not know what to do with such property and therefore offer it for sale at an enormous discount. The buildings are worth more than the sum asked, and the land is excellent for cultivation, grazing. I wish our people could have it. It is the most

beautiful place I ever saw.³*LtMs, Lt 26, 1878, par. 2*

Father is using the water here now. It does wonderful cures for inflammatory diseases. He bathes in it. We shall come here every day³*LtMs, Lt 26, 1878, par. 3*

But we must now leave. Shall put this in the office as we return home. This is only five miles from our home, and we were thinking of going sixty miles to Bartlett Springs and camp a few weeks. But we shall now come here. We can have the use of one of these cottages free. Our horses can feed on the grass on the expansive farm.³*LtMs, Lt 26, 1878, par. 4*

Mother.

Lt 27, 1878

White, W. C.; White, Mary

Litton Springs, Healdsburg, California

May 5, 1878

Previously unpublished.

Dear Children, Willie and Mary:

We received yours last Sabbath. We were glad to hear from you. We have just come out to the Springs, Mary Clough and myself, to get where Father is, to obtain his help in reference to *Sketches of Life Incidents* [*Life Sketches of James and Ellen Whit*]. Yesterday I spoke to the church at Healdsburg very pointedly and with great freedom. After I returned home I spent the rest of the day in preparing matter for the *Signs*, but lay awake until after two in the morning. I am not very well. *3LtMs, Lt 27, 1878, par. 1*

Father's symptoms are very encouraging. But you must know he has suffered in his hands and with acute inflammation, which has been so severe that he will lose three or four fingernails. He will, I believe, come out all right in the end. He comes to these springs, takes footbath and general bath, and spends most of the day and returns, and I think he is receiving benefit in thus doing. *3LtMs, Lt 27, 1878, par. 2*

You wrote me some time ago about the funds for the European Mission being sent to Battle Creek. We had a purpose in having them sent here. I knew that we could call means from those men who would send if it came directly to us; but if to Battle Creek, we not being there, they would not send their means, fearing that in our absence other hands would not make a right use of the means. We take in all these matters and act, we think, with wisdom in all these things. *3LtMs, Lt 27, 1878, par. 3*

Your father and mother are trying to follow as God leads, and if means come in here it goes to Europe and there is no confusion in the matter if it does not pass through Battle Creek. When in Battle

Creek, we labor determinedly and earnestly for the health and vital interest of the cause there. When in California, we labor to strengthen and confirm the interest of the work in this missionary field. The cause is one, the work is one, and we will do all we can to sustain it in its several branches. We rejoice to learn of the success of the cause in Battle Creek, of the conversion of souls. May the Lord add to the church daily, is our prayer. Is Sister Clemmen's son among the converted ones? I wish you would make mention of him in some of your letters. For her sake I wish that special efforts might be made for his soul's salvation.*3LtMs, Lt 27, 1878, par. 4*

We see in reports some things that should never appear. Whitney writes in regard to Brother Gaskill's doing good in his labors. His name should not appear in the *Review* when his history is so well known in Battle Creek. I bore to him a pointed testimony at the camp meeting—that God would not accept him as a laborer till he straightened up the crookedness of his past course. Now someone should be critical in these reports and leave out the mention of those persons who are doubtful in their character and past life. Will you see those who have the responsibility of these reports and tell them to use more discretion and good judgment in every report inserted. They are not obliged to put in every report just as it comes to the office, but leave out, cut down, and have the reports just as they should be. Gaskill has no right to labor till he has made straight his crooked ways in the past.*3LtMs, Lt 27, 1878, par. 5*

I will comply with your request and send you some things for the benefit of the youth.*3LtMs, Lt 27, 1878, par. 6*

Elder Loughborough is pleading for me to go to Oregon. He says my testimony is greatly needed there and I shall have a woman to accompany me. I think I may go, but I have not decided fully. I do not think I shall cross the plains this season. Shall complete [*Spirit of Prophecy*] *Volume 4* as soon as possible. I have been very much worn, but have hope of improving in the same way I got sick—by continual, earnest labor.*3LtMs, Lt 27, 1878, par. 7*

I want to know in regard to goods which were sent from Brother Hutchins of Vermont. You have not mentioned these things. Have they come? In them was a shawl I designed to have, and silk for

dress; but as no mention has been made to us of them, I concluded they had not come to Battle Creek. Please make some reference to this matter in your next letter.³*LtMs, Lt 27, 1878, par. 8*

I want all Father's linen pants sent, if you have an opportunity. I would like that striped linen skirt to slip over dress to keep off dust, unless Mary needs it. Send all Father's white vests. He suffers with heat and wants cool clothing. I want my mohair duster sent.³*LtMs, Lt 27, 1878, par. 9*

I would so like to have Mary Chinnock with me. Cannot she come? Write me what you think about it. I must have someone, if Sister Ings is to stay in Europe. I must have a good, reliable, conscientious girl. Can you think of one?³*LtMs, Lt 27, 1878, par. 10*

Mother.

Lt 28, 1878

White, J. S.

Refiled as *Lt 27a, 1880*.

Lt 28a, 1878

White, J. E.; White, Emma

Refiled as *Lt 32a, 1880*.

Lt 29, 1878

Hall, Sister

Salem, Oregon

June 19, 1878

Portions of this letter are published in *3Bio 85*; *5MR 178*.

Dear Sister Hall:

I have copied these verses from a book. They may be appropriate for the *Signs*. Use them if you think best. I thought them good.*3LtMs, Lt 29, 1878, par. 1*

I am recovering from my journey. We have much hope that this camp meeting shall prove a success. We pray much that God will be with us.*3LtMs, Lt 29, 1878, par. 2*

I miss James O so much. And I have feelings of indescribable loneliness, but yet I am among kind friends who do all for me that they can.*3LtMs, Lt 29, 1878, par. 3*

Your first duty, Lucinda, is to look out for your health. If you use up the health you have, then you can do nothing. I beseech of you for the cause of God and for Christ's sake, take care of your health. For the sake of your parents, your brothers and sisters, take care of your health. If you die, then the paper will have to do without you; and be warned in season, break right away and throw off all care, all responsibility for a time.*3LtMs, Lt 29, 1878, par. 4*

I feel the deepest interest in the cause and work of God for this time. My yearning heart's cry is for entire conformity to the will of God. I am not content. I must know the length, the breadth, the height and depth of perfect love. I cannot rest unless I know that God is working through me. I must be imbued with His Spirit. I am hungering and thirsting after righteousness.*3LtMs, Lt 29, 1878, par. 5*

Well, dear sister, will you go to Healdsburg and rest a while? Don't

wait my return, for I expect to stay longer than I anticipated. I expect to go to Walla Walla which will detain me till the middle or last of July. Not a word comes to me from any of you. I am anxious to hear from Emma in regard to her mother.³*LtMs, Lt 29, 1878, par. 6*

Love to Lillie and all dear friends,³*LtMs, Lt 29, 1878, par. 7*

Mother.

I send this to Edson, fearing you may be at Healdsburg.³*LtMs, Lt 29, 1878, par. 8*

Lt 30, 1878

White, J. E.

Salem, Oregon

June 20, 1878

Portions of this letter are published in *OHC 32; 5MR 178*.

Dear Son Edson:

I have written this letter enclosed for Sister Stephens of Gilroy. I knew not her address. Ask Brother Giffeth and mail this immediately to her. I have just taken my first ride since I came to Brother Van Horn's. Sister Jordan took me to ride in the carriage. The scenery about Salem is very fine. In full view is Jefferson Mountain—white as a sugar loaf from top to base with snow. The largest is Mount Hood, perfectly white, cool, and grand.*3LtMs, Lt 30, 1878, par. 1*

I have not been favored with a line from my friends in Oakland. I am anxious to hear from Emma's folks; very, very anxious. Will you write me.*3LtMs, Lt 30, 1878, par. 2*

Adelia seems very matronly with her two boys. She makes a splendid mother. She is beloved by all who know her. Isaac is considered about perfection. They do all for my comfort that they can. They are comfortably situated.*3LtMs, Lt 30, 1878, par. 3*

I am recovering from my sickness and hope to be in good running order by camp meeting time. I speak in Salem Sabbath, Sunday in the prison to one hundred and fifty prisoners, and Sunday night in the Methodist church on the subject of temperance.*3LtMs, Lt 30, 1878, par. 4*

I do not fancy the climate of Oregon. It is cloudy and foggy, and in the rainy season there is but little sunshine. It is trying to Adelia. Lucy and I think she will be obliged to leave here soon.*3LtMs, Lt 30, 1878, par. 5*

I cannot write much news yet. I feel, deeply feel, the need of more

of the grace of God. Edson, I wish to caution you about getting up a spirit of rivalry. God is using Willie, and He is pleased to use you. Work in perfect harmony in your different branches of the work, and let no spirit of jealousy or seeking for the supremacy come in. This is God's work. It is His cause. In the meekness of Christ do your work with fidelity, that you may finally hear the "Well done" from the lips of the Master. [*Matthew 25:21.*] Do not weave self into anything that you do, but hide in Jesus, exalt Christ, and in the meekness of wisdom walk in the path the providence of God opens before you.*3LtMs, Lt 30, 1878, par. 6*

I never saw a time when I felt more solemn and when the responsibilities seemed greater than now. All the time, talents, and resources which God has given you belong to Him. The great purpose and object of your life should be to secure the future, immortal life by a faithful life here and a reliance upon the merits of Christ. God has a claim to our constant service and our supreme affections. You are constantly making an impression, favorable or unfavorable to the truth, upon other minds. You may demonstrate in your life the power of the truth upon all with whom you deal. You may be a living epistle, known and read of all men. You may show, my dear son, to the world that the truth which you profess sanctifies and ennobles the character, leads to industry and frugality, while it avoids avarice, overreaching, and every species of dishonesty. In your words, manifest patience and forbearance, and you may every day be preaching a sermon upon the power of the truth and do effectual service to the cause of God. Let no one say that the truth you profess makes you no different from the worldling—that "he is faithless and improvident and light and trifling as worldlings." No, my son, do not give the least occasion for anyone to speak ill of your faith because you are not sanctified through the truth.*3LtMs, Lt 30, 1878, par. 7*

I feel honored to have my children where God can use them. [*Luke 10:27.*] I have been so pleased to see you, my son, feeling the responsibility of the work. I want that you should be a living embodiment of the truth and religion of Jesus Christ, and of the holy law which says, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself."*3LtMs, Lt 30, 1878, par. 8*

Edson, God will help us. Pray much. Do not trust in yourself. Cling firmly to the cross of Christ.*3LtMs, Lt 30, 1878, par. 9*

In love to you both.*3LtMs, Lt 30, 1878, par. 10*

Mother.

Lt 31, 1878

White, J. S.

Salem, Oregon

June 20, 1878

Portions of this letter are published in *3Bio 85; 5MR 179*.

Dear husband:

Your letter mailed the 11th came yesterday. The card mailed the 10th came in the same mail. I was glad to hear of your safe arrival. I had not before this heard anything since the card you wrote that you were within two nights of home. You report your feet and hands free from heat. I am glad to learn this.*3LtMs, Lt 31, 1878, par. 1*

I sent a card to Willie yesterday, stating I was feeling more natural. I am steadily improving and shall be able when the meeting opens to act my part in the strength and with the grace of God. I am invited Sunday to speak to the prisoners, about one hundred and fifty; I shall do so. Sunday evening, speak in the Methodist church. Sabbath, to our people. There is work laid out for me, and I expect to do it by the grace of God.*3LtMs, Lt 31, 1878, par. 2*

Van Horn and Adelia are living in their rented house, commodious and pleasant. Adelia seems quite matronly with her two children. She seems to take to the business of baby tending very naturally. Her eldest boy is a fine little dark-skinned fellow of five years old. She is, I fear, a little too indulgent. Adelia is a treasure. I think much of her. But I am confident her lungs will not stand this climate. There are very many who die with consumption here. There is too much cloud and fog and too little sunshine. I prefer the California climate to this.*3LtMs, Lt 31, 1878, par. 3*

Brother Jones and Frankie are here now. They are hard at work all of them fitting up the ground. There have been several camp meetings near here, but the grounds were in a terrible state, and everything was unpleasant generally. Our people are desirous of showing what a camp ground can be and should be. I think they will

make a success of it.*3LtMs, Lt 31, 1878, par. 4*

It is nearly one week now before the camp meeting commences. Next Thursday I shall have my tent upon the ground.*3LtMs, Lt 31, 1878, par. 5*

The brethren and sisters I have seen here are very fine people with some few exceptions. Adelia is very anxious to return to Michigan. I do not know what to say to her. Should I give her one word of encouragement, she would go with me. But Van Horn is really needed here, but there should be some other gift with his to be very effective, I think, in stirring souls and bringing them up to the point of decision. If there could be an experienced man to come in here, I think a much greater work would be done. Elder Waggoner should not have left this field. All liked him, but he was afraid the climate would not agree with him. I am sorry he has his mind so much on himself and his infirmities. As long as he dwells on these things, he will be inefficient everywhere. We must get out and away from self if we are of any use in the great work of God for these last days. I never felt the greatness of the work as now.*3LtMs, Lt 31, 1878, par. 6*

I feel the testimony within me; and for some weeks my mind has been exercised that it was not my duty to set myself down to writing while the most favorable opportunity is before me to bring my testimony before the people. I shall, I think, go to different points in California in company with a woman attendant, Emma, perhaps, and improve the favorable weather to address the people. The truth is like fire shut up in my bones, and I must speak that I may be relieved. I greatly regret that I have not done more the present season in going to different points. God has given me a testimony that no other one has, and I am responsible for the great gift. Our people in California know but little of me, but they shall be better acquainted ere long. At the camp meeting I shall meet many I have never seen, many who have been brought newly to the faith. I am not now studying what would be agreeable to me, but what is my duty. I can leave my writing [for *Spirit of Prophecy*] *Volume Four* till winter when shut in by the rains, then our good house in Healdsburg will be of the greatest service. So this is now my plan.*3LtMs, Lt 31, 1878, par. 7*

I have felt very lonely since you left, away from husband and children, but when engaged in active labor I shall not feel this so keenly. I shall not see the dear children before they go to Europe, but it is not necessary I should see them. I have not lived to please myself and do not wish to. It would be gratifying to be with my dear ones, but God knows what is best. I am glad you are with your friends and will have all done for you that can be done. I shall feel at rest in your case. And as to Willie and Mary, they are God's property. I feel that God has accepted the sacrifice of yielding them wholly to Him. It was a very great trial to me when I left Michigan, last fall. I had counted so much on being with my children. The last opportunity that might ever present so favorably for their companionship, but I brought myself to the point and left them. And now they will go to Europe before we meet again; but if we never meet in this world, if we can gather about the great white throne and sing the song of triumph and victory, there I will be satisfied. *3LtMs, Lt 31, 1878, par. 8*

I am pleading with God for to be qualified to do my work, looking to Him to guide me and not to be turned aside or diverted from it by any circumstances. God will help me, even me, to carry out His will and glorify His name. I have many very precious seasons in secret and family prayer. And the power of God rests upon me when I speak to the people. While Collins takes care of the place, I can come and go as I please. When he leaves in the fall, I shall make efforts to get a man and his wife to be company for me, and here I design to stay, going and coming as duty dictates. I shall have no worriment about you, for you will have every care at the sanitarium. There is nothing to call me [to] the other side of the mountains. Work is to be found everywhere right where I am, enough to do which somebody must do. I am seeking closer connection with God that I may do this work, this sacred work, with fidelity. There is necessity for my having an eye single to the glory of God. *3LtMs, Lt 31, 1878, par. 9*

I do not expect to be at the General Conference. There is no need of me there—men of ability and influence, plenty of them there. I have committed myself to God. I do not say I shall not go, for I wait for light from God and hope to follow where He shall lead, be it in Battle Creek, in old England, or anywhere. I am not my own. God

has given me an important work, and I will now as never before be faithful in this work if I fall at my post.*3LtMs, Lt 31, 1878, par. 10*

I feel the wants for this time. I cannot sleep nights. My heart is drawn out in prayer to God for a fitness for the work. He will hear; He will answer: I shall be imbued with His Spirit. I shall be strengthened by His might. I have not a doubt of it. Work! I need not cross the plains to find it. It is heaping up everywhere. The harvest is ripe for the sickle and so few laborers. I have no course to mark out for you, not even a suggestion to make. I leave you with your God. Seek His counsel and all will be well. You need have no fears that my judgement or ideas shall conflict with yours. God will teach us. Trust in Him. But my work must be here on the coast till I get marching orders. Should I see light, I would go anywhere, [even] if it were to Australia. I am watching and waiting and praying and working, meanwhile with all my might. Self and selfish interest shall not control me. I have risen early to get a good chance to write. I have had some very, very sad hours and some very precious ones since you left. Accept my love and best wishes.*3LtMs, Lt 31, 1878, par. 11*

Much love to our dear children and to Aunt Mary and Addie and May.*3LtMs, Lt 31, 1878, par. 12*

Your Ellen.

Lt 32, 1878

White, J. S.

Salem, Oregon

June 24, 1878

Portions of this letter are published in *UL 189*; *3Bio 85, 88*; *5MR 180-181*; *10MR 38*.

Dear Husband:

I received one card and a letter from you wherein you speak of the fair ground, but nothing since. In regard to that purchase, I have nothing to say. I expect to occupy our house in Healdsburg this winter and complete my writing there. This will be better for us both. I think the bracing winter East would really be an advantage to you, and you are among your friends who will do all in their power to make you happy.*3LtMs, Lt 32, 1878, par. 1*

I am feeling more and more deeply that I must accomplish my work. I feel a preciousness, a nearness to God; and although I miss you very, very much, and love you, yet I feel at present I belong to God to wait for and do His will. I tell you freely it is a great sacrifice to my feelings to have you separated from me as you are, and yet it seems to be that it is as God would have it, and I must be reconciled. It has been hard, so hard. I wept and prayed and pondered and wept again, and the steady conviction forces itself upon me that it is right as it is. God's work is great. It demands our first attention. Separated as we are, we shall not be influenced by each other, but we shall look to God separately and do our work in His fear and to His glory. I feel like looking to God constantly. My life is a life of prayer. I am praying for you every day, and my heart is very tender, broken before God. I know the Lord will lead me when I trust in Him so fully, so implicitly. Our heavenly Father will tenderly watch over you and will give you health and strength and grace to work for Him. If it please Him that we should again be set to work together, we will in the fear of God do His will; if not, we will in humility do His work to His glory, not pleasing ourselves. I am feeling confidence and trust in God as I used to do.*3LtMs, Lt 32,*

1878, par. 2

Last Sabbath [June 22] I spoke to our people in their convenient, rented meetinghouse. Nearly one hundred were present; most were Sabbathkeepers. I had great freedom in speaking, and the word was gladly received. There were about twenty unbelievers present.*3LtMs, Lt 32, 1878, par. 3*

Yesterday by invitation I spoke to the prisoners. Sister Jordan, a very amiable woman in the faith, took me in her carriage. Brother and Sister Carter also accompanied us. Sister Carter labors with the prisoners much of the time. I was surprised to see so fine a company of intelligent men. Oh, so sad! So many young men, younger than our own dear boys, so bright and looking as though they might fill any position in society. You would not dream that they were prisoners, only as you looked upon their strange dress. And this was so neat and clean; there was nothing repulsive in their appearance.*3LtMs, Lt 32, 1878, par. 4*

The superintendent first ushered us in, and then at the sound of the bell the heavy iron bolts were drawn back with a loud noise, and there swarmed from their cells one hundred and fifty prisoners. Then we were locked in with them—the warden, superintendent’s wife—a Southern lady—Brother and Sister Carter, Sister Jordan, and myself. The prisoners sang, led by Brother Carter. There was an organ. The performer was a young man, an excellent musician, a man of promise—yet oh, how sad, a convict! I engaged in prayer, and every brow bowed. They sang again, and then I addressed them.*3LtMs, Lt 32, 1878, par. 5*

They listened with the most profound attention as I spoke from these words: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [1 *John 3:1.*] I then presented before them Adam’s sin, his fall, and the gift of God to redeem Adam’s failure; the love here manifested to save man from sin and ruin. I dwelt upon the temptation of Christ in the wilderness, the victory gained in behalf of the race, and how man may overcome the seductive snares of Satan by making Christ his trust. In His name and through His merits the vilest sinner might have pardon and gain heaven through a life of obedience. I dwelt a

few moments upon the nature of sin, that sin was the transgression of the law, and how through repentance toward God and faith toward our Lord Jesus Christ the sinner might be saved with a full and free salvation. But he is not saved by the merits of the blood of Christ while he continues to transgress the Father's law. Christ did not die to make it possible for the sinner to be saved while continuing to transgress; Christ died to evidence to the sinner that there was no hope for him while he continued in sin. Through obedience to all God's requirements is his only hope for pardon through the blood of Christ. I dwelt largely upon the great reward to be given the final overcomer—the crown of life that fadeth not away to be placed upon his brow.*3LtMs, Lt 32, 1878, par. 6*

The people listened with the most solemn mien, and the tearful eye and quivering lip showed that their hearts, although calloused with sin, felt the words spoken.*3LtMs, Lt 32, 1878, par. 7*

Again the heavy bolts were withdrawn, and the prisoners went slowly back to their cells. After all had gone, I was let out. I was introduced to the president and wife. She grasped my hand cordially. Said she: "I would not have lost this opportunity to hear what I have heard for anything. It was all so clear, so simple, and yet so elevating. Women can do far more than men in speaking to these convicts. They can come straight to their hearts." She thanked me for coming and invited me to come again.*3LtMs, Lt 32, 1878, par. 8*

I was asked if I wished to view the prison cells, and I answered, No. Were my husband with me I would talk with some of the prisoners and visit the cells, but as I was without my husband I did not wish to do so.*3LtMs, Lt 32, 1878, par. 9*

I tried to imagine the youth around me as my boys, and to talk with them from a mother's heart of love and sympathy, with no thought of lowering the standard to meet them in their sinful, lawless state, but to exalt the law and hold the standard of the cross of Christ high, and then show them the path of virtue and obedience to attain to this happy position, redeem the past, and secure eternal life.*3LtMs, Lt 32, 1878, par. 10*

Sunday evening [June 23] I spoke in the Methodist church upon the

subject of Christian temperance. We had a good audience. The choir sang a most appropriate song upon the subject of temperance. The organist was a most accomplished performer. I had freedom in speaking, and all gave the deepest attention. After I ceased speaking, the choir sang again, "The Song of the Reapers." The voices and the organ blended, rich and clear, in perfect harmony.*3LtMs, Lt 32, 1878, par. 11*

At the close of the meeting the Methodist minister shook hands and said: "I thank you for the words you have spoken tonight. They have deeply interested me and I hope will do great good." I thanked him in return for the privilege of the house in which to speak words for the Master.*3LtMs, Lt 32, 1878, par. 12*

I rested well last night, and I am going to keep myself in working order by taking the very best care of myself. I hope God will help me, for I can do nothing without His help.*3LtMs, Lt 32, 1878, par. 13*

The church in Salem are begging of me to stay with them and labor at least one month. This is an important place. There are many interests here. But I answer them, "No. I have work to do elsewhere." My testimony is gladly received, and many hearts are warmly knit with mine. Already I have decided to stay two weeks longer and go to Walla Walla. I shall have an appointment at Portland and on my way to Walla Walla at The Dalles, I think it is.*3LtMs, Lt 32, 1878, par. 14*

There is work enough to do, and let us hide in God and seek to obtain purity of heart, meekness, and lowliness of spirit, and to be refined and sanctified, fit for the Master's use here, and the heavenly home of the blest and holy hereafter. I will not live for self. I will not lose sight of the self-denying, self-sacrificing Redeemer. He pleased not Himself. I shall be glad to hear from you any time and will write as often as I can.*3LtMs, Lt 32, 1878, par. 15*

Much love to yourself and all our dear friends.*3LtMs, Lt 32, 1878, par. 16*

Your Ellen.

Lt 33, 1878

White, J. S.

Part of *Lt 32, 1878*.

Lt 34, 1878

White, J. E.; White, Emma

Salem, Oregon

June 26, 1878

Previously unpublished.

Dear Children, Edson and Emma:

Not one line have I received from Oakland. I have thought since I have been here of the saying, "Out of sight, out of mind."*3LtMs, Lt 34, 1878, par. 1*

I have been drawn out in prayer for Sister McDearmon, and I have the earnest that she will not die. Cling to God, my children; believe, oh, believe. The Lord is our refuge, a very present help in time of trouble. He will not leave nor forsake us. His own right hand will be raised to deliver us. I have very much I want to write, but concluded to wait until I receive some word from you.*3LtMs, Lt 34, 1878, par. 2*

My dear children, I feel so grateful that you are connected with the sacred work of God. You both may be living preachers of the truth in your deportment and faithfulness in your work. "Watch and pray, lest ye enter into temptation," was the watchword Christ gave His disciples. [*Mark 14:38.*] You may be daily obtaining a more correct knowledge of God and your trust and confidence daily increasing in Him. You want a fresh and living experience in the things of God. Do not become self-confident, self-sufficient. If you do you will surely stumble because you will not walk in the light. I have seen so many youth of promise, when they entered the warfare and put on the armor boastingly, lay it off with confusion and shame. I hope this will not be your case. I pray that it shall not be. It may not be and will not be if you walk humbly, distrustful of yourself, and yet strong and unwavering in God. But do not trust to your own wisdom; trust in God. Make Him your wisdom and your strength. God will entrust you with greater and still more elevated responsibilities as you bear the proving and the test of God. May God make your hands strong and earnest and faithful with your heart sanctified to do His work for

time and for eternity.*3LtMs, Lt 34, 1878, par. 3*

Dear Children, my heart says, Praise the Lord! I believe that the hand of the destroyer has been stayed, but I rejoice with hope and faith. I have prayed much for you and for Willie, Mary, and Father; also for Emma's father and mother, whom I greatly esteem for their works' sake. They are precious in the sight of the Lord, and He will not willingly afflict or grieve the children of men. Tell dear Emma to wait on the Lord and lean heavily on the strength of her Redeemer, precious Jesus. No one ever trusted in Him and failed. Children, for some reason I feel called out to write you to have faith in God. Let faithfulness mark your every act. Men may not appreciate what you do, but God will ever read the motive which prompts to action, and the credit will be given justly.*3LtMs, Lt 34, 1878, par. 4*

I am now upon the camp ground. Have ridden out three miles to have the ride and to see if there were any suggestions to make. The sisters are very busily engaged in making evergreen trimmings for the arch and for places where needed. I am somewhat tired.*3LtMs, Lt 34, 1878, par. 5*

I spoke Sabbath in the church to a good congregation, with great freedom; Sunday forenoon to 150 prisoners in the prison; in the evening in the Methodist church to a good congregation. The Methodist church is nearly as large and almost a model of the one in Battle Creek. My talk pleased all who heard it. Monday evening I spoke again to our people in their hired church with great freedom. Today I am not as well as usual; bilious, I think. I do not like the climate very well. But after I become accustomed to it, I think I should enjoy it better.*3LtMs, Lt 34, 1878, par. 6*

Received a card from Father written the thirteenth, saying all expected me at the conference and all united in saying I should be there; but this does not decide me to go. I shall not go unless I feel more deeply the need of going, or duty to go. Edson, there is enough for Mary to do. Let her work in to do some things that Lucinda is doing. Both of the girls are overworked.*3LtMs, Lt 34, 1878, par. 7*

Mother.

Lt 35, 1878

White, J. S.

Camp Ground, Salem, Oregon

June 27, 1878

This letter is published in entirety in *21MR 241-244*.

Dear Husband:

Your card came yesterday. Glad to learn that you were as well as could be expected. I am in some respects improving in health. The meeting opened this morning at six o'clock. We did not get upon the ground till the ten o'clock meeting. Elder Loughborough spoke from these words: "What think ye, that He will not come to the feast?" *John 11:56*. I was not present. In the afternoon I addressed the people with freedom. *3LtMs, Lt 35, 1878, par. 1*

I have had the pleasure of meeting Brother Maxson and wife and Sister Wood, their daughter. Brother Maxson is a very pleasant-appearing old man. His wife does not bear so pleasing an appearance, but they say she is a very good-hearted woman. This looks like a small meeting, indeed, compared with our camp meetings East. But the people here think it is a big thing. *3LtMs, Lt 35, 1878, par. 2*

I see and feel that although Brother Van Horn is an excellent man, he lacks the qualifications for a successful laborer. He is slow and dull. He is, I think, affected with heart difficulty. At any rate, there should be a man to connect with him who is energetic and thorough in financial ability. He does not discern good opportunities and seize them, making the most of the situation. I tell you there is a serious lack. If anything is accomplished here in Oregon in the future, some man must come here who is quick to see and understand the wants of the cause. No one has made a word of complaint of Brother Van Horn, but I see his deficiencies. Someone must connect with him of altogether a different organization. There is one universal testimony that Brother Van Horn is a good man. His discourses, they say, are pure and elevated; as a speaker he cannot be excelled. But I see

great need of qualifications that he has not, and never will have.*3LtMs, Lt 35, 1878, par. 3*

Brother Waggoner was highly esteemed on this coast and should not have left. If Brother Jones could have the right starting in, he would make a promising young man, but here again I fear he will not commence right and be balanced by experienced laborers. Brother Jones is young and needs to be molded. He is a conscientious young man; he feels deeply and is sensitive. All these peculiarities are good, but need to be balanced aright. There is no one here to teach him, no one here that he can look to for education or example. I wish he could attend college this winter and next summer. I think he could start in with better understanding and better courage. There is not much here to give a young man courage unless he has a superabundance of it naturally.*3LtMs, Lt 35, 1878, par. 4*

Oregon is a good field, but the men who labor here must not only possess ability, but indomitable courage to meet a godless element existing in the ministry and in society, and to press their way through all discouragements and moral darkness and depravity. If Brother Jones could be instructed as some young men are being instructed at Battle Creek, it would be the making of him, I think.*3LtMs, Lt 35, 1878, par. 5*

Everything on the ground is fitted up in nice order. It has cost considerable labor to take a forest and prepare it for [a] camp ground, making it attractive and beautiful; but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years, without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut are interspersed. White pine here remind me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees.*3LtMs, Lt 35, 1878, par. 6*

June 28

One day of our meeting is already in the past, and soon the first camp meeting in Oregon will be ended. Will there be souls saved as

the result of this effort? May God work for us, is my prayer. God only can turn the hearts and transform the affections and character. Shall we see of His salvation here? We are hoping and praying that this may be the case.*3LtMs, Lt 35, 1878, par. 7*

I feel the necessity of deeper piety and more earnest faith among our people. Because there are revivalists who labor for excitement and move the people by impulse, this is no excuse for our ministers' having the theory of the truth without the deep moving of the Spirit of God. Jesus connected His disciples with Himself in His ministry, that they might be educated to carry forward the work where He should leave it. They were not only to be conversant with the Scriptures, but to do the works that He had done in His name. They were to witness His life of daily self-denial and self-sacrifice, His life of prayer and of doing good, that He might be the Light of the world. His followers are to pursue the very same course. Close connection with Jesus Christ alone will give our ministers a fitness for the great work which must be done in warning the world and in winning souls from deceptive errors to the truth which involves a cross.*3LtMs, Lt 35, 1878, par. 8*

There are some excellent souls here who love the truth and whose eyes are open to see the deceptions that exist in the popular ministry. The ambition with many in the ministry is to please the people who are lovers of pleasure more than lovers of God. The Congregationalist minister went into the desk about six weeks since and took from his pocket a yellow-covered novel and read several pages in regard to the mermaids of the sea; and after extolling Victor Hugo as a writer far ahead of our American writers, he opened his Bible, read a few words, made a few remarks, and closed. The people generally seemed well pleased with this effort, but not all. This dish of pleasing fables suited the appetite of a pleasure-loving people who see no attraction in truth which requires practical godliness.*3LtMs, Lt 35, 1878, par. 9*

Another minister seeks to please his congregation and tells them young people must have pleasure; it is no harm to go to the theater and attend parties of pleasure and to dance, for Jesus attended a wedding feast. All this is in keeping with the theory that you are not saved by good works, but by Christ and Christ alone. The ministers

tell the congregations they cannot keep the law. No man ever kept it or ever can keep it. What a theory! The wise and good God presents to His people a law that is to govern their actions which it is impossible for them to observe! What a character to give our heavenly Father, who so loved man that in order to save him He did not withhold His only Son, but gave Him up for us all! How much more, says the inspired apostle, will He not with Him freely give us all things?*3LtMs, Lt 35, 1878, par. 10*

It is a marvel to me that God will bear with the perversity of the children of men so long, bearing with their disobedience and yet suffering them to live, abusing His mercies, bearing false witness against Him in most wicked statements. But God's ways are not as our ways, and we will not marvel at His loving forbearance and tender pity and infinite compassion, for He has given an unmistakable evidence that this is just like His character—slow to anger, showing mercy unto thousands of those who love Him and keep His commandments.*3LtMs, Lt 35, 1878, par. 11*

I am thankful indeed for the sweet peace I enjoy this morning. I rested well last night and feel to rest my soul upon God this morning. He will not leave me nor forsake me. He will be to me a very present help in time of need. I think of you much and pray for you and then do not worry but believe that you have good care; much better than I can give you.*3LtMs, Lt 35, 1878, par. 12*

Souls are perishing in their sins on every side. My soul is drawn out after them. I long to arouse them from their stupor of death. Oh, how many have never yet been warned, never heard the truth, while expostulations and warnings and prayers fall upon the ears of others who pay no heed, but reject privileges and opportunities which would be for their salvation if they would profit by them. They seem ice-bound. But our own hearts must be warmed with the divine fire; our own Christian efforts and our Christian example must be earnest and powerful.*3LtMs, Lt 35, 1878, par. 13*

The obligations resting upon us are not small. Our sense of dependence will drive us closer to God, and our sense of duty to be performed will summon us to effort, combined with our earnest prayers—works, faith, and continual prayer. Power! Power! Our

great cry is for power without measure! It awaits us. We have only to draw; to take God at His word; to act faith; to stand firmly upon the promises; to wrestle for the endowment of the grace of God. Learning is not essential; genius is not necessary; eloquence may be lacking; but the prayer of the lowly and contrite heart God hears; and when He hears, no obstacles on earth can hinder. The power of God will make us effectual.*3LtMs, Lt 35, 1878, par. 14*

Much love,*3LtMs, Lt 35, 1878, par. 15*

Your Ellen.

Lt 36, 1878

White, W. C.

Salem, Oregon

June 28, 1878

Portions of this letter are published in *5MR 181-182*.

Dear Willie:

I received your letter this noon. I sent a letter to Father this morning. Will now send a letter to him and you in the same envelope. You speak of my finishing my *fourth Volume*, Willie. I shall travel when I can and speak to the people; and then when winter comes and I cannot travel, I will write.³*LtMs, Lt 36, 1878, par. 1*

God has given me a testimony to bear to His people that He has given to no other one, and I must bear this testimony which is like fire shut up in my bones. I have given myself to the Lord, and I feel like praying much and working also.³*LtMs, Lt 36, 1878, par. 2*

I would love to see you before you go to Europe, but I do not expect to see you. I have given you to God. You and Mary are very dear to me, but you both belong to God. I would not hedge up your way for an instant to gratify my motherly feelings. God gave His dear Son to die for sinful man, and shall I let selfish feelings come in? No, no. I never expect to look upon your faces again until I meet you around the great white throne. Not a murmur is in my heart. I feel that God has been good to me. He has honored me in giving me children that He can use in His work to advance His cause. This is the greatest blessing that a mother can have, to know that her children are striving in every direction to benefit man and glorify God. These words are expressive of my feelings:³*LtMs, Lt 36, 1878, par. 3*

“Do something, do it soon with all thy might;
An angel’s wing would droop if long at rest,
And God Himself, inactive were no longer blest.”³*LtMs, Lt 36, 1878, par. 4*

When I have known of your constant care and earnest labor, fears have come in my mind that you so young were lifting too weighty responsibilities. You should not be so constantly pressed with grave responsibilities. Then I have thought, God will strengthen him if he will only cling to His divine arm. Someone must bear the heavy load; someone must do the very work you are doing; and then my prayer to God has been that His strong arm would hold you up. It will be a satisfaction to know that you have done what you could. Your own character will be improving as the result of steady discipline and beneficent labors. Your faith will be increased; your zeal quickened and your love intensified. You will be enabled to appreciate more fully the sacrifice of Christ. Your earnest and persevering efforts, dear children, will be crowned with success. And when at last the warfare is ended and the reward given the faithful, if my children shall wear a royal diadem of glory among the principalities and glorified in heaven, it is enough.*3LtMs, Lt 36, 1878, par. 5*

I say it over and over, as selfish desires arise, Working not only for time, but for eternity. But, my dear, dear children, do not settle down with any commonplace experience. Nothing short of walking with God should be your ambition. Let the divine light shine in your countenance, because [if] shed abroad in your heart, you will have power with God and with man. I tell you, Willie, why the truth is not more powerful in the conversion of souls. It is because the bearers of it are not sanctified by the truth they profess. Jesus is a power enshrined in the heart. He will be revealed in the life. Rest not unless you have the abiding witness that Christ is in you and you in Christ. May you say, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." *Psalm 16:8*. Dear children, my heart goes out for you daily in earnest prayer. I believe God will strengthen and bless you and make you instruments of much [good].*3LtMs, Lt 36, 1878, par. 6*

God will endue you with heavenly vigor and will satisfy your souls with rivers of living waters. Look to Jesus always, trust Him continually. Rise above discouragements, and let the power of grace abide with you continually. The more closely you cling to Jesus, the more closely will He cling to you. Never be content with merely a form, never become prosy, but be alive, be earnest. Let

the love of Christ dwell in you richly. Write me, dear children. Direct to Oakland, Cal. This must be sent off at once. The Sabbath is drawing on.³*LtMs, Lt 36, 1878, par. 7*

Mother.

Lt 37, 1878

White, J. S.

Salem, Oregon

June 28, 1878

Portions of this letter are published in *UL 193; 5MR 234; 15MR 132.*

Dear Husband:

I received a few lines from Willie today with the cheering account of your steady improvement in health. For this we have hoped and have not ceased our earnest prayers. The Lord has a work for you to do. You must not be discouraged even if you have days of suffering and pain and weariness. Think how long and continuous have been your labors without any period of rest. Night has been turned into day, and you have been taxed constantly. But I have strong faith for you that you will be strong again and bear a clear and earnest testimony of truth to large congregations. I miss you here so much, but the Lord has not left me alone. Today has been a precious day to us in Oregon. The Spirit of the Lord was manifested in a most marked manner in the nine o'clock social meeting. Many humble, good testimonies were borne, and the melting Spirit of God rested upon preachers and people.³*LtMs, Lt 37, 1878, par. 1*

I tried to speak to the people a short time. I told them that it is the privilege of the Christian to come to Jesus in living faith, being in earnest, claiming the promises of God, not depending upon feeling, but taking God at His word. He is a God of love, of tender compassion, of long forbearance, more kind, more beneficent than the kindest earthly parent. We may unburden our whole heart to Him, tell Him those things which we would not confide to mortal ears; humbly cast ourselves on His all-supporting arm. "This is the victory that overcometh the world, even our faith." [1 *John 5:4.*] It is our duty and privilege to believe; it is God's to plan and execute. We must cultivate confidence in God. Plead the promises. God has promised it; He will fulfil His word.³*LtMs, Lt 37, 1878, par. 2*

While talking faith and presenting Jesus as our strong helper, my

heart was broken, the tears flowed freely. I seldom weep, but the melting love of Christ melted my heart and opened the fountain of tears as I presented the great ransom Jesus had made for our souls that we might have pardon, purity, and peace, and a heaven of bliss. God would have His followers useful on earth and honored and glorified in the kingdom of God.*3LtMs, Lt 37, 1878, par. 3*

Our blessed Saviour left the glory which He had with the Father before the world was; He became obedient unto death, even the shameful death of the cross, that He might open a door that no man could close. The gates are today ajar for you, for me. Jesus passed through the fearful conflict with the powers of darkness. The Son of God was laid in the tomb and raised from the dead, that death should not be an eternal sleep, but that all who believe in Him might have eternal life. He has wrought out the plan of redemption.*3LtMs, Lt 37, 1878, par. 4*

We sought to lead the people to reach forward to the things that are before us, seeking earnestly to attain the highest elevation of Christian character. In this we must rely simply on the merits and righteousness of our surety. We must have awakened in us a holy jealousy of ourselves and cultivate a spirit of vigilant prayer. We want the spirit of earnest, longing desire that Moses had when he prayed, "I beseech Thee show me Thy glory."*Exodus 33:18*. And his petition was not presumptuous. God did not rebuke His servant as being bold and irreverent.*3LtMs, Lt 37, 1878, par. 5*

The Lord would have us day by day more like Christ, keeping His words, conforming to His precepts and example, entering more and more deeply every day into the spirit and meaning of God's requirements and gracious promises. We need not dwell upon and feed upon past experiences when the Lord was gracious to us. We have the same Saviour, the same Fountain of living waters, the same loving invitation, "If any man thirst, let him come unto Me, and drink."*John 7:37*. There are brighter, higher attainments of the rich blessings of God. We must not be satisfied with a few glimmering rays of the light of God's glory. We want to be changed into the same image from glory to glory. Our best days are not behind us, but yet to come. We have had only an earnest of the blessings.*3LtMs, Lt 37, 1878, par. 6*

There is a work for us to do to put away all self-love, all love of the world, and everything that defiles the temple of God, and welcome the peace and the love of Jesus into our hearts. An indwelling Saviour we want continually. Jesus will then be revealed in our character. We shall be His witnesses, and His power will attend all our labors.*3LtMs, Lt 37, 1878, par. 7*

It is the truth exemplified in the life; it is the gospel of salvation dwelling in the heart, beaming in the countenance and expressed by the lips, that makes us representatives of Jesus. The most successful way to reach men is through divine power. We may pray—we are invited to pray, commanded to pray—and He who has told us to pray will hear our petitions and will work for us with divine power. He will make our path all luminous by His divine light. The daily suppliant, if he have faith, will be like a tree planted by the river of water; his leaf will be always green, and he will bear an abundance of fruit.*3LtMs, Lt 37, 1878, par. 8*

The Spirit of the Lord rested upon the congregation. His sweet, melting power was in our midst. How thankful we should be for these heavenly tokens!*3LtMs, Lt 37, 1878, par. 9*

Elder Loughborough spoke to the people in the forenoon. I spoke in the afternoon and sought to present before the people the necessity of practical godliness. The power of the Lord sustained me to bear a plain, pointed testimony. Our numbers are increasing, tents are still going up. We have now twenty-two tents, besides the two large tents.*3LtMs, Lt 37, 1878, par. 10*

I see that in order to work effectively we must have a firmer hold upon God. We must abide in Jesus and let Jesus abide in us. We must ourselves be sanctified by the truth and our whole lives must be elevated, ennobled, and dignified by the truth we profess. Oh, how many who are today teaching the truth need a thorough conversion, an indwelling Saviour to shine forth in their lives and make them valuable members of society, a living blessing to their families, friends, and to the church! The whole being needs to be transformed, the current of life changed, so that it shall flow towards God and heaven. Living light-bearers are now needed to convert sinners from cherished errors to become cross-bearing disciples of

Christ. *3LtMs, Lt 37, 1878, par. 11*

Our ministers should preach more of Christ; they should weave Christ into all their sermons, for He is the Alpha and Omega, the beginning and the end. Our ministers must feel the peril as well as the worth of souls. Never can the worth of a soul be estimated, except through the cross and in measuring eternity. A sinner saved from death is to save other souls from death. These souls, being partakers of the divine nature, have capacity and power in this world and cease not in the future, immortal world. As they increase in spiritual strength and divine knowledge in this life, they will rise higher and comprehend more clearly the honor and glorious elevation and felicity of the ransomed in the future life. Oh, that our ministers would be men of prayer, men of piety, devoted to the work, and walking with God! They can be, and they can be indeed the light of the world. *3LtMs, Lt 37, 1878, par. 12*

Dear Husband, let us hold fast the hand of Jesus. Let us trust Him fully and put no reliance on self. In God is our strength. In God will we trust. Be of good courage in the Lord. Lean heavily upon Jesus' all-sustaining arm. Jesus, Jesus, only Jesus. *3LtMs, Lt 37, 1878, par. 13*

Your Ellen.

Lt 37a, 1878

White, J. S.

Salem, Oregon

July 8, 1878

Previously unpublished.

Dear Husband:

Our camp meeting is closed; it is in the past with its burden of record. The doctrinal and practical discourses given have interested many not of our faith. Some have expressed deep interest in the subjects to which they have listened. The grounds, the arrangements of tents, and the perfect order observed have been a subject of remark abroad by those not of our faith.³*LtMs, Lt 37a, 1878, par. 1*

Some stated that they were fearful to bring their children upon the ground because camp meetings generally have been of a character that would demoralize rather than ennoble. The loud, boisterous shouting, the want of order, the noise and confusion made by the irreligious class left impressions on the mind that would bring religion into disrepute. "But," said they, "we find none of this here. Everything has moved off well. I am glad our children were here to listen to the discourses upon Bible subjects, temperance, and the practical lessons in the life of Christ. They are so new, so interesting, the children can comprehend it all. This must benefit any of the youth who may hear it."³*LtMs, Lt 37a, 1878, par. 2*

Yesterday I spoke in the public square in a beautiful natural grove of evergreens. Unfortunately I had taken cold on Sabbath and was quite sick. Was unable to sleep. But the appointment was out, and I would not disappoint the people if I could possibly speak. I ventured, and although hoarse, spoke to the people. I dropped the subject I intended to speak upon and made most earnest, solemn appeals directly to the hearers. My heart was very tender, and the tearful eyes and solemn faces evidenced that the hearts of the people were affected. I trust this effort was not in vain. God can

work, making His strength perfect in our weakness. Brethren and sisters felt deeply. They say their hearts were deeply moved and that prejudice and opposition had melted away, for it seemed that the Lord had spoken to them through feeble clay.*3LtMs, Lt 37a, 1878, par. 3*

Sabbath the Methodist minister had come to Elder Van Horn's to solicit Mrs. White to speak in the Methodist church Sunday. On account of my hoarseness the meeting was deferred to Tuesday evening. I have been treated with the greatest courtesy by denominational ministers and people.*3LtMs, Lt 37a, 1878, par. 4*

Lt 38, 1878

White, J. S.

Salem, Oregon

July 1, 1878

Previously unpublished.

Dear Husband:

The important meeting is now ended. It is estimated that about two thousand people were assembled today. Elder Loughborough preached this forenoon to a good audience. This afternoon they flocked in until the seats were filled. The wall of the tent was removed and seats extended all about outside of the tent. And then there were many standing outside the circle. The attendance was more than could be expected—three miles from Salem, and cars did not run Sunday.³*LtMs, Lt 38, 1878, par. 1*

I spoke with great freedom upon the subject of temperance. All listened with the deepest interest. After the meeting closed, many came to me, outsiders, and thanked me for the words spoken. One man had brought his family eight miles from the country. He greatly desired that I should make an appointment to speak in one of the churches in the community where he lived. He said he never heard anything like this before. “Why,” said he, “do not our ministers tell us these things? Why are they so silent upon these important truths?” said he. “I know the people who have heard you today have received your words. They say these words should be spoken from the pulpit in every community in the land. Infidels and men of perdition say it is truth, every word of it.” Said he, “I thank you again for the words you have spoken. I will take them home, and my future life shall show that I heed them.” Said he, “I shall pray God to spare your life to continue to speak such words as you have today.”³*LtMs, Lt 38, 1878, par. 2*

Venerable men and women not of our faith thanked me for presenting to the people truths which the ministers are silent upon. “You are correct,” said one venerable couple, “in placing tobacco

and liquor on the same ground. Your remarks to mothers were fitly spoken, but we never heard them thus spoken before.”*3LtMs, Lt 38, 1878, par. 3*

Yesterday was an important day. In the afternoon I spoke from Christ's riding into Jerusalem. Deep feeling was in the meeting. Between twenty and thirty came forward for prayers. Seventeen decided to give their hearts to God and placed their names on the covenant.*3LtMs, Lt 38, 1878, par. 4*

This meeting is doing a good work for the cause of present truth. The grounds are a beautiful grove and fitted up so neatly and ornamented arches so tastefully, is in such marked contrast to the grounds where other denominations have held their meetings. All are struck with the nice arrangement and perfect order observed upon the grounds. Mr. Stevens, the owner of the grounds, has attended nearly every meeting in the daytime, frequently bringing his family. He stated that he had been thoroughly disgusted with the camp-meetings that he had ever heretofore attended. Everything was conducted in such a manner as to leave an influence upon his children that was deleterious, and he had forbidden them to attend the camp meeting. But the camp meeting here on this ground was an exception. He was anxious to have his children attend these meetings, for the influence was to strengthen them in the right and the teaching to lead them to resist evil.*3LtMs, Lt 38, 1878, par. 5*

This man has felt deeply through our meetings. One of his sons is already keeping the Sabbath. We hope he will not only be charmed with the order upon the ground, but that he will accept and obey the whole truth because he sees it to be truth.*3LtMs, Lt 38, 1878, par. 6*

The presence of our dear Brother and Sister Maxson and their daughter Sister Wood has added greatly to the interest of the meeting. Sister Wood has been the leader of our singing. God has blessed her with a rare talent as a musician. Her melodious voice in songs of praise has floated out, we believe, and glorified God. The testimony of Brother Maxson that he had come here to Oregon twenty-five years since alone [remainder missing].*3LtMs, Lt 38, 1878, par. 7*

Lt 39, 1878

White, J. S.

Salem, Oregon

July 8, 1878

Portions of this letter are published in *3Bio 88*; *5MR 182*; *6MR 305*.

Dear Husband:

Yesterday I spoke upon the public square in a beautiful grove of evergreens. I had taken cold on Sabbath and was very sick all night. I may have slept one or two hours in all. My throat was so filled I could scarcely speak. I was very hoarse, but rather than disappoint the people, I ventured. When I found that it was an impossibility to pursue the subject I had selected, I left it and appealed to the people as I was led. Hearts were touched and the opportunity was not wholly lost. God can turn even this apparent defeat to a great victory. But I cannot find anyone who agrees with me that it was a defeat. They say [it] was not in any wise, but far more effective in breaking down prejudice and opposition than if I had talked with force and power.*3LtMs, Lt 39, 1878, par. 1*

Sabbath, the Methodist minister, Tower, had come to me soliciting me to speak to his people in their church, a very fine church similar and every way superior to that Methodist church in Battle Creek. I had labored very hard in the camp meeting and was susceptible to colds. And this cold forced me to defer speaking till next Tuesday night. I have been treated with the greatest courtesy and kindness by denominational ministers and people. That bigoted feeling we have had to contend with in the Methodist church does not exist here to any great extent.*3LtMs, Lt 39, 1878, par. 2*

There were two hundred and fifty out to hear me Sunday afternoon when I spoke on the commandments. I expect a good audience Tuesday evening. I shall speak upon the words of Christ, Consider the lilies of the field. [*Matthew 6:28.*]*3LtMs, Lt 39, 1878, par. 3*

The impression left from our camp meeting is excellent. The

Methodist minister said that since the people had heard me one week ago last Sunday night in the Methodist church, they were desirous to hear me again. Salem is to Oregon what Oakland is to California. It is no second place. The people are intelligent and aspiring as in Oakland. The people consider my doing them a favor to speak in the churches. The practical lessons of Christ are to them new and intensely interesting. The sound of our camp meeting has gone abroad everywhere. The order of the grounds, the arrangements of tents, and the subject matters presented have waked up the ministers and the people.*3LtMs, Lt 39, 1878, par. 4*

We intended to leave Oregon on the *Oregon* steamer last week, but excursionists from Oregon to San Francisco and from San Francisco to Oregon crowded in three days before she sailed. Every berth and every position on deck where people could bunk down was secured in the *Oregon* and opposition steamer *Republican*. From eight hundred to a thousand people sailed on the *Republican* for five dollars and back. We shall have to pay fifteen. We paid twenty-five coming up.*3LtMs, Lt 39, 1878, par. 5*

I bring with me one student, a delicate but lovely girl of true, moral worth. Yesterday three letters reached me from you by Willie Cornell. Thank you for all your interest for me. Letters come to me from Oakland filled with expressions of anxiety lest I shall leave my writings and be drawn away from the Pacific coast. Loughborough says there can be no change in the appointments for camp meetings.*3LtMs, Lt 39, 1878, par. 6*

Why are you thinking Elder Loughborough the man for Old England? I should say he was not the man at all that [I] would take there. He has not proper dignity in the desk, in appearance, or in address. I should select others before him. Waggoner would be a better man. But he should have not left this coast. His ability is just what is needed here. Every one liked him, and he might have done much good. Hurrying Loughborough to Old England is in my mind an oversight in judgment. He is not the man for any such place. He says he cannot leave under a year anyway.*3LtMs, Lt 39, 1878, par.*

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Lt 39a, 1878

Kilgore, R. M.

Salem, Oregon

July 8, 1878

This letter is published in entirety in *4T 321-330*.

Dear Brother [Robert] Kilgore:

I have arisen early to write you. Additional light has been given me of late, for which I am responsible. Twice while in Oregon the Lord has revealed Himself to me. While pleading with the Lord in the night season, I was shown in vision many things connected with the cause of God. The work of God in Europe and Old England was presented before me. The state of things at the great heart of the work—our college, sanitarium, church, and publishing house—was presented before me. The work in Oregon and in other new fields was shown me; also the work in Texas passed before me.³*LtMs, Lt 39a, 1878, par. 1*

There will be the greatest need of the work starting right in a new field, bearing the impress of the divine. In these new fields, many will be in danger of accepting or assenting to the truth who have not a conversion of heart. When tested by storm and temptation, it will be found that their house is not founded upon the rock, but on sliding sand. Practical godliness must be possessed by the minister and developed in his daily life and character. His discourses should not be exclusively theoretical, but spiritual and practical.³*LtMs, Lt 39a, 1878, par. 2*

I was shown some matters in Texas not favorable to the prosperity of the cause of truth. The Rust family have not heretofore been a blessing and help to the cause of God in any place. These brothers should not congregate together. Their influence has been shown me before this as not being a sweet-smelling savor. They cannot build up the cause of God. They have not the elements within them capable of exerting a healthful, true influence on the side of God and the truth. Had you the mind of God, you would not have been

so void of discernment. Smooth words and fair speeches have deceived you.*3LtMs, Lt 39a, 1878, par. 3*

These brothers are not all alike, but all have defective characters. They may by constant watchfulness over themselves and by earnest prayer to God in faith make a success of keeping self in its proper position, and through Jesus Christ be transformed in character, that they may have a moral fitness to meet the Lord in peace when He shall come. But God will not lay any important responsibility upon these men, for souls will be imperiled if they attempt to lead them in any way. These men are simply unfitted to lead the flock of God. At the very time that the words should be few and well chosen, modest and unassuming, their natural traits of character will be woven into all that they do and all that they say, and the work of God will be marred.*3LtMs, Lt 39a, 1878, par. 4*

You, my brother, have had too great confidence in the ability of these men. A ship may be sound in nearly every respect, but if there is one defect, a bit of timber worm-eaten, the lives of all on board are imperiled. A chain may have mostly sound links, but one defective link makes it defective and worthless. There may be some excellent qualities in individuals, but some marked traits in their characters unfit them to be entrusted with the solemn, sacred work of God. The example of these men must not be considered fit for imitation.*3LtMs, Lt 39a, 1878, par. 5*

You need much done for you before your labors can be what they might be and what they should be. Your sympathy and union with the Brethren Rust has not elevated and sanctified you, but has had a tendency to rust and corrode your spirit. Your understanding has been darkened. Brother Robert, you are naturally tenderhearted, while you are not naturally refined. To have your sympathy and association with those whose life and character have been cast into an inferior mold will not elevate and ennoble you as God's representative, but will mar your usefulness and disconnect you from God.*3LtMs, Lt 39a, 1878, par. 6*

You are of an impulsive temperament. Burdens of the cause do not set very heavily upon you; and unless you are constantly under the refining influence of the Spirit of God, you will become coarse and

common. In order rightly to represent the character of Christ, you need to be spiritualized and brought into a closer connection with God. In the great work in which you are engaged, your own heart must be sanctified, your own thoughts elevated, in order for you to be a co-worker with Jesus Christ. "Be ye clean, that bear the vessels of the Lord." *Isaiah 52:11.3LtMs, Lt 39a, 1878, par. 7*

Had you a high sense of sacred things, you would be very cautious in consenting to have any one of the Rust brothers occupy responsible positions in the cause of God. They are not fit for this work of heavenly origin. The work of God would stand higher today in Texas if the Rust brothers had no connection with it.*3LtMs, Lt 39a, 1878, par. 8*

I might mention every particular, but shall not at this time. Suffice it to say, These men are not right with God. The character transmitted to them as their legacy at birth is very objectionable; but they have been unable to see but that they were competent for almost any calling, if their brethren did not keep them back. Feeling thus self-sufficient, they have not made efforts to correct these objectionable traits of character; and although they have made some improvements, they are still weighed in the balances of the sanctuary and found wanting. Their birthright, education, and training have been very deficient—so much so that they are not fitted for the work of God. All the general principles abounding in the Word of God, all the testimonies, general and personal, to call their attention to the Word of God, have not made that deep impression upon their hearts and minds which will give them views of themselves in contrast with the perfect Pattern.*3LtMs, Lt 39a, 1878, par. 9*

These men, John excepted, are naturally arbitrary, dictatorial, self-sufficient. They do not consider others better than themselves, but exactly the opposite of this. They are envious and jealous of anyone of the church who they think will be esteemed higher than themselves. They profess conscientiousness and strain at a gnat and swallow a camel in their views and dealings with their brethren who they fear will have superiority to them. They will seize upon little things. They will talk over little particulars, put their construction upon acts and words. Elbridge in particular and the one who lived in

Orleans—I know not his name—are free, easy speakers, especially Elbridge. His smooth manner of relating things has such an appearance of honesty and real, genuine interest for the cause of God that he deceives and beclouds minds. My heart aches with sadness as I write, because I know the influence of the Rust element wherever they shall go.*3LtMs, Lt 39a, 1878, par. 10*

I was determined never to mention the name of these men again, for if the teachers of the Word, professedly connected with God, cannot discern the influence of these men, they are unfitted to stand longer as teachers of the truth of God. But the solemn opening again of these matters presses me to write, much against my will. If these men would only keep their proper position and never attempt to teach or to lead, I would be silent; but when I see that the cause of truth is in danger of suffering, I can hold my peace no longer.*3LtMs, Lt 39a, 1878, par. 11*

If these brothers should be scattered, only one in a place, it would not be as bad for the churches where they reside; but to have a large share of the element in the church composed of this order is endangering the prosperity of the church and should not be allowed. They have not love and refined feelings toward each other. They are not free from envy, jealousy, and bickerings and strife toward each other. The love and gentleness and meekness of Christ do not come in to compose their experience. They have not refined feelings or sensitive consciences. God forbid this element should exist in the church. These brothers cannot see the kingdom of heaven unless they are converted. It is much more congenial to their feelings to tear down, to be picking, and seeking spot and stain in others, rather than to be washing their own robes of character from the defilement of sin and making them white in the blood of the Lamb.*3LtMs, Lt 39a, 1878, par. 12*

But now I come to the most painful part of this history, where Brother Bahler is concerned. I passed through an investigation when you, Brother Robert, and Brother Joseph Clark figured largely. God was grieved with you both. I saw and heard that which caused me pain and regret. This investigation was exactly what might have been looked for from the Brethren Rust, for just such unreasonable, godless things will take place in the development of

character in connection with the work of God where they take a part in it. But my greatest surprise and grief was that such men as Joseph Clark and Elder Kilgore should bear an active part in this shameful one-sided investigation. You will all meet this scene faithfully registered in the books of heaven. It will not then, Brother Kilgore, appear as amusing to you as when you were sitting in judgment against a blind brother. And to Brother Joseph Clark, who acted the lawyer to question, to bring out minutia in the strongest light, I would say, I would not have that work laid to my charge for the riches of the world.*3LtMs, Lt 39a, 1878, par. 13*

You simply were deceived and deluded by a strange spirit, that should have no semblance of quarter, no grain of respect. Envy, jealousy, evil surmisings, doubtful disputations, all held a carnival on that occasion. I did give you, Brother Kilgore, credit for better sense and greater discernment. You may think me too severe, but I cannot be more severe than the transactions deserve. Did you all think God was altogether such an one as yourselves when you condemned the guiltless? The present condition of Brother Bahler is the result of your position taken upon that occasion. Had you shown one grain of sympathy and fairness, he would have stood today where his influence would tell on the side of truth with that power that a meek and quiet spirit should tell.*3LtMs, Lt 39a, 1878, par. 14*

Brother Bahler was not a ready speaker; Elbridge Rust was, and his smooth words and fair speeches had effect. But the poor sightless man who should have had everything in his favor was placed in the worst possible light. God saw, and God will not hold one of you guiltless who acted a part in that shameful, unfair investigation. You may feel tempted to write me all the particulars. I shall have no time to read them if you do. Sufficient have I seen of this sad and terrible affair. And if you cannot learn a lesson from this, to close your ears to those who would prejudice you by their version of things against the very ones whom God would have you sustain, pity, and strengthen, then you are not fit for the work of a gospel minister.*3LtMs, Lt 39a, 1878, par. 15*

Brother Clark or yourself could not see the defects in the Brethren Rust; neither could you discern the opposite traits of character in Brother Bahler. Brother Bahler's influence, sanctified by the Spirit of

God, would tell with tenfold more power upon the cause of God than the opposite developments in the Brethren Rust. You have done what you could to sacrifice Brother Bahler, which I advise you to repent of as thoroughly as you committed it. *3LtMs, Lt 39a, 1878, par. 16*

Brother Kilgore, in the name of my Master, I entreat of you to shake yourself from a human influence, to close your ears to gossiping reports. Let no one put a testimony in your mouth. Let God give you the burden for His cause, not men who are unconsecrated at home and abroad. Elbridge Rust needs the softening, refining Spirit of God in his heart, and to exercise it at his home. Let love be without dissimulation. Let the arbitrary, dictatorial, judging, condemning, censuring spirit be put away, with all malice, from his home. He knows not how to act as becometh a Christian at home. The very same vindictive, haughty, overbearing, judging spirit will be carried out in the church. If his feelings happen to be kind and somewhat softened for the time being, he will act them out. If he happens to feel the opposite, he will act that out. Self-control and self-discipline he has not exercised. This is the mischief in his home and will be the mischief in the church. *3LtMs, Lt 39a, 1878, par. 17*

Where Brother Bahler may have one human defect, his judges and those who condemned him have tenfold more. Brother Kilgore, why did you not take the part of the oppressed? Why did you not lift your voice as did your Saviour and say, "He that is without sin among you, let him first cast a stone"? *John 8:7*. Brother Kilgore, you have moved blindly and made a fearful mistake, which may result in the loss of more than one soul; but you have not known what you were doing. You were doing it ignorantly. Had one word of sympathy or tender pity been expressed by you to Brother Bahler, it would have been registered to your account in heaven. But you had no more sense of the work you were doing for time and for eternity than had those who condemned Christ. You have judged and condemned Him in the person of His saints. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." *Matthew 25:40. 3LtMs, Lt 39a, 1878, par. 18*

Did you think you would make Brother Bahler believe that white was black and black was white because his brethren would have him

believe it? Brother Bahler was diseased and nervous. Everything looked to him so dark, so uncertain. He could see no light ahead, behind him, or on either side. His confidence in Elder Kilgore was gone, and to whom should he look? He was blamed for one thing and then for another until he became distracted and desperate. Those who drove him to this have the greater sin. Where was even compassion on the common grounds of humanity? Worldlings would not, as a general thing, have been so careless, so devoid of mercy and Christian courtesy, and would have exercised more compassion for a man who for his very infirmity is entitled to the tenderest consideration and neighborly love. But here was a blind man and a brother in Christ, and several of his brethren sitting as judges upon his case. And more than once Brother Kilgore was so mirthful as to break out in a loud laugh during the process of trial when a brother was hunted like a poor rabbit to his death.*3LtMs, Lt 39a, 1878, par. 19*

There sat Brother Joseph Clark, naturally so kind, so sympathetic that he was censuring his brethren for cruelty in killing birds, and yet here was a poor blind man, of as much more value than birds as man, formed in the image of God and bought by the infinite price of the Son of God, is above the dumb creatures of His care. "Ye ... strain at a gnat, and swallow a camel" [*Matthew 23:24*] would be the verdict of Him who spake as never man spake, were His voice heard in your assembly. Those who had such tender compassion for birds might have exercised a praiseworthy, reasonable, Godlike compassion and love for Jesus Christ in the person of His saints. But you were as men blindfolded.*3LtMs, Lt 39a, 1878, par. 20*

Elbridge Rust presented a smooth, able speech. Brother Bahler was not a ready speaker; his thoughts could not be clothed in language that would make a case. He was altogether too much surprised to make his best of the situation. His sharp, criticizing brethren, turned lawyers, could place the blind man at great disadvantage, and they did so. And God saw and God marked the transactions of that day. Those men, adept in casting mist and making out a case, apparently obtained a triumph, while the brother misused and abused by them felt that everything was sinking beneath his feet. His confidence in those whom he had believed the representatives of Jesus Christ was terribly shaken. The moral

shock he received has nearly proved his ruin physically and spiritually. This is a work for which everyone who was engaged in it should feel the deepest remorse.*3LtMs, Lt 39a, 1878, par. 21*

Brother Bahler has made a mistake in sinking under this load of reproach and undeserved criticism that should fall upon other heads than his. Brother Bahler is a man who has loved the cause of truth with his whole soul. God has shown His care for the blind in giving him prosperity, but even this has been turned against him by his envious brethren. While God has been so kind to him and has put it into the hearts of unbelievers to be kind and sympathetic toward him because he is a blind man, his brethren have made this a fault in him and have turned it to his disadvantage. Brother Bahler has been a Christian gentleman and has made even his worldly enemies to be at peace with him, while God has been to him as a tender Father smoothing his pathway. He should have been true to God, true to his knowledge of truth, and served God with singleness of heart irrespective of censure, envy, false accusations, and calumny.*3LtMs, Lt 39a, 1878, par. 22*

It was the position you took that was the last finishing stroke to Brother Bahler. But Brother Bahler should not have let go his hold of God. Whether ministers or people should take a course he could not see any justice in, riveted to the Eternal Rock he should have stood firm to principle and carried out the faith and truth at all hazards. Oh, what a necessity for Brother Bahler to cling more closely to the arm that in his case has been strong to save!*3LtMs, Lt 39a, 1878, par. 23*

All the worth and greatness of this life are derived from its connection with heaven and the future immortal life. The precious things of the hills shall perish, but the soul who lives for God in this life, unmoved by censure, unperverted by applause, shall abide forever with God. The tree of life shall yield its fruits, the city of God shall open its gates, and the songs of angels shall welcome him who, while on earth, learned to lean upon God for guidance and wisdom, for comfort and hope in trouble and amid loss and affliction. God's everlasting arm is passed for protection around that soul, however feeble, who turns to Him for aid.*3LtMs, Lt 39a, 1878, par. 24*

Brother Bahler has failed where he should have been victorious. But the pitying eye of God is upon him. Although the compassion of man may fail, He still loves and pities and reaches out His helping hand. He will yet lift up his head and plant his feet firmly upon the Rock of Ages if he will only be humble, meek, and lowly of heart.*3LtMs, Lt 39a, 1878, par. 25*

“The mountains shall depart, and the hills shall be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.” *Isaiah 34:10*. We are not one of us excusable, under any form of trials, for having our hold shaken from God. In every trial God is our source of strength and our stronghold. When we look to God’s mercy and power and cry unto Him for help, His hand will be stretched forth, mighty to save.*3LtMs, Lt 39a, 1878, par. 26*

Brother Bahler should have felt that if he had God for his Father he could hope and rejoice though every human friend should forsake him. I entreat of him not to rob God of his service because frail man has misjudged him, but to make haste and consecrate himself to God and serve Him with all the powers of his being. God loves him and he loves God and his works must be in accordance with his faith, whatever course man may pursue toward him. His enemies may point to his present position as an evidence that they were right in their judgment of him. Brother Bahler’s course has been hasty and without due thought. His soul has been disgusted and too thoroughly wounded, he thinks, to be healed. Those who have pursued him so relentlessly have been in life and character far from blameless. If God had dealt with their crooked ways and imperfect characters as they have dealt with Brother Bahler, they would have perished long ago. But a compassionate God has borne with them and not dealt with them according to their sins.*3LtMs, Lt 39a, 1878, par. 27*

God has been true to Brother Bahler, and he should respond to the merciful dealings of God, notwithstanding man has showed so little tenderness and common feeling of humanity. It is Brother Bahler’s privilege to hide in Jesus Christ from the strife of tongues, and to feel that the exhaustless sources of gratitude, contentment, and peace are all open and accessible to him every moment. If he had

earthly treasures without limit, he could not be as rich as it is now his privilege to be in the privilege of drinking to the full of the streams of salvation. What has not God done for him in giving him His Son to die for him, and how much more will He not with Him freely give him all things? Why should he be unfaithful to God because man has proved unfaithful to Him? How much stronger than death is the love that binds the mother's heart to her afflicted child! Yet God declares that even a mother may forget her child, "yet will I not forget thee." *Isaiah 49:15*. No, not a single soul who puts his trust in Him shall be forgotten. *3LtMs, Lt 39a, 1878, par. 28*

"Every human tie may perish, friend to friend unfaithful prove;
Mothers cease their own to cherish, heaven and earth at last remove;
But no change can attend Jehovah's love." *3LtMs, Lt 39a, 1878, par. 29*

God thinks of His children with the tenderest solicitude and keeps a book of remembrance before Him that He may never, never forget the children of His care. *3LtMs, Lt 39a, 1878, par. 30*

Brother and Sister Bahler might have been a precious help to the church in bringing them up to a position of better understanding had the church accepted their efforts. But envy, evil surmising, and jealousy have driven them away from the church. Had they left the scenes of their trials before they did, it would have been far better for them. *3LtMs, Lt 39a, 1878, par. 31*

Lt 40, 1878

White, J. S.

Salem, Oregon

July 3, 1878

Portions of this letter are published in *3Bio 86-89*.

Dear husband:

Our good camp meeting is ended and yet we hope not ended in the fullest sense for its influence has been felt upon the community around and especially has given character to the cause of God upon this coast and will be long felt by our brethren. It will tell for eternity.*3LtMs, Lt 40, 1878, par. 1*

Monday, the last day of the meeting, Elder Loughborough spoke in the forenoon and I spoke in the afternoon as illustrated by the apostle in his ladder of eight rounds. *2 Peter 1:3-11*. The Spirit and power of God rested upon me. I then invited those who wished to seek God to come forward, and those who felt that they were unready for the appearing of Christ and desired here to consecrate themselves unreservedly to God, to separate themselves from the congregation and come forward. Nearly all in the tent responded. We had a most solemn time. The presence of the Lord was indeed in our midst.*3LtMs, Lt 40, 1878, par. 2*

There was one man named White who had introduced himself to me upon the steamer to whom I gave reading matter. He was traveling as a reporter for the secular papers. He came to our meeting on Sunday. We had some conversation. I inquired in reference to his faith whether he had received Christ as his Saviour. He said he had not, but knew that he ought to do so. He said his mother was a Christian and it was a matter of great anxiety to her that he was not. I tried to speak to him appropriate words in reference to giving himself to Christ. This afternoon he was among the number who came forward for prayers. I supplied him with reading matter, and he has promised to search for himself to see what is truth. He has read the Bible and is not ignorant of its

requirements, but is not acquainted with our doctrines.*3LtMs, Lt 40, 1878, par. 3*

In the evening I spoke again in reference to the advancement of the work of God under difficulties and sought to have our brethren feel that there were responsibilities which God had left upon every one of them who received the truth to be the light of the world, the salt of the earth, not the salt that had lost its savor, but salt that had all its saving properties. This we could be if we connected with Jesus Christ and were imbued with His Spirit. I felt it duty to urge upon them the necessity of broader plans, enlarged views of the work, and they prepared to move as the providence of God opened the way. I told them if they were wide awake to do all on their part to warn the world, that they might prepare for the great day of God, they would have power to stand against the moral darkness that was prevailing everywhere. If God saw that they were earnest and faithful and energetic in doing their work with an eye single to His glory, He would imbue them with His Spirit and would impart to them greater light and power; and as the work progressed, I believed there would be a printing house on this coast that they could with greater advantage get our Bible truth before the people. We had no time to waste in indifference, in worldly speculating, for Satan was taking advantage of our carelessness and lack of promptness. He was persevering in his efforts, doing his work and showing his executive ability to ensnare, deceive, and destroy, while ministers and people were generally letting him have things his own way.*3LtMs, Lt 40, 1878, par. 4*

The prayers of Christ's followers should be to God day and night to lift up a standard for them against the enemy. God would impart wisdom and power to those who would use it to His glory if they asked Him in faith. Those who use their ability and means to do what they can in every way they can, God will increase their ability to do. If we indeed have become partakers of the heavenly benefits, having a knowledge of the sacred truth of God for this time, we are to do all in our power to warn the world, to prepare for the day of God.*3LtMs, Lt 40, 1878, par. 5*

Tuesday morning we had our parting meeting. Brother Raymond was ordained. It was a precious hour with softened hearts. We bid

our friends farewell, knowing that we should never meet many of them again in this world.*3LtMs, Lt 40, 1878, par. 6*

We reluctantly parted with our dear friends from Walla Walla who took the train at seven o'clock on their homeward route. Our acquaintance with them was very pleasant and although we may be separated across the continent, yet we shall never forget the interesting hours spent in the worship of God on this camp ground. The sweet blessing of God has rested upon us from the commencement to the close.*3LtMs, Lt 40, 1878, par. 7*

Friday morning as I stood before the people, speaking to them in our early morning meeting, the blessing of God rested upon me in great measure, while speaking in reference to this camp meeting, that hearts were beating in sympathy across the continent with the hearts there assembled, that prayers were ascending to heaven in behalf of the people convened.*3LtMs, Lt 40, 1878, par. 8*

My mind was for a moment carried to Battle Creek. I spoke of my husband, his work and present affliction, when he seemed to be distinctly pictured before me with a divine light above and around him, his countenance expressing peace and inexpressible happiness. I shall never forget this sight presented to my imagination, for I know that God had a care for His servant and His love was toward him, His everlasting arms beneath him.*3LtMs, Lt 40, 1878, par. 9*

I must close this now. I bring one student for the college with me as far as Oakland. There may be some one found to accompany her father. She is an only daughter. I want her to board at our house and receive all the attention she needs. She is a girl of rare promise as you will discern when you meet her, only 15 years old now. Her parents love her, but not unwisely. They are unwilling to part with her, but feel that it would be best for their daughter; and it is no small struggle in her mind in regard to this matter, separating from her parents and going out from under the home roof among strangers. Her parents are young in the faith, but thoroughly converted, and are doing their utmost to advance the cause of truth in Salem. They are pillars in the church. They are enshrined in my heart and I can, if situated conveniently for her, take this child in my

mother's heart and act as far as I can the part of a mother to her. She is delicate, and our bracing climate in winter East will be an advantage to her rather than an injury. She expects to remain from her parents four years until she shall obtain a classical education. Her coming will in all probability bring her brother, perhaps others.*3LtMs, Lt 40, 1878, par. 10*

Elder Van Horn and Brother Raymond go to Walla Walla to labor together. Brother Jones is a promising young man, calls great congregations and is an acceptable speaker. He will labor about Salem in this part of the field.*3LtMs, Lt 40, 1878, par. 11*

In much love to Willie and Mary, Addie and May, our little ones and Aunt Mary.*3LtMs, Lt 40, 1878, par. 12*

Your Ellen.

Lt 40a, 1878

White, J. S.

On the Steamer *Idaho* in passage for San Francisco, California

July 11, 1878

Portions of this letter are published in *5MR 182-183*.

Dear Husband:

I wrote you yesterday, but will write you a little every day on this trip, although I am very dizzy and cannot sit up much. I know that you will be interested in my journal, imperfect though it may be.³*LtMs, Lt 40a, 1878, par. 1*

I became acquainted with a lady on the boat. She has kept the boarding house for Brother Maxson. She brings us very sad news. While Sister Wood was at the camp-meeting on the fourth of July, her children ate cherries and ice cream and drank ice-cold lemonade, and as the result became sick. The physicians pronounced the dread word diphtheria. One was thought, when she left, to be dying. Poor Sister Wood, what a coming home this will be to her! May the dear Saviour pity them and not leave them comfortless. He does pity them. He will not, He never does, afflict or willingly grieve the children of men.³*LtMs, Lt 40a, 1878, par. 2*

This lady stated that while Brother and Sister Nichols were from home, their three children were taken sick and they telegraphed at once for the parents. They returned home to the children without delay, not having food or rest. These children recovered.³*LtMs, Lt 40a, 1878, par. 3*

How sure it is that we know not what a day may bring forth. We can but feel that we are poor, dependent creatures, in need of mercy which God alone can bestow, exposed to sorrows which God alone can relieve. How precious to have a Saviour who can speak peace to us when in pain, who can lift up the sorrowing and bowed down. We know by experience that Jesus can be a mighty helper. What if we had to depend upon irreligious friends for comfort and help, how

helpless and hopeless we should be! The blessed Bible points us to the star of hope and tells us of a precious Saviour who loves us, whose blood cleanseth us from all sin. We know the way to the living Fountain; let us drink again and again.*3LtMs, Lt 40a, 1878, par. 4*

Last night I had quite an experience. The captain told me I should have the porthole open in my berth on lower deck. I heard something I cannot describe. I sprang up and said, "What is that, Edith?" But the words were scarcely spoken when a stream of water rushed into my berth. I called the steward and he set things in order. He took mattress and clothing off and brought new, dry mattress and clothing. He closed the porthole, and thus ended the fresh air I was to have in my stateroom.*3LtMs, Lt 40a, 1878, par. 5*

In the afternoon, while seated at the table in the dining saloon, there was a table where the so-called nobility were seated—the wealthy men of Oakland and San Francisco. They partook freely of wine; and as one of these men, about sixty years old, became warmed up with wine, he felt and talked and acted as Belshazzar did under the influence of wine, which beclouded reason and led the monarch to forget God and dishonor Him by using the sacred vessels, praising the gods of silver and gold, and profaning the God of heaven. This man called in a loud, boisterous voice, "Steward, bring me more claret." It was brought. He held it up so that all at the table could view it. "Here," said he, "is my Christ, all the Christ I want, gentlemen. This is my Jesus. This is good cheer," and drained the glass, others following his example. This man was frank enough to express his thoughts and his ideas, which prevail to a far greater degree than many imagine. How many in their heart, if not spoken in words, praise the wine that sparkles in the cup and say in heart, "This is all the Christ I want." How many were pleased with these words and laughed at them as a bright saying! He was acting in the name of his captain, Satan. He was obeying his dictates.*3LtMs, Lt 40a, 1878, par. 6*

I did not know that there was one who would thus degrade his powers and in so bold and public a manner express his infidel sentiments and contempt of the Son of God, the world's Redeemer. Such an exhibition in so public a manner was an insult to the

company present. Some laughed as though this were a pleasant joke, while some looked ashamed and disgusted. There were young men seated at the tables, and if such men as these winebibbers and blasphemers give tone to public opinion and take the lead in the highest circles of society in our cities where money is their god, our land of boasted liberty and advantages will become as Sodom.*3LtMs, Lt 40a, 1878, par. 7*

Belshazzar had everything to flatter his pride and indulge his passions. He was a man of power, an absolute monarch, holding at his command the property of lords and nobles. Princes were his servants. His will was law. And what was that will? He was void of self-control, hasty, violent in temper. He was gracious when he chose to be indulgent to those who flattered him and did not oppose his will, yet when they did not happen to suit his will and caprice he was as cruel as the grave. His anger was aroused at the slightest provocation; he could be molded as wax by those who flattered him, and ferocious as a tiger to those who provoked him; self-indulgent, a glutton and drunkard, he was corrupt at heart, swayed by the basest passions.*3LtMs, Lt 40a, 1878, par. 8*

This was the man who made that idolatrous feast, while he praised the gods of gold and silver, while there were music and dancing, feasting, sparkling wine, and blasphemy, while the flames of idolatrous sacrifices rose high from lofty towers in insult to the God of heaven. Soon reason was gone, reverence had departed; the false enchantment, the dizzy scene had fascinated and deluded the company of revellers. Nothing was now held sacred. The king took the lead in the riot and blasphemy. The wine-besotted king wished to make some display of his blasphemous presumption. But while he drank wine with his princes in the vessels that had been consecrated to Jehovah, and praised the gods of gold and silver, a hand over against the wall traced his destiny in characters unintelligible to the king. In the mad revelry there was an unseen witness making a history to testify against them to the close of time.*3LtMs, Lt 40a, 1878, par. 9*

Although these revellers had forgotten God, God had not forgotten them. As He was a witness in Belshazzar's palace in the hour of their wildest merriment, so was God a witness upon that boat in

midocean in that saloon. That wealthy man was not conscious that the words spoken by him would pass from his lips to the books of final accounts.*3LtMs, Lt 40a, 1878, par. 10*

Indulgence in tobacco and in the intoxicating cup prepares the way for every excess of wild license. Man puts in his mouth that which shuts away reason. The only safeguard for youth, as well as for those of mature age, is total abstinence from tobacco and wine. If the restrictions are firm, if they purpose like Daniel that they will not eat of the luxuries or taste of the wines at fashionable resorts, they are then only safe as they make God their strength.*3LtMs, Lt 40a, 1878, par. 11*

Belshazzar was pronounced wanting. God weighed his character in the balances of His sanctuary; He weighed his motives, character, life, and soul, and pronounced him wanting; and thus his record will stand when the books of heaven are opened and the eye of the great Judge searches the pages to see whose names are written there.*3LtMs, Lt 40a, 1878, par. 12*

God has appointed us our work individually. He has entrusted to us capabilities, talents to be improved to His glory. These accountabilities must be faithfully met. A sense of our obligations to God will raise us above everything that is impure, low, debasing, and selfish. It will make us earnest, strong, cheerful, under all our burdens, discouragements, and difficulties. God wants more men who have a true sense of their accountability to God and their obligation to Him day by day, and who will preserve all their inherited and acquired powers to do good, to bless humanity, and to honor God, their Creator.*3LtMs, Lt 40a, 1878, par. 13*

The word comes that there is a school of whales in sight, and I am called to see them. It is quite an interesting spectacle to see these monsters of the deep spouting the water high up from the ocean. This is a little diversity in our monotonous journey.*3LtMs, Lt 40a, 1878, par. 14*

I love to watch the waves of the mighty ocean rolling up mountain high. I love to think of One who has power to say, "Here shall thy proud waves be stayed," "hitherto shalt thou come, but no further."
Job 38:11.3LtMs, Lt 40a, 1878, par. 15

We have a grand opportunity to study character in the managers of the boat and in the passengers. How easily self comes in for supremacy; how vanity reveals itself; how pride is developed!³*LtMs, Lt 40a, 1878, par. 16*

Lt 41, 1878

White, W. C.

Oakland, California

July 22, 1878

Previously unpublished.

Dear Son Willie:

I see I am elected for the General Conference, if I follow my own teachers to submit or obey the voice of the church. If I go to the General Conference, I desire to do more than merely attend one camp meeting. I shall attend Massachusetts, Maine, and Vermont camp meetings. I shall not attend the California camp meeting, although I should be glad so to do. But if I do, I am shut off from attending many others as the camp meeting here will be held in September.³*LtMs, Lt 41, 1878, par. 1*

I shall with my lady friend (a girl 16 years old placed in my charge at Oregon to be placed in Battle Creek College) leave here next Thursday unless some new light comes to me. Shall go to Placerville, where Bro. Stephens is holding meetings, spend a little time there, then go to Reno, where Brother Loughborough is holding meetings and spend a few days there. Then go to Colorado and meet father and the company; spend a few weeks there, and then go to Michigan and on to Massachusetts.³*LtMs, Lt 41, 1878, par. 2*

I wish we knew just when you will be in Cheyenne. We would meet there. If you were one day ahead of me, you could wait for me, and you could go with me to Denver. If you get this in one week, telegraph at once when you will be at Cheyenne.³*LtMs, Lt 41, 1878, par. 3*

I have spoken here under the tent three times. Last Wednesday evening had near five hundred. I had great freedom in speaking—"Consider the lilies of the field." [*Matthew 6:28.*] Sabbath the churches met from San Francisco and Oakland. There were no less

than three hundred present. I spoke from 1 John, "Behold what manner of love." [*Chapter 3:1.*] We had a most precious meeting. The Lord spoke through me, unworthy me. I was greatly blessed and the truth stirred the people mightily. We had conference meeting. Many precious testimonies were borne. I have felt that straight and pointed testimonies would be the only means of arousing our people to see and feel their necessity of arousing to a sense of the times in which we live. I was greatly blessed and could not refrain from praising the Lord aloud.*3LtMs, Lt 41, 1878, par. 4*

Last night, Sunday evening, I spoke again under the tent to about five hundred people. I spoke upon Christ's weeping over Jerusalem. They all listened as if spellbound. About thirty have taken their stand, and the interest has not abated.*3LtMs, Lt 41, 1878, par. 5*

Write to me. Why don't you write?*3LtMs, Lt 41, 1878, par. 6*

Mother.

Lt 42, 1878

White, J. S.

Oakland, California

July 27, 1878

Portions of this letter are published in *UL 222*; *3Bio 89*.

Dear husband:

I received your telegram and know not what it means. After much careful thought I decided that if I went East, it was not best for me to spend six weeks longer here in California and be deprived of attending several of the Eastern camp meetings. If I could be let off entirely from the East, this winter, I would remain cheerfully and find enough to do in many places where calls are coming in for me to come and help them. But as it is thought best for me to go East, I felt quite sure in regard to my plans' being laid rightly to go at once—speak at Sacramento and at Reno, and when at Reno, send you a dispatch when I shall start for Cheyenne. I can spend only two weeks in the mountains.*3LtMs, Lt 42, 1878, par. 1*

Emma will accompany me to the camp meetings East as my attendant, unless Willie and Mary should decide to go. I see that Emma must have a change, or we may lose her. She is a good, precious child, and I will do all I can to preserve her life if I defray all her expenses myself.*3LtMs, Lt 42, 1878, par. 2*

When your telegram reached us we were packed. My appointments had gone to Sacramento and Reno. We would be thus far on our way, and I see no reason to change my plans and therefore shall follow the plan I had laid. I must speak East if I cross the plains this fall. I shall attend all the camp meetings I can and shall do my uttermost to arouse the people of God from this stupor and lethargy.*3LtMs, Lt 42, 1878, par. 3*

Last night I spoke under the tent to a large audience who listened with the deepest interest. Today I speak to the two churches who assemble under the tent [at] San Francisco and Oakland churches.

May the Lord let His blessing rest upon me and the people.*3LtMs, Lt 42, 1878, par. 4*

Four more signed the covenant last night. There are now thirty-two names on the list. But oh, there is work to be done to feed these sheep; work to be done [to] bring them up in a position where they will be rooted and grounded in the truth.*3LtMs, Lt 42, 1878, par. 5*

A living testimony is needed here in Oakland and in San Francisco to keep the church in working order. May the Lord vitalize the message falling from the lips of His servants. May the lips that utter holy truth be sanctified and the hearts pure and holy that God has made the repository of His law.*3LtMs, Lt 42, 1878, par. 6*

My soul feels to the very depths the necessity of a close walk with God if anything is done to resist and press back the moral darkness that is crowded in everywhere.*3LtMs, Lt 42, 1878, par. 7*

For the first time one day last week I entered Badger's Park to see what there was there of rare animals and curiosities. It is a little piece of Woodward's Gardens. For the first time I saw men and women dancing to exciting music—the gentlemen and ladies engaged in a round dance. The ladies give themselves to the gentlemen whose arm encircled their waist and hugged close to these men they were performing [with]. All I could think of was a service to the devil, worshiping their master as virtually and fully as we in religious service worship the God of heaven.*3LtMs, Lt 42, 1878, par. 8*

It was to me a most solemn scene because one of significance, showing the fulfilment of one of the specifications of the signs of the last days, [said,] "As it was in the day of Noe, so shall it be also in the days of the Son of man, They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." *Luke 17:26, 27.3LtMs, Lt 42, 1878, par. 9*

All these things that I see of the festivities of the world make me admire and adore my Saviour and His salvation and service more highly, for the contrast is so marked. The service of sin has not one inducement, not one redeeming feature. I am exceedingly filled with

contempt as I see talent of intelligence and means laid so willingly upon the shrine of Satan and refused to Jesus Christ who has bought man with an infinite price. My soul is so deeply stirred. I ponder these things night after night, and sleep departs from my eyes and slumber from my eyelids because so few will consent to be saved in God's appointed way. Many will be as in the days of Christ convicted of the truth, yet refuse obedience to it because the multitude does not accept it. Their inquiry is, What will the world think, or say, or write in reference to this subject? What will this minister or that man of gifted intellect say of these things?*3LtMs, Lt 42, 1878, par. 10*

Oh, that the hearers of the Word would obey the convictions and inquire, What saith the Word of God! This is truth, sacred, eternal truth, if denied by the men of talent who are honored by the world. That which God condemns is fatal error, [even] if the whole world applauds it. That which bears the stamp of God, the truth of His Word, may be unpopular. Yet, nevertheless, it is the truth, [even] if the whole world frowns upon and rejects it and tramples it under their feet. Trials are before the people of God. His arrows will fly thick and fast directly at those who would leave the service of Satan and follow Christ in humble obedience, lifting the cross and bearing it after the Master. Satan will not sift the chaff because he gains nothing in this. He sifts the wheat. The devil will not try and tempt and persecute those whom he is sure of because living in known transgression of the law of God. Those who have enlisted in the army of the Lord, standing under the blood-stained banner of Prince Immanuel, Satan will seek to harass and destroy. Christians will meet and have many and severe conflicts with the wily foe who is merciless. He will bring them into the most difficult places and then exult in their distress. But thank God, Jesus lives to make intercession for every one of us. Our safety is in committing ourselves to God and resting by faith in His merits who has said, "I will never leave thee, nor forsake thee." *Hebrews 13:5.3LtMs, Lt 42, 1878, par. 11*

I rejoice that Jesus has a firm hold of us. Our grasp is feeble and easily broken, but our safety depends upon the firm hold Jesus has upon us. I rejoice in Jesus today. We have, my husband, walked for more than thirty years side by side in the trials and conflicts of life

amid temptations and the buffetings of Satan—his arrows aimed at us to wound and destroy, but Jesus has been our defense. Satan has been repulsed. The Spirit of the Lord has lifted up a standard for us against the enemy. Our sun is westering, but it will not set in darkness. Jesus ever liveth to make intercession for us. We will in the latter days of our pilgrimage repose in God and wait upon Him. If we walk with God, our faith will grow brighter and brighter unto the perfect day. And the reward of the faithful will [be] ours at last.*3LtMs, Lt 42, 1878, par. 12*

My spirit at times is triumphant in God. I see in prospect just before us the eternal weight of glory. We have not earned it. Oh, no, Jesus earned it for us and it is [a] free gift, not for any righteousness and goodness of our own. Let us, the few probationary hours left us, walk humbly with God and do the work He has committed to our hands with fidelity.*3LtMs, Lt 42, 1878, par. 13*

I am glad you are in the grand old mountains. I mean to be there soon. To be thus brought near to God through His created works is refreshing and inspiring. It may be we may never as a family be thus associated together again. And I look forward to the few days I shall spend with you and our dear children in the Rocky mountains as a most precious privilege—a recreation of the choicest kind; and while viewing the grand works of God's creation, we may walk with God. We may talk with Him. To have God as our companion, as our guest, will be the most exalted honor that heaven can bestow upon us.*3LtMs, Lt 42, 1878, par. 14*

May the Lord bless you all is the prayer of your,*3LtMs, Lt 42, 1878, par. 15*

Ellen.

Lt 42a, 1878

White, J. S.

NP

July 1878

Fragment. Portions of this letter are published in *OHC 232*.

[Dear Husband:]

... I have urgent invitations to come to Petaluma and lecture on temperance to the Women's Christian Union Society one week from next Sabbath. I go today to Petaluma and then to fill my appointment in Santa Rosa and Healdsburg. Shall get around among the churches as soon as possible. It requires much thoughtful study and earnest prayer to do the work that needs to be done in California, to bring our brethren and sisters to see and understand their individual accountability to God, to reach the highest standard of spiritual advancement, and to act their part to advance the cause of God. If we could only impress them with their individual accountability, and they would get the world away from between them and Jesus, then they would work with an eye single to the glory of God. Selfish interests would not absorb their minds and come in for their first service.³*LtMs, Lt 42a, 1878, par. 1*

If you can see your way clearly, come to California. We must look to Jesus and Him alone for our duty. We must not be too greatly influenced by even our brethren. We must look to the Captain of our salvation for marching orders. We will stand ready to hear the voice of our Master and to do His will. Then we will have His presence to go with us, and our words and works will be wrought in God.³*LtMs, Lt 42a, 1878, par. 2*

I shall do what I can in the love and fear of God. He will give me a testimony to reach hearts if I walk humbly, trusting in Jesus. I find with many a disposition to find fault with others. There will be no spiritual advancement until they overcome this and learn to esteem others better than themselves. I have met this difficulty everywhere I have labored, and I have sought most earnestly to impress our

people with the importance of self-examination. Dwelling upon the faults of the brethren, criticizing their words, their actions, and getting upon the judgment seat to condemn their brethren—these I consider the greatest evils that can come into a church. Such are self-deceived. Should they criticize themselves, they would see far graver faults to condemn in themselves. Should they examine their own hearts, they would discover traits of character petted and indulged, which are offensive to God. When will this course of envy and evil surmising be put away from our churches? Satan exults to see this spirit prevail in our churches. *3LtMs, Lt 42a, 1878, par. 3*

What precious victories we might gain in the name of Jesus if we would be doers of the words of Christ! “By this shall all men know that ye are My disciples, if ye have love one for another.” *John 13:35*. Oh, how hard many make the Christian life! They climb the steep, briary path, staggering under imposed burdens, as though they must tinker up the characters of others. They make the way to heaven very hard. They do not experience the sweet peace of Christ. They do not grasp the help Jesus gives them, but they are continually grieving over supposed wrongs of others and overlook the cheering, blessed tokens for good all along their pathway. Just as soon as one has a vivid and all-absorbing consciousness of his own personal accountability to God and of his duty to his fellow men, and senses that his influence is far-reaching, stretching into eternity, he will not be satisfied with a low standard, he will not be faultfinding and critical of others. He will make his own life what he would wish the lives of others to be. He will live only in Christ, utterly and wholly dependent on Him for every beauty and loveliness of character. This is the burden of my labor—to get the minds of the people away from envy, jealousy, evil surmising. I try to impress upon them their duty to answer in their own lives the prayer of Christ, that His disciples may be one, even as He is one with the Father. This blessed oneness, this unity of believers, is the credential we bear to the world that God has sent His Son. “That they may be one, even as We are one, that the world may believe that Thou hast sent Me.” [*John 17:22, 21.*] What joy would it bring to my heart if this sweet unity prevailed. If self would be overcome, all wrath, all bitterness, all malice, all contention and evil speaking be put away from Christ’s followers. Self wants the supremacy. Self is struggling for the mastery. If the professed followers of Christ would

only follow Him, if they would only humble themselves under the hand of God, what a work might be accomplished!*3LtMs, Lt 42a, 1878, par. 4*

Well, dear husband,*3LtMs, Lt 42a, 1878, par. 5*

“We shall not always labor,
We shall not always cry.
The precious boon of eternal life
There is resting by and by.”*3LtMs, Lt 42a, 1878, par. 6*

We will press closer and still closer to the bleeding side of Jesus. We will do our work with fidelity. There is no relief in this war, but we will not get our eyes upon ourselves. Let our pens, our voices bring hope and good cheer to souls that need it so much. If we can lift up the bowed down, comfort the desponding, bring light to those who are in darkness, we are then doing the work God has given us, binding ourselves with cords of love to humanity and coming close to our brethren. This is God’s work we are doing. In it we will represent Jesus. Our words, our actions must be fragrant with the love of Jesus. If we fall at our post in faithful service, we shall receive the benediction from Jesus, “Well done.” [*Matthew 25:21.*] We have nothing, we are nothing, which we do not receive from Jesus. Our lives are not our own. Duties are coming to us from every point, and if imbued with the Spirit of the Master, we can do our work well. God bless you is my prayer.*3LtMs, Lt 42a, 1878, par. 7*

Your Ellen.

Lt 43, 1878

Hall, Sister

Rollinsville, Colorado

August 13, 1878

Portions of this letter are published in *3Bio 93*.

Dear Sister Hall:

I have written to Edson quite fully. You will without doubt see it all. We know not just when we may go into the Park. I have written Edson to come to Colorado on his way East. If he can spend a few weeks here, all of us, and make this our Jerusalem where we may be endued with power from on high, it will be profitable to us all.*3LtMs, Lt 43, 1878, par. 1*

I find Father every way improved. It is cool here all the time. My heart troubles me some, but not as much as I feared.*3LtMs, Lt 43, 1878, par. 2*

I spoke last Sunday night at Boulder City to a very fine congregation—a tent full. They all listened with intense interest. Father is himself again in almost all things. He is always cheerful.*3LtMs, Lt 43, 1878, par. 3*

I hasten to write this with haste to get to the office.*3LtMs, Lt 43, 1878, par. 4*

I dare not go to the Eastern camp meetings, for I am not well, neither am I sick, but I dare not venture to enter into hard labor. I shall write what I can and shall take hold in the meetings in this new field. We came just in the right time.*3LtMs, Lt 43, 1878, par. 5*

My speaking in Boulder City gave a spring to the work and silenced the opposition in a great degree. I speak again next Sunday.*3LtMs, Lt 43, 1878, par. 6*

I wish you would send us half dozen copies of the *Signs*. Send by

mail three copies of my *Volume 3*, also half dozen copies of pamphlets *No. 3 of Spirit of Prophecy*. We found Father or Willie has no books, no papers for distribution. Send one package of those square envelopes, thick paper. Father says he has sent for papers so that you need not send mine in addition.³*LtMs, Lt 43, 1878, par. 7*

This is a missionary field in every sense of the word, but the people are a reading people, and publications or papers to distribute while the living preacher is among them will be of the highest service.³*LtMs, Lt 43, 1878, par. 8*

Lt 44, 1878

White, J. S.; Children

Refiled as *Lt 1, 1878*.

Lt 45, 1878

White, J. S.

Colorado to California

August 21 - 22, 1878

Post cards. Two of these communications appear in *11MR 56*.

Post Card Communications

Cheyenne, Colorado [Wyoming]

August 21, 1878

Elder James White
Rollinsville, Colorado

We are now in the hotel waiting the overland train from California. It is rather warm. We have had no sleep of any account yet. I left one package of *Sunshine Series* for that gentleman who attended to the sprained ankle. The package of hominy is in Father's room on shelf. We feel that we will get through all right. I feel that I am in the way of my duty, although I am very tired and long for rest. The train comes to take us at half-past three. I hope you will all go over to the park and have a pleasant camping trip. You may never have as good a time again to make this trip.³*LtMs, Lt 45, 1878, par. 1*

Mother.

Between Cheyenne and Ogden, [Iowa]

August 22, 1878

We have rested well in sleeper through the night. Have just finished our breakfast, which we relished well. We took a limited dinner yesterday. Paid two dollars for lower berth for Edith and self. Edith has suffered with soreness from her horseback ride, but nothing

dangerous. My heart is some relieved. I hope you will go over in the park and make the most of this present opportunity. Love to the household.*3LtMs, Lt 45, 1878, par. 2*

Council Bluffs, [Iowa]

August 22, 1878

Dear Husband:

We have made the change all right. Glad you were not on board today; hot, almost unendurable. We have a lower berth in drawing-room car. Well situated. Three dollars to Chicago. Cheap enough, I think. I am glad that so many of you are in the cool mountains. Stay there as long as you can. I think Emma would be rather oppressed with her woolen dress. I am glad she is on board this train. The heat would wilt and exhaust her. At one time today it seemed as though I should faint away, but a cool breeze sprang up, and we feel better. I think I am in the way of duty. It is fearfully oppressive, yet God will sustain.*3LtMs, Lt 45, 1878, par. 3*

Your Ellen.

Lt 46, 1878

White, J. S.; Children

Battle Creek, Michigan

August 26, 1878

Previously unpublished.

Dear husband and children:

Yesterday, Sunday, I took electric bath, lay down and rested a little, then rode out according to invitation of Dr. and Drusilla Lampson to the lake and took dinner with Sister Chamberlain. It was the first meal that I have really relished for some days. The children and Edith accompanied us. We had a very pleasant time. We rode back with Sister Canright. She is looking and appearing better than I expected.*3LtMs, Lt 46, 1878, par. 1*

Last night I spoke under the mammoth tent to a large congregation. The tent was full of believers and unbelievers, and many could find no seats and stood outside around the tent. I spoke with clearness and very pointedly. I had freedom in speaking.*3LtMs, Lt 46, 1878, par. 2*

August 27

Yesterday I was broken off from my letter and had Sisters Jones and Cornell to help me prepare some things for my eastern journey. I leave today at two o'clock, but God sustain me is my prayer.*3LtMs, Lt 46, 1878, par. 3*

I hope that you are all well and happy in the mountains. I see by your suggestion [from] letter received yesterday and card that I had better attend New York meeting. In that case I cannot attend the western camp meetings. I shall be able to attend the eastern, all of them, if I have strength sufficient, or I can drop out one where I think I can best. I will not write you much this morning for I am not feeling very well.*3LtMs, Lt 46, 1878, par. 4*

I sent a telegram for Mary Chinnock yesterday. She is needed here. Mary will no doubt do her best for the children, but they need some one every day more. Mary [Chase], you know, if she is not well, headache or any way indisposed, she makes herself the veriest picture of misery. One undergoing the tortures of the Inquisition could scarcely put on a worse face and attitude than she can if anything is the matter. Such lessons before the children are not good. I said to her, "Mary, appear as well as you can. Do not look and act in so exaggerated a manner, but appear pleasant and look cheerful."*3LtMs, Lt 46, 1878, par. 5*

Elder Littlejohn called yesterday, and we had a very pleasant chat. Will Cornell accompanies him to the camp meetings and will be a good attendant.*3LtMs, Lt 46, 1878, par. 6*

I will write you often after this, but many have called upon me and many have been sent away. I have but little sleep, but expect to rest more in camp meeting than out of it. Love to you all,*3LtMs, Lt 46, 1878, par. 7*

Mother.

Lt 47, 1878

White, J. S.

Between Rochester and Syracuse, New York

August 28, 1878

Previously unpublished.

Dear Husband:

I rested well last night in sleeper. Mary Smith Abbey is my attendant. I should have journeyed alone had she not accompanied me. I thought she would be a good copyist, good singer, and serviceable in many ways. I have been wonderfully exhausted since coming to Battle Creek. I do not think it is all being worn, but I think it is on account of the climate. It seemed an impossibility to get away from Battle Creek, for I could not think what I needed to get ready, but I filed some letters this morning. I received your letter and card advising me to attend New York camp meeting. If I do this, of course, I cannot go to Kansas or Iowa. I will try to study duty in this matter. I sent for Mary Chinnock to come to keep house for us. I do not feel that the children should be left with Mary [Chase] alone at all. She is not one that is calculated to take charge of them. Mary will be there now, for we saw her in Jackson depot, but could not arrest her attention; but she is bound for Battle Creek. I hope you will all come home at least a few days before the meeting.³*LtMs, Lt 47, 1878, par. 1*

If I do not feel stronger than I now do, I shall not attend the General Conference. I consider that line is where I shall be needed the least, and yet responsibility will be thrown upon me if I attend that meeting. Plenty of ministers will be in attendance. [Remainder missing.]³*LtMs, Lt 47, 1878, par. 2*

Lt 48, 1878

White, J. S.

Shawsheen Grove, Massachusetts

August 28, 1878

Previously unpublished.

Dear husband:

We have just arrived on the ground. It is a very commodious or convenient encampment. There are over fifty tents already up and several large tents.*3LtMs, Lt 48, 1878, par. 1*

I have a well-prepared tent with floor covered with carpet. Sister Harris takes charge of the tent. Last night I did not get to rest till midnight.*3LtMs, Lt 48, 1878, par. 2*

Mary Smith Abbey is my attendant. I thought of saving the expense and coming without any one, but I hardly dared risk it. I was so put to it for breath. I have taken a hearty breakfast. Met Brethren Mooney and Goodrich. He is so thankful I am going to Maine. I shall not go to Vermont, I think.*3LtMs, Lt 48, 1878, par. 3*

I have not spoken to but few as yet, for all know I am weary.*3LtMs, Lt 48, 1878, par. 4*

At the door of my tent is a small tower arranged beautifully, composed of flowers. It is looking very, very nice—a token of regard from Brother and Sister Morton.*3LtMs, Lt 48, 1878, par. 5*

All inquire after you. Brother Mooney, once a First-day Adventist, said he did hope to have the happiness of meeting you at this meeting. But I am glad that you were not obliged to travel when the heat and dust were so bad. I hope, greatly hope, that when you came there will be less fury, heat, and less dust.*3LtMs, Lt 48, 1878, par. 6*

I am determined not to be drawn into labor here till Sabbath and

first day. I shall, I think, speak just once about thirty minutes to relieve my mind and set them thinking upon matters that they need to think upon.*3LtMs, Lt 48, 1878, par. 7*

I told Elder Canright as sure as the ministers sanctioned these exciting reports praising the ministers, I would come out publicly in condemnation of it. I have told Haskell and Smith and Littlejohn the same. They agree with me in the matter that these sensational reports are of no account, but will prove an injury in the end. If anything can be published to elevate the truth and get it more clearly before the people, then a worthy object is gained, but all this puffing the fine speaker and praising the man is disgusting and highly displeasing to God.*3LtMs, Lt 48, 1878, par. 8*

I will write you tomorrow again. Three meetings have been held under the mammoth tent. These I cannot say anything about as I know nothing about it. This will be an important meeting. The president of the road, the swearing man, was so indignant because of the spiritualists last year who held a camp-meeting upon the ground. They acted so disgracefully. The ground was brought into disrepute, but they are anxious for the Adventists to have a meeting here. They grant them every privilege. Their freight is taken over the road free, ground free, and other privileges accorded free. They publish notices of the meeting themselves, paying the cost.*3LtMs, Lt 48, 1878, par. 9*

We earnestly desire that God should come into our meetings. We can do nothing, but God can do everything. Oh, that we may be so little in our own eyes that we shall hang our helpless souls upon God. I know one thing, unless the Lord shall give me spiritual and moral power, I can do nothing. If we can only become fit to dwell with God, He will take up His abode with us. Then we shall have fragrant characters. We shall be grateful to all around us. The atmosphere, love and true goodness, shall flow forth from us to those around us. Thus will it be of every true follower of Jesus Christ. Christ in him a well of water springing up unto everlasting life. Oh, how my thirsting soul longs for this living spring to flow forth from us to refresh others while everything seems dry and dusty around us.*3LtMs, Lt 48, 1878, par. 10*

I see and sense in a limited condition our great lack of divine power of spirituality. We are as a people backslidden from God. The sanctifying power of the truth is not seen in words or actions of those who make high profession of piety.*3LtMs, Lt 48, 1878, par. 11*

I am in great doubt of Elder Canright's piety. Oh, my soul, what can be said or done to make our ministers sense their sinful lack of piety. I know that Sister Canright has been sacrificed unnecessarily. Poor, dear, precious soul! Oh, my heart aches and is so sad as I think we must give her up to the destroyer, death. I could not pray for her, for she would not be appreciated if her life should be spared; and then these dear little ones, what will they do? May God bless Sister Canright and comfort her with His grace.*3LtMs, Lt 48, 1878, par. 12*

Brother Buel Whitney has been talking with me in regard to the camp meetings in New York. He has decided that it would be best to defer the meeting till after the general camp meeting in Michigan, and in the place of having a camp meeting, have a local meeting in Rome, and more would come out then to attend this meeting, and it would be more profitable to them there—a camp meeting in one portion of the state. I have promised if I were able to attend. Their finance is small and the expense of running so many tents have worn away their means.*3LtMs, Lt 48, 1878, par. 13*

It is so late in the season they dare not venture the meeting, fearing storms and cold as well as expense.*3LtMs, Lt 48, 1878, par. 14*

I shall be ever so careful not to overdo. My trust is in God.*3LtMs, Lt 48, 1878, par. 15*

I hope you are all having a pleasant time in the mountains. God be with you in restoring and blessing you.*3LtMs, Lt 48, 1878, par. 16*

I must close. In great haste and much love to you and all your company.*3LtMs, Lt 48, 1878, par. 17*

Your Ellen.

Lt 48a, 1878

Smith, Uriah

NP

August 1878

Previously unpublished.

Elder Uriah Smith or any one acting in his place as editor:

I feel it my duty to caution you in regard to putting in the columns of *Review* flattering notices exalting individuals.*3LtMs, Lt 48a, 1878, par. 1*

I have been shown these things are not as God would have them. Exalt Christ, magnify the Saviour, but in no case flatter and extol man.*3LtMs, Lt 48a, 1878, par. 2*

There are, I am sorry to say, notices sent in by our ministers, flattering notices of the work of this minister and that young man who was doing a work, an excellent work; and these men are exalted, and every such notice better not go into the paper.*3LtMs, Lt 48a, 1878, par. 3*

I cannot speak to every one who has so little wisdom as to lift up poor, weak, failing man to notice and applause, but I speak to you as a man in a responsible position to leave out everything of a personal character in applause of these men whatever good work they may be doing.*3LtMs, Lt 48a, 1878, par. 4*

It is a species of idolatry. It has ruined its thousands and tens of tens of thousands. Lift up Jesus, exalt Jesus, and say nothing to call attention to poor, erring, failing man.*3LtMs, Lt 48a, 1878, par. 5*

You may correct this as you think best and have it placed in the *Review*.*3LtMs, Lt 48a, 1878, par. 6*

P.S. I am disgusted with notices which appear of individuals whom I know are corrupt at heart. There is a flaming notice of Brother

Miller's elocutionary efforts. The Millers are all in danger of thinking too much of themselves. Let the watchmen guard these matters.³*LtMs, Lt 48a, 1878, par. 7*

Lt 49, 1878

White, J. S.

Ballardvale, Massachusetts

August 30, 1878

Previously unpublished.

Dear husband:

This is a beautiful morning for camp meeting. I spoke about fifteen minutes last evening; Thursday afternoon upon the heart conversion as well as head. We had freedom in speaking. Elder Mooney followed, saying it seemed like a piece of 1844. He spoke well. Testimonies followed to the point. The Spirit of the Lord was in the meeting, and the work commences right. Impressions of the right order are being made upon ministers and people.*3LtMs, Lt 49, 1878, par. 1*

I rode six miles yesterday to Lawrence. New England looks fresh and green. I wish you were here, if you could be set down here without having the exposure to heat and dust.*3LtMs, Lt 49, 1878, par. 2*

This morning the meeting opened well. I spoke about ten minutes upon the necessity of earnest, diligent effort to set our [house in order] for our own salvation and the salvation of others. I spoke with great plainness. The response was made at once by many strangers to me. They seemed to feel deeply, said they felt in their own souls a great lack which they had never sensed before, that they would consecrate themselves to God anew. The work is moving well.*3LtMs, Lt 49, 1878, par. 3*

Last night I slept sounder and more hours than I have done previously for one year. I feel refreshed this morning. My heart is the only trouble now. I have decided not to attend Vermont meeting, but to attend Iowa and Nebraska meetings, then the general meetings in Michigan if I am needed; but I feel that I am least needed there of any where.*3LtMs, Lt 49, 1878, par. 4*

There are several preachers there, and they all need my testimony —Elder Haskell, Buel Whitney and wife, Brother Farnsworth, Brother Robinson, Elder Mooney, Elder Haines, Brother Orcut, Elder Goodrich, Elder Smith. None here from Vermont. This is an important meeting.*3LtMs, Lt 49, 1878, par. 5*

I shall attend the eastern meeting in Maine. I hope you are improving your privileges to the very best account. Be cheerful, be carefree, be happy, and feel that you are just as much in the line of your duty as though you were engaged in active labor. Become strong for future labor. You can make our children very happy by gaining in physical, mental, and spiritual strength. You can so arrange that this season together shall be looked back upon as one of the happiest periods of their life. Let them carry their last remembrance of us as the most happy because we have made it so.*3LtMs, Lt 49, 1878, par. 6*

I must close and go into meeting. Much love to you and our children.*3LtMs, Lt 49, 1878, par. 7*

Your wife.

Lt 49a, 1878

White, J. S.

Ballardvale, Massachusetts

August 30, 1878

Portions of this letter are published in *TDG 251*.

[Dear Husband:]

Sunday morning the weather was cloudy, with some rain, which prevented so large an attendance from outside as might otherwise have been expected; but as the prospect brightened for a fair day, the numbers increased rapidly, each train bringing more or less, until in the afternoon the crowd on the ground showed quite a marked contrast from that assembled on any previous day during the meetings.³*LtMs, Lt 49a, 1878, par. 1*

Elder Smith spoke in the morning upon the subject of the sanctuary, showing the disappointment in the time was not a failure after all. Brother Farnsworth, Sabbath, [spoke] on the New Testament and no evidence for Sunday there. At half-past one, Elder Haskell preached upon "Who Changed the Sabbath?" At three o'clock, I took the stand, speaking upon the subject of temperance. I spoke one hour while the people listened with the deepest attention. A man, the guardian of a home for little children, desired an opportunity of speaking a few words and taking up a contribution for the benefit of the home for the friendless. He had four little children from eight to twelve who sang little songs very prettily. The man spoke well, and all were interested in the home for the fatherless and motherless. A contribution was raised of forty dollars, a donation to the home for the friendless. The meetings had been held with but little intermission from nine o'clock till nearly six. The people upon the ground were more quiet than usual upon such occasions. There was no boisterous, loud talking and rough behavior. Brother Haynes preached in the evening. This closed the labors for Sunday.³*LtMs, Lt 49a, 1878, par. 2*

Monday morning meeting commenced half-past five under the tent.

I spoke about thirty minutes upon the necessity of economy in dress and in the expenditure of means. There is danger of becoming reckless and careless of the Lord's money. Young ministers who engage in tent labor should be careful and not run up high expenses. The wants of the cause are many, as tents are entering new fields and as the missionary work is enlarging. The most rigid economy should be used in this matter without stinginess. It is easier to run up a bill than to settle it. There are many things that would be convenient and enjoyable that is not needful and that can be dispensed with without actual suffering. It is very easy to run up hotel bills and car bills that might be avoided or be very much less. We have passed over the road twelve times to and from California and have not expended one dollar in meals at the restaurants and in the attached dining car. We eat our meals from our lunch baskets; and after being three days out, the food becomes quite stale, but preparations for a little milk or warm gruel supply our lack.³*LtMs, Lt 49a, 1878, par. 3*

Our morning meeting was held in the tent. I spoke again about thirty minutes in reference to genuine sanctification which was nothing less than a daily dying to self and daily conformity to the will of God. Paul's sanctification was a daily conflict with self. Said he, "I die daily." [*1 Corinthians 15:31.*] His will and his desires daily conflicted with duty and the will of God. In the place of following inclination, he did the will of God, however unpleasant and crucifying to his nature. The reason many in this age of the world make no greater advancement in the divine life is because they interpret their own will to be just what God wills. They do exactly as they desire and flatter themselves they are conforming to God's will. They please self in everything and have no conflict with self. Many battle well at first against selfish desires for pleasure and ease. They are sincere and earnest, but grow weary of protracted effort of daily death, ceaseless turmoil with resisting Satan's temptations, and indolence seems inviting, death to self repulsive, and [they] close the drowsy eyes and drop under temptation instead of resisting it. Fashionable sins, pride of life, do not seem so very repulsive.³*LtMs, Lt 49a, 1878, par. 4*

There are no compromises in the Word of God for those who conform to the world. The Son of God was manifested that He

might draw all men unto Him, but He came not to lull the world to sleep, not to send peace, but a sword. The followers of Christ must walk in the light of His glorious example, and at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or sufferings, we must maintain the constant battle with self and exalt the gospel standard and push forward the triumphs of the cross.*3LtMs, Lt 49a, 1878, par. 5*

We called on those who desired to be baptized and who were keeping the Sabbath for the first time to come forward. Twenty-five responded. These bore excellent testimonies. One gentleman of intelligence bore testimony that he had seen light upon the Sabbath commandment since these meetings commenced. He stated that he had kept the first day strictly according to the canons of Rome, but he now saw he had not been keeping the day the Lord had sanctified and blest. But from this time, as long as God spared his life, he would keep the seventh day specified in the fourth commandment. He stated that the members of his church had attended these meetings and were very much interested and stirred in regard to the things they had heard at this meeting. We have had a good attendance from those residing in the vicinity where our camp meeting is now held.*3LtMs, Lt 49a, 1878, par. 6*

The influence of this meeting is having a molding influence upon the community. The Spirit of the Lord has been in our midst. My testimony has been well received. I have been strengthened and blessed of God. While trying to water others, my own soul has been watered. We have been interested to meet our old friends of the cause whose acquaintance we made about thirty-three years ago. Our much respected Brother Hastings is as deeply interested in the truth today as he was thirty years ago. We were pleased to meet Sister Temple and Sister Collins of Dartmouth, Mass., old friends of thirty years' acquaintance. We met here upon the ground Brother and Sister Wilkinson at whose house we have been entertained more than thirty years ago. The pilgrimage of some of these dear ones may close ere long, but if faithful unto the end, they will receive a crown of life.*3LtMs, Lt 49a, 1878, par. 7*

We were interested to meet Brother Kimball, who is a mute and has been a missionary among the mutes. Through his persevering

labors quite a little army has accepted the truth. We meet this faithful brother at our yearly camp meetings, surrounded with several of his mute converts. Some one who is interested, who has ears to hear, writes out some portions of the discourse; and he sits, surrounded by his mute friends, actively preaching with his hands to them. He has freely used his means to advance his missionary work, thus honoring God with his substance. By and by, if faithful, he will receive a precious reward.*3LtMs, Lt 49a, 1878, par. 8*

Twenty-two received baptism. We hope that the influence of this meeting will continue and conviction will deepen and all who profess the truth will strive for the unity of the faith and that oneness Christ prayed might exist among His disciples and with all those who should believe on this word.*3LtMs, Lt 49a, 1878, par. 9*

Lt 50, 1878

White, J. S.

Ballardvale, Massachusetts

August 31, 1878

Previously unpublished.

Dear husband:

It has been hard laboring here. An icy coldness seems to close about us.³*LtMs, Lt 50, 1878, par. 1*

I had freedom in speaking short upon several occasions. My words seemed to be received by the people and responded to; but yet there seemed to be something we could not touch. Yesterday I spoke with some freedom upon the sayings of Christ in regard to the man who built his house upon the rock. We have had a large attendance from the outside; from the first of our meetings a good, attentive congregation. I called them forward, and one hundred responded. Several requested prayers for fathers, mothers, children, sisters, brothers. After prayers were offered, many testimonies were borne, some very interesting. But I felt sad, the work seemed to lack depth. I knew that there were very many who needed a thorough conversion to God, who had but little sense of what constituted a Christian and their peril while remaining lukewarm. My soul was burdened for those who felt no conviction and burden for themselves.³*LtMs, Lt 50, 1878, par. 2*

I listened to a very clear, sharp discourse from Brother Farnsworth upon the law and gospel. This plain, clear discourse has confirmed and strengthened many who had accepted the Sabbath. I appreciated the words spoken, yet I could not free myself from the burden which pressed my soul, and for several hours I could not sleep. My silent prayers went up to God from an anguished heart for God to be our Helper, for God to work. Oh, how helpless we all seemed without the special power of God to work with our efforts. New churches had been raised up since our last camp meeting. Precious souls had accepted the truth, and these all needed meat

in due season. All needed to be carried forward to a deeper and more thorough knowledge of practical godliness. Many needed the words spoken to them which Christ spoke to Nicodemus—"Ye must be born again." [John 3:7.] Many have not experienced the change represented by death, while another class was in a more dangerous condition, professing sanctification which I was convicted by the Spirit of God was spurious. I respected those whom I knew were thus deceived. Persons sanctified to God are very humble, meek, and lowly. Many who profess sanctification are like the pretentious fig tree, having a great display of flourishing leaves while the search of Christ reveals no fruit—nothing but leaves.*3LtMs, Lt 50, 1878, par. 3*

The Lord gave me rest finally. Another beautiful Sabbath day opened before us, but I felt so very weary. My throat was sore, my courage weakening. Brother Goodrich spoke to the people with freedom and in great earnestness in the morning. In the afternoon I spoke upon the barren fig tree. The Lord blessed me. He lifted me above all my infirmities and strengthened me to speak the truth with power. It was the Lord that spoke through me. I then invited those to come forward who wanted to be Christians and those who had backslidden from God and those who were not having the evidence of the love of God. Between two and three hundred responded. There was deep feeling in the meeting. The icy indifference was broken up. Believers and unbelievers were affected to tears. Fervent and effective prayers were offered to God, and we knew that Jesus was in our midst indeed to convict, comfort, and bless. Those who came forward were then divided up into companies, occupying four tents. A minister was appointed to each tent to labor for those who had come forward and who needed help. I learn that these meetings were a success; precious victories were gained.*3LtMs, Lt 50, 1878, par. 4*

Will write more today, Sunday, if I can get time. This must be mailed. Received yours yesterday where you mention your speaking in Boulder City. Glad you have put the armor on. God will sustain you.*3LtMs, Lt 50, 1878, par. 5*

In haste,*3LtMs, Lt 50, 1878, par. 6*

Your Ellen.

I find no mails go today. So will finish my letter.*3LtMs, Lt 50, 1878, par. 7*

Lt 51, 1878

Cook, Brother and Sister

Battle Creek, Michigan

October 2, 1878

Previously unpublished.

Dear Brother and Sister Cook:

The question comes to me, I shall not say from whom, Do you have twelve dollars per week? Some at Healdsburg say you have. Well, thought I, What if I do have. Do I not earn it? Have I not worked as hard from morn till night even from three o'clock in the morning till nine at night, writing letters that tax and wear, and in speaking to the people whether sick or well.*3LtMs, Lt 51, 1878, par. 1*

Brother Cook received three dollars and half per day for working from eight o'clock in the morning till four o'clock in the afternoon.*3LtMs, Lt 51, 1878, par. 2*

When the settlement was made, I made the remark to Brother Cook, that when engaged in active labor in camp meetings, I had been paid ten dollars per week, and I had yet to learn that muscle was more valuable than brain labor. That carpenters who did mechanical work in California had the full value of their time, and ministerial labor involved far greater responsibility, especially those who had the burden of the cause upon them. If carpenters earned, really earned the wages they demanded, we who worked either in speaking or in the taxing work of writing should in justice have just as much, but for the cause of God we made just that weekly sacrifice as the difference amounts to in the receiving of less wages. Our wages we received for the responsible brain-wearing and soul-burdening work was ten dollars a week.*3LtMs, Lt 51, 1878, par. 3*

There has been in California recently a vote that we should have twelve dollars per week. We have for a few months received this, but compare this with the wages of the common carpenter and then

reckon up how much we are willing to sacrifice weekly. We receive wages for our labor that we may be able to dispose of the money we have earned as His stewards where God would have us in His cause. God does not require that two or three should do all the self-sacrifice and others be left free.*3LtMs, Lt 51, 1878, par. 4*

Now, my good brethren, at Healdsburg, do yourselves no harm by talking of things that do not concern you in the least. When my husband became aware of the fact that he was in Healdsburg among those whom he thought would treat him as a father, but felt that he had means and stood in a position to take advantage of the circumstances in their high wages for which sufficient value was not received according to his judgment, he felt homesick and thoroughly disappointed. He felt that he was among sharpers; especially in your own case was this so. And he decided he must go where he was better known, in California. I think the more liberal he has been in his donations to the cause of God in its various branches, in California, the more tempted have his brethren become; and their whisperings and conjectures and comments have been passed, when in justice to their own souls they should have been ridding themselves of their scheming and of their wrongs and humbling their hearts before God.*3LtMs, Lt 51, 1878, par. 5*

Lt 51a, 1878

Van Horn, Brother and Sister

NP

Circa. 1878

Previously unpublished.

Brother and Sister Van Horn:

My dear children, ever near and dear to me. It is with pain I now address you. The neglected work in this conference has been shown me, and I was shown that you both have no real sense of your neglect of duty, when the work has been sadly left at loose ends. The people have not been educated and disciplined as they should have been. They need to be instructed.³*LtMs, Lt 51a, 1878, par. 1*

Adelia had an important part to act in this matter, but she had too many fears and too little trust in God. Her mind and thoughts were centered upon herself. She was having a new experience which she can now make of account if she places herself in a position where she could put that experience to use. But with her present burdens she has separated herself almost entirely from the cause and work of God. And now you are both hampered; there is a continual drawback to Isaac, and Adelia is lost to the cause of God in the cares of a helpless family.³*LtMs, Lt 51a, 1878, par. 2*

Do you really understand the situation? Did you count the cost? Did you consider that it is far better to be childless in these days of wickedness and peril than to have children to suffer with the parents? I have been shown that most of the rising generation will be swept off by death prior to the time of trouble. Some will live, but most children of believing and unbelieving parents will be spared the day of trial for God's people. Could you have looked at these things aright you would have both entered the field as workers for God.³*LtMs, Lt 51a, 1878, par. 3*

Adelia, God would have used you to be a co-laborer with Him, but

you have made this next to impossible by your own plans. You are naturally fearful—borrowing trouble and anticipating want—and your talents which should be used to the glory of God in making plain the way of salvation to others have been tied up and buried. You are now situated where your active mind has not compass to expend its strength, and it will be used in conjuring up difficulties, anticipating troubles, and imagining neglect from your husband, unless you now consecrate yourself to God. When real necessity comes, and your husband has to give his mind to nursing you and the children, he can do it. But it is not the work to which God has called him.*3LtMs, Lt 51a, 1878, par. 4*

You have led him astray in these first steps, and God's cause has to feel the result of this course. He sees doubts and suspicions in your mind—a sort of jealousy that he does not have sufficient thought and care for yourself and for your children. There is not in your nature a spirit of courage and bravery. There is a constant timidity and worriment and care that are against you which you must labor to overcome—for your good and the good of your children. You will have many fears and be constantly guarding your children and weaving into their young lives a timidity and fear and effeminacy that lead them to feel that there is no safety for them anywhere, but close by your side. This brings on you a great burden and will make your children greatly deficient and very helpless, so that they will always be a great care.*3LtMs, Lt 51a, 1878, par. 5*

Your constantly charging them, constantly warning them of danger, is the worst thing you can do for them, both physically and mentally. You are planning, in the education of your children, to lead them to hang to you and to be a great care. All this burden and all this care devoted to the bringing of sons and daughters to Jesus was the work God gave you, which you did not accept.*3LtMs, Lt 51a, 1878, par. 6*

Adelia, you belonged to God. Your husband belonged to God. He called for all your powers, and you have chosen a course of your own. In doing this you have taken yourself out of the field and to a very great extent taken your husband out of the field. Your feelings and your reflections upon him are not right or reasonable. They are the revealings of a mind not at peace with God, a heart not

consecrated to His service.*3LtMs, Lt 51a, 1878, par. 7*

Adelia has become weary in holding herself upon the altar of God as not her own, as bought with a price—ransomed from the thralldom of sin and the power of Satan and now God's property, not to dispose of her time and her abilities as she may choose, but in a manner which will serve His cause the best. When Adelia suffers pain, she is exceedingly sensitive. She imagines herself much worse off than she is, and she anticipates the worst. She cannot endure what many can. She does not have the faculty of accommodating herself to circumstances. The things which others would feel that they could do, and would do, she does not do because she has not educated and set herself to do.*3LtMs, Lt 51a, 1878, par. 8*

Ways may be provided whereby she can release her husband, but she does not see everything pleasant in stepping in these ways and letting her husband go free. He feels a depression of spirit that there is unreconciliation for him to be away from his home. There is a constant influence drawing him from his work and labor in the vineyard of the Lord. He is not one that bears these discouragements and feels brave and cheerful and strong under them, unless he schools himself to this phase in his married life.*3LtMs, Lt 51a, 1878, par. 9*

Adelia, take off that constant pressure of reflection. Cease your worriment, your anxious care, and trust in God. Do not feel so fearful in regard to means. Exercise faith and trust in God. Away with your repining and censuring. Put away your selfishness. Let your faith strengthen by talking faith and exercising faith. In dwelling on your prospects for the future with an unbelieving, complaining spirit, you think wrong, you imagine wrong, you think wrong of your husband. Your mind has not been making the best of your situation, and you have felt that it was unbearable to be left with all the cares and burdens and liabilities of so helpless a little flock; that it was indeed hard and cruel.*3LtMs, Lt 51a, 1878, par. 10*

The enemy has had considerable control of your mind and worked it up almost to the verge of insanity. God did not give you this burden. You have chosen unitedly to fill your arms with burdens God has

not designed you should have. And now for you to center your minds and thoughts on these cares and make them first, absorbing your entire thought, making them your world, is all wrong.*3LtMs, Lt 51a, 1878, par. 11*

God designed you to stand by the side of your husband. He failed to educate himself wherein he was deficient. With your financial ability, your discriminating powers, you would have supplied his lack. You would have given him courage, and together you would have been a perfect whole. It was your unbelief, Adelia, which has caused you to pursue the course you have. There is such a selfishness with you that whatever belongs to you absorbs your whole being. Is there any reason why your voice should not be heard in the assembly of the saints? You feel that your children are a sufficient excuse for you to say and do nothing in the cause of God. Satan thought so too and devised the plan to take you from the field and withdraw your husband and leave the perishing flock and poor sinners to go to ruin. Is this the spirit of Christ? You have both been greatly blinded by the enemy or you would not be today in the situation you are in. The hopeless state of things as far as the labors of both of you are concerned has made my heart ache.*3LtMs, Lt 51a, 1878, par. 12*

Adelia's peculiar turn of mind is such she educates her children to be helpless and to require constant care. Now she sees that the burdens she has lifted herself will require much labor, and the enemy suggests to her that duty does not call in two ways at once. Her family now requires all that there is of her. But who gave you this work? What doest thou here, Elijah? This solemn time, so near the judgment, on the very borders of the eternal world, is the very time when those whom God calls to a special work, if they have wives, should be as though they had none. Trouble and afflictions are coming to our world, anguish and distress upon every soul. Men's hearts will be failing for fear and for looking after those things that are coming upon the earth. While in this solemn time you should be wide-awake, earnest, giving your whole souls to the work in warning the world, you are veering from it, divorcing your interests and hearts from it by accumulating your domestic cares. You are both serving tables.*3LtMs, Lt 51a, 1878, par. 13*

In the place of bringing to God sons and daughters whom Satan is trying to destroy by his devices, you are raising up a little family of children requiring time, care, and attention. I tell you, God is not pleased with this work. You have placed yourselves in a position of almost uselessness. Isaac has that sluggish temperament that he needs someone to urge him out, and in the place of this you have hindered him. You have felt that you should have his time to help you take care of his and your children. He labors under a feeling that you are not satisfied, that you feel he neglects you.*3LtMs, Lt 51a, 1878, par. 14*

Every interest in this field has been treated badly. He would in his labors get the people up to a high state of interest, then his dallying traits of character would lead him not to make the most of the interest and come to a sharp decision at the right time, but let it dwindle down, down, and by unwise management he would secure less than one half what he might have secured had he the help of his wife by his side—she, with her sharp discrimination, using the abilities God has given her as well as her husband's using the abilities God has given him. His wife should have been entirely free to unite her labors with her husband, consecrating herself fully to the work. God required this, but Satan has defeated it.*3LtMs, Lt 51a, 1878, par. 15*

In Salem the numbers might have been double if Elder Van Horn had been zealous and earnest and not slow in visiting from house to house. The golden moment passed, never to return. Then after some have come out into the truth, they have been left to have but little care, to languish and die. Great discouragements have been brought upon the cause of God. And in the present state of Elder Van Horn's family, whatever he may be doing, however important the work, he is liable to be called from it at any time to have a care for his helpless family, the ailments of children, or the overburdened wife.*3LtMs, Lt 51a, 1878, par. 16*

I have wept over the state of things here. I have been in an agony over them, but neither of you senses them. I am sure of that. God called for the result of your united labors, but did not have them. God speaks of some who have made themselves eunuchs for the kingdom of heaven's sake. He refers to those who keep His

Sabbath. He says they shall have a name and place in His house better than that of sons and of daughters. I tell you, men and women have no idea of self-denial, of consecration to the work and cause of God. Their own plans look right in their own eyes.*3LTMs, Lt 51a, 1878, par. 17*

Adelia, you have a burden upon you now that you need not have had. You will now, if you follow your own course as you have been doing, be swallowed up in your own little family, making that your all in this life, centering all your soul upon them. You will not accept of help unless it shall in every sense meet your mind. God in His providence has opened ways for you which you did not accept. You let your own feelings control instead of feeling that you would place yourself in any position if you could by so doing the better free your husband and yourself, and place yourselves where you could glorify God. You want to make your own way and please yourself, and have not studied the cause of God—its want, its distressing condition. As Isaac has tried—half-paralyzed as he has been—to do something, you have felt, oh, so unreconciled. You felt the need of help and you have allowed yourself to imagine many wrong things of him. You have separated your confidence from your husband. He has not given his heart as much to home duties because he has felt he was not where God has placed him.*3LTMs, Lt 51a, 1878, par. 18*

I feel sad indeed over this state of things, where a portion of the work—such as the tithing system—is neglected, where the narrowest calculations are made, and care is taken to not touch the means of the people. Where the straight, close work essential to be done is neglected by a minister, the Lord will—after testing and proving him—remove him and let another come in his place. And then will come the trial to the people. If he does thorough work for God, he will be sure to offend some, and a contrast will continually be drawn between his manner of labor and the one who neglected his work and did not build up the interest of the cause of God. If he had the thorough and hearty co-operation of the people professing the truth to help him in his faithful efforts to do something to advance the cause, then an ingathering of souls might be expected; but he bears to them unpalatable truth, he seeks to take up the neglected work, he has most earnest appeals to make, and it hurts

the money-loving hearts. They would be better satisfied to let matters be as they were—narrow and dying.*3LtMs, Lt 51a, 1878, par. 19*

When the complaints came to you from some of the brethren in Washington territory or Upper Oregon that Elder Loughborough took undue advantage of them at the time they pledged, all that murmuring was not against the man Loughborough, but against the Holy Spirit of God which flooded the room where they were assembled. You unwisely sympathized with them, for selfishness came in. You thought all the means should be kept in your own conference and your own self would be affected by this movement. God was displeased with your course. Your privations, your supposed wants, were imaginary, and you are guilty alike with the complaining ones. If you had exercised wisdom, you would have labored earnestly to show them the peril of their position, but you were not right and you were all wrong together, and God was displeased with you all.*3LtMs, Lt 51a, 1878, par. 20*

There is great need of your seeing these things, for you have felt that you were left to want, but you deceive your own soul. Do not grieve the Holy Spirit of God by your murmuring when the people are receiving your mold in the place of the mold of the Spirit of God. You have had the sympathy of your brethren. You will always have it too much for your good, and their good, unless there is a decided reform in your manner of laboring.*3LtMs, Lt 51a, 1878, par. 21*

The course you have entered upon, if pursued, will finally result in your both being of no decided advantage to the cause of God. As you have been shaping your course in accumulating cares and family perplexities, the interest for the cause of God and the burden for souls has been gradually and almost imperceptibly lessening upon you. Everything considered, I was shown in your course of action that it would have been much better for the cause of truth in these almost new fields if you had never entered them. You both obtained the confidence and love of the people. Elder Van Horn was empowered to act as their president and the neglect of magnifying your office has been so marked as far as the working part of it is concerned that the marks of your undone duty are seen in almost every branch of the work.*3LtMs, Lt 51a, 1878, par. 22*

Could some one have taken the field when you did, and worked with persevering and untiring earnestness, becoming better and more thoroughly qualified for the work by years of experience, improving their opportunities and enlarging their capacities, having high motives and working with increased capacity and devotion to keep up all parts of the work, there would be now a large army of educated, well-disciplined soldiers in the army of the Lord, with the power of their influence to extend to others in darkness. Everything has been turned aside from its true course as God designed. Satan has been at work gradually to change the current of events, of causes and results, until a condition of things exists in the cause of God which will require more labor and hard work to bring things up on a true basis, in working order, than had they been taken in the first place by one who made the interest of God's cause paramount to every other interest, and worked as Christ worked—unselfishly, self-sacrificingly, losing self and self-interest in devotion to the cause and work of God.*3LtMs, Lt 51a, 1878, par. 23*

This field is no harder than many other fields from which are gathered a precious harvest of sheaves. Every field, when the seed of truth is sown, is necessarily hard, because moral power is so weak, darkness and iniquity prevail to a fearful extent. If men labor as ministers, ordinarily they have seen the fruits of their labor. Intellect is not sufficient. God will hold the individual members of that church responsible, for the distracted, discouraged state of the church is dishonoring to the most sacred truth that was ever committed to man. There is no excuse for them, for Jesus has opened to every one a way, that he may have wisdom, grace, and power if he is not too indolent and too ease-loving and world-loving to seek it.*3LtMs, Lt 51a, 1878, par. 24*

Jesus is our example in all things, and nothing should divert the mind from the main aim and object in life, which is to have Christ in the soul, melting and subduing the heart, making every member of the church, every individual professor of the truth, Christlike in character, in words, in actions. Some have denied the precious truth in their assimilating to the world the very ones who have been channels of light, whose hearts have been made glad by the precious light of truth, but have lost their power and self-denial and self-sacrifice for the truth's sake, and have been depending upon

broken cisterns for happiness. These are in great peril, because the light of truth has once shown upon them, and they rejoiced in its beams, they walked in its light. And unless they speedily gather up the rays of light and return to the Lord with repentance and confession, they will be left in darkness. The Lord will move the candlestick out of its place. We are in a day of peril, when error, deception, and delusion are captivating the world. Who are to warn them, who are to show them the better way, unless those who have had the light of truth shall keep their souls sanctified through the truth and shall let their light so shine before the world that in seeing their good works they will glorify God.*3LtMs, Lt 51a, 1878, par. 25*

I wish I could impress upon you all your danger of losing heaven unless you will see and sense your responsibilities. Joining the church is one thing and connecting with Jesus Christ is quite another thing. Not all the names registered in the church books are registered in the Lamb's book of life. The reason many apparently sincere believers are not happy and make such hard work of serving God is that they do not keep up a living connection with Jesus Christ by earnest prayer and constant watchfulness. They are formal; the inner work of grace in the heart is not sought for or enjoyed. The Master has not the service of the members of the church. They enlisted, they entered their names on the record, but failed to knit their souls to the dear Savior.*3LtMs, Lt 51a, 1878, par. 26*

Individually we may feel that we are bound by sacred vows strictly to guard the interest of the cause of God and of the church. But your brethren are fallible fellow creatures like yourself. Their mistakes and errors and failings are to be regarded with mercy and forbearance, as you wish them to regard you with your defects of character. Your brethren should not be watched and spied upon and then their defects eagerly grasped and paraded to the front, exhibited to the world for them to exult over. And while you who dare to do this work have climbed upon the judgment seat and constituted yourselves judges, you have neglected the garden of your own hearts, and pernicious weeds are obtaining a rank growth.*3LtMs, Lt 51a, 1878, par. 27*

“With what judgment ye judge ye shall be judged.” [*Matthew 7:2.*]

We each have an individual case pending at the court of heaven. Your character is being weighed in the balance of the sanctuary, and it should be your earnest desire to walk humbly before God, being distrustful of yourself, jealous of yourself lest you fail to let your light shine forth to others, jealous lest you fail of the grace of God and lose everything that is of value. All dissension, all faultfinding and differences should be put away, with all evil speaking and bitterness; and kindness, love, compassion for one another should be cherished, that the prayer of Christ may be answered that His disciples may be one as He was one with the Father, "that the world may believe that Thou hast sent Me." [*John 17:21.*]*3LtMs, Lt 51a, 1878, par. 28*

These are the credentials we present to the world in our harmony and unity, that God has sent His Son and that Jesus is the Son of God. Genuine conversion will ever lead to genuine love for Jesus and for all those who love Him and for those for whom He died. The heart that joins the heart of Christ, the life knit by hidden links to Jesus Christ, will be kept by the power of God through faith unto salvation. This faith will increase and grow stronger, just in accordance with your course.*3LtMs, Lt 51a, 1878, par. 29*

Lt 52, 1878

White, Mary

Grand Prairie, Texas

November 8, 1878

Portions of this letter are published in *3Bio 102-103*.

Dear Mary:

Will you please get and mail the covered book *History of Paul* and put in a red-covered book *Bible Antiquities*—sort of Bible dictionary. Also send all my writings in secretary in the office and those at home. Look for a page, less or more, of my article on sanctification. I cannot find the end of it. I have a case made purposely for my writings. Send it also. Also my little box of writings. Take special pains and send the books I desire. There is one old book bought in Oakland—*Sermons*; also another book *Old Worthies of the Old Testament*. You look over my books and send all I shall really need.*3LtMs, Lt 52, 1878, par. 1*

Also send me my feather bed, four pairs of sheets and pillow cases, all made. I need my writings the most. I care more for these than anything else. I want ten scratch books made just as long again as those we have. The same width will answer. Remember, just as long again as those we have used—fully one-half yard long. This is much more convenient than the small size. I want a supply of foolscap and note and letter paper, and good pencils. Please get me three of those five-cent coral pins at Skinner's. Please send me two of my calico nightdresses in wardrobe at office.*3LtMs, Lt 52, 1878, par. 2*

I like the climate here, but cannot speak understandingly of the country or climate yet. It is as warm as summer now. Brother McDearmon's family are the sorriest-looking set I have seen for a long time. They are mere shadows. I pity them indeed, for they are poor. They have been sick ever since they have been here. I am real tired, but go to Dallas—thirteen miles—today, and back. Brother McDearmon has a house just made. No plastering, but just

enclosed. It is better than the average of houses. Will write no more now. If Willie Cornell has no trunk, let him take a good-sized trunk of ours.³*LtMs, Lt 52, 1878, par. 3*

Lt 52a, 1878

White, W. C.; White, Mary

Grand Prairie, Texas

November 9, 1878

Previously unpublished.

Dear Children, Willie and Mary:

I received Mary's letter today. Have just read it. I am glad if you are all situated pleasantly. If there is anything more to pay Sister Booth, please settle with her and charge to me.*3LtMs, Lt 52a, 1878, par. 1*

I found Brother McDearmon's family the most feeble, poverty-stricken family I have seen for many years. They scarcely help themselves. I think much of their feebleness is in consequence of an impoverished diet. We helped them to something to eat and shall do what we can to lift this good family out of their present distress. Such a frail, weak, suffering family I have never beheld before, where there was not one to help the other. They have suffered for help and suffered for food to eat. Emma will not leave them till they are better, except to go with me to the camp meeting. She takes hold well to help her parents and brother and sister. She may spend the winter here.*3LtMs, Lt 52a, 1878, par. 2*

I have taken a severe cold. I think I shall return to Battle Creek. I can do more there in writing than anywhere else, except California. Father will be no help to me in my writing. Were I by myself, I would do ten times more than I can do connected with him. His matters and plans are larger to him than everything else which concerns others. I shall do but little. We cannot be accommodated with separate rooms. Father will have every window open if it blows a gale, and I may leave the room or remain in it. He has left for outdoors for two afternoons, but I cannot be exposed to a draft. Yesterday it rained. I had quite a heavy chill in consequence of the rain and the draft directly upon me.*3LtMs, Lt 52a, 1878, par. 3*

Please tell Sister Booth I have disposed of that shawl and had it all

arranged before your letter reached me. Send it to me at the first opportunity.³*LtMs, Lt 52a, 1878, par. 4*

Our experience in Texas has not been very interesting, but prospects may brighten. I wish to have you express yourselves freely in reference to our remaining in Battle Creek this winter. I am satisfied I shall be much more free to write and have very much better conveniences. Will it do for Father to be at Battle Creek? If this letter reaches you before Willie Cornell and Mary Chinnock start, tell them not to come till they hear from us more definitely. Write often as possible. I would write more, but a brother wants to take this to Dallas, thirteen miles from here.³*LtMs, Lt 52a, 1878, par. 5*

Mother.

Lt 53, 1878

White, W. C.; White, Mary

Plano, Texas

November 14, 1878

Previously unpublished.

Dear children, Willie and Mary:

Your cards and letters have been received. Father thought as Willie would eventually come to Texas if we remained, it was essential that he should be at this meeting and report discourses. As this has failed, we would say to them, Wait till we are better settled [as to] what to do. We shall after this meeting probably travel by private conveyance one hundred miles to Peoria where they have quite a church and a meetinghouse to dedicate. There is quite a large number going through with their wagons. Brother Kilgore's home is in Peoria. The house of Brother Bahler's will not be completed for two weeks after camp meeting. We will first go to Peoria, then we will write again when we are settled what we will do. We have not yet fully decided what to do or where to settle.*3LtMs, Lt 53, 1878, par. 1*

Father thought Mary Chinnock would be good as a copyist, but I think not. I think Mary had better follow out our first plan, get a thorough knowledge of every part of the work in folding room, that she can fill in any position where needed.*3LtMs, Lt 53, 1878, par. 2*

We have come on the ground only last night, and I have not been in meeting yet. Shall speak this afternoon, as the people are on the tiptoe of expectation. Might just as well let them feel at once that they have expected too much, that I am nothing but a weak, frail, imperfect woman at best, looking to and trusting in God alone to accomplish the work.*3LtMs, Lt 53, 1878, par. 3*

There are now about one hundred campers on the ground, and many cannot come. They have been so reduced in strength and in means they cannot leave their homes. It is the common testimony

that there was never known such a season as the last winter and summer for sickness. Generally it has been considered healthy here. Many families, numbering nine in family, have come one hundred miles by private conveyance.*3LtMs, Lt 53, 1878, par. 4*

Father is lying upon the bed snoring. He has his nap every day. When he is not traveling he keeps well. He is just rousing up and inquiring what time it is. We tell him, "Quarter of two." "Well," he says, "I must get up and eat." Emma and I have taken our dinner.*3LtMs, Lt 53, 1878, par. 5*

We came in last night at half-past nine at the station, found Elder Kilgore waiting for us with his carriage. He took us three miles to the camp. We found his tent pitched with fly, and good large tent with good solid floor and covered with carpeting, two good bedsteads with mattresses and feather bed covered with cotton mattresses, just as nice and better than in any camp-meeting we have ever attended. A good stove, two tables, two rocking chairs. We are just as comfortably situated as we can well be. Food is brought in to us. Our dishes are washed, and everything is done that can be done to make us happy. I will be able to give you a report more fully of our coming [to] Texas in my next letter.*3LtMs, Lt 53, 1878, par. 6*

But my object in writing is to tell you to hold still just where you are, all of you, till you hear from us again. I hope, Willie, you and Mary will make the most of your time this winter. God bless you, dear children, and may you connect so closely with Him that He will make you channels of light, both of you working together in harmony, lighting your taper at the divine altar. But let nothing separate you from the love of God. Let every day's history tell in the books of heaven of your improvement in the knowledge of God and in heavenly wisdom. Do not trust in yourselves, but in the living God. Your wisdom is foolishness. Connected with God, you will be the light of the world, the salt of the earth. The meekness of Christ is that which we all need to cherish. Do not become careless, self-sufficient, and independent. Lean heavily upon the arm that will never fail you. Trust implicitly in the power that is all-sufficient. Let us devote more time to prayer, to the study of the word, and be never satisfied with present attainments. Higher and higher we may rise in the elevation of Christian character till we like Enoch can

walk with God.*3LtMs, Lt 53, 1878, par. 7*

Press, oh, press closely to the side of your Redeemer, urge your petitions. Never be beaten off by temptation, but make most earnest efforts. You will advance. You will grow in grace and the knowledge of the truth if you watch and pray and walk humbly with God. God bless you.*3LtMs, Lt 53, 1878, par. 8*

Love to Aunt Mary and all members of the family. More soon.*3LtMs, Lt 53, 1878, par. 9*

Mother.

Lt 54, 1878

White, J. E.

Plano, Texas

November 15, 1878

Portions of this letter are published in *3Bio 99-100*.

Dear Son Edson:

I have thought there was no need of my writing to you because Emma would keep you posted. There are some things she may not write you. We were sadly disappointed to find her family so very bad. They all looked like corpses. I never looked upon a more distressed picture in my life. They were all so weak. They could not help themselves. They would one be sick after another, and one could not wait upon the other. I think that they were weak from impoverished diet. You see they had no money to buy food and no one who could cook food if they could buy. It is a positive necessity that Emma remain with them until they shall become strong enough to take care of themselves. Their courage was gone with everything else. Emma's coming brightened them up wonderfully. We tried to help them. I gave Sister McDearmon forty dollars from my own purse to use for the necessaries of life.*3LtMs, Lt 54, 1878, par. 1*

Father bought bags of flour, a barrel of apples, nuts, sugar, etc. He bought one cotton mattress and one husk overlaid with cotton. It is seldom I have seen such destitution. I have bought several things for their comfort. Father left McDearmon his fur coat to use, for his blood is so low he cannot bear the least chilliness of the air. We have done what we could for them.*3LtMs, Lt 54, 1878, par. 2*

Now you must not urge Emma away from them, for her leaving I think would kill them. She is needed there. Should you once look upon them, your sympathies would be aroused and some tears would be shed. Father says it would take two of them to make a shadow.*3LtMs, Lt 54, 1878, par. 3*

Sister McDearmon is nothing but a skeleton. Hattie looks as if

consumptive. Joseph has but little strength, and the little girl Nettie is far from well. She is pale and her face like marble. Little Homer is so pale and looks as if attending a funeral.*3LtMs, Lt 54, 1878, par. 4*

Emma would be as glad as you would be to have her come to California, but she does not leave her parents, and you must not make it too hard for her by urging her away. I think her parents will make very effort to sell and return to California with Emma. They are trying to sell both in Wright and where they now are living. They have just moved in their new house which is very comfortable and roomy. Then we have bought them two good beds. Father has lifted the mortgage from their place so that all worriment for the present is over. If Emma had not come when she did, her father would have been on his way to Wright to see if he could not complete the sale of his farm, for two hundred and twenty dollars must be raised by January or he loses his place worth fifteen hundred dollars. We were glad we accompanied Emma to her home, for we felt they needed just the help we have given them.*3LtMs, Lt 54, 1878, par. 5*

Dear Edson. We hope you will put your entire trust in God, bear the proving of God. You must bear the test of God as you have not yet fully borne it. You may be a polished instrument for God's use if you will only overcome. My dear boy, be patient, cultivate meekness. Do not be careless and joking with the hands. Be sober, be watchful, be prayerful. Have an eye single to the glory of God. Others may not judge you correctly, but remember Jesus, your Redeemer, was not appreciated, and He was the Majesty of heaven.*3LtMs, Lt 54, 1878, par. 6*

Now, Edson, Jesus is your pattern. Be patient, be courteous, be slow to anger, control your own spirit always. Lean heavily upon God. And put your trust in Him fully. The bell is dinging, dinging, dinging, for me to take the stand, so I will say goodbye for this afternoon. I put this in with Sister Hall's.*3LtMs, Lt 54, 1878, par. 7*

Mother.

I am short of envelopes and put this in the Lucinda's. Emma is real well and cheerful. She has ridden horseback like a general. It does her good. Mother.*3LtMs, Lt 54, 1878, par. 8*

Lt 55, 1878

White, Mary

Denison, Texas

November 20, 1878

Portions of this letter are published in *3Bio 103*.

Dear Daughter Mary:

We have received Willie's letter and just read it. We are inclined to think it best for Sister Booth to come to Texas. We are now in a very pleasant place where it is dry and sandy, where we can walk out if we choose any time. There is abundance of room in Brother Bahler's house, and it is much pleasanter than any place we have yet seen.*3LtMs, Lt 55, 1878, par. 1*

We will now write what we want: six sheets and as many pillowslips for common pillows; no large pillowslips. I want all my writings.*3LtMs, Lt 55, 1878, par. 2*

Ask Brother Farnsworth in reference to that testimony sent to Iowa. I must have it and a copy of all my testimonies lately written, in manuscript or in pamphlet form, in print. Father wants those we had in California. Whatever is lacking, search for them at the office or please send all the numbers in pamphlet form and the bound volumes. Also tell Will to make no charges for these as we use these in writing for the benefit of our papers. Send one copy of each of the three volumes, for which charge two dollars. Send one copy each of the four volumes of the *Spiritual Gifts*, for which make no charge. *Volume one* and *two* you will find in one book. Send three or four copies of Henry's life in pamphlet. All my writing I want for *Spirit of Prophecy, Volume 4*. I want all the books I have named to you before. These books and writings had better be sent by Sister Booth, as we shall need them at once. Be particular to get the writing for Elder Bourdeau and all the writings I have left there at home.*3LtMs, Lt 55, 1878, par. 3*

Will you send my broadcloth sack and dress to match. I lost my

velvet sack and am left quite destitute now. If I thought I could get a sack like Emma made there by that large pattern, I would have it done, for I shall need a cloak here this winter, I think. Send that alpaca and flannel in the drawer; that is not to be used for the children this winter. Send my gray Ulster. Get my hat pressed and trimmed. Send by Sister Booth. Send a couple of silk dresses. In the trunk in the chamber is a black alpaca dress skirt. Send it. I also have a black alpaca skirt that I had prepared for me. Send it. You may send in box two white bedspreads. It will save buying. You may also send one pair of blankets. See if Sister Booth can bring two trunks. I think she can; so passengers who have come to Texas say. Send my plaid shawl. Send Father's every-day coat.*3LtMs, Lt 55, 1878, par. 4*

It is well we had a good supply of underclothing, for today is the first washing that I have had done since we left home. There is a well of beautiful cool, soft water close by the door. This is a blessing that is not always found in Texas, I assure you. I want three good, large, new shirts made for Father. These old ones amount to but very little. They may be good for someone, but not for him. I am so glad he has plenty of underclothing, that he can change as often as he pleases. I want that stone bottle of violet ink sent. It just meets my wants in writing.*3LtMs, Lt 55, 1878, par. 5*

In the drawer of the secretary in the office is a bag of gum. Please send it. Send me three pairs of woolen stockings. Send in box that new worsted material for dress, such as Emma used for her dress. And if you see anything you think I need that I have not written for, please be thoughtful and send it. We will not have comfortables sent. Put our best mattress in a box, and also my willow rocking chair. Pack carefully.*3LtMs, Lt 55, 1878, par. 6*

Mother.

Lt 56, 1878

White, Mary

Denison, Texas

November 21, 1878

Portions of this letter are published in *3Bio 103*.

Dear daughter Mary:

If you can get me two yards of cloth like Emma's, or of plain goods, lighter material than Edith's, and get Sister Booth to make me a sacque there or to bring the material here and make it, I would like to have it. I did not get me a cloak made as I intended to have a fur. I shall need a cloak as I have no fur. If this can be made without delay, have it done. She can have Sister Aldrich do it or help on it if she cannot get it in season.*3LtMs, Lt 56, 1878, par. 1*

Send my steel-colored skirt and sacque. I send in this my gold pen. It has met with an accident. Have it carried to the jeweler's, and if the diamonds are gone, have them replaced. It may only need straightening. Have Sister Booth bring it when she comes. Send me a ream of note paper just like this. I need such thin paper very much.*3LtMs, Lt 56, 1878, par. 2*

Nov. 22, 1878

I have had a severe cold, but am improving. They are hammering all around me. Brother Bahler's house is not ready for us to occupy, but will be soon. We intend to commence writing at once and to make the most of our time. We are anxious to hear all the news from Battle Creek, and we hope you will not fail to write often and let us know all your plans. Soon I shall be fifty-one the 26th of this month. Oh, dear, it does seem so bad to have to transport things about so much from place to place and transport our help when we have good homes well furnished, but I will not complain.*3LtMs, Lt 56, 1878, par. 3*

Do tell me how you like the new arrangement in the house. Are you

pleased with it?*3LtMs, Lt 56, 1878, par. 4*

I hope Aunt Mary is well and of good courage. Love to Edith and our little girls. Shall get around to write to them after a while. We are all broken up now. Love to Willie.*3LtMs, Lt 56, 1878, par. 5*

Mother.

Lt 57, 1878

Children

Dallas, Texas

November 27, 1878

Portions of this letter are published in *4MR 39-40*.

Dear children:

Another year of my life is in the past. This past year has been one of conflicts, of anxiety, of much care and wearisome labor; yet I look back upon it as one of deep experience. I see many places where I have felt that the deep waters were going over my head, that circumstances would master me when light has shone amid the darkness and sweet comfort and peace have taken the place of sadness and discouragement. Yesterday was my birthday. We were in Plano. After two o'clock a.m., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Cole's. So much for the anniversary of my fifty-first birthday.³*LtMs, Lt 57, 1878, par. 1*

Today we ride fifteen miles to Grand Prairie to McDearmon's. We received yesterday [the] photograph. I think it is as good as they can make it. If you see anything to criticize, do so. It appears to us as good a photograph [as we can get].³*LtMs, Lt 57, 1878, par. 2*

We are both well. Father seems like a boy—cheerful and full of his sport. My cold is gone, and I am feeling very well indeed, riding around in lumber wagons; walking considerable is the exercise we both need. I have to catch every moment to write I can get. I was up this morning at half-past four; am sitting beside a large open fireplace, writing by its light. Father takes a great amount of sleep. I think Texas is perhaps the best place for us to work off much of our writing.³*LtMs, Lt 57, 1878, par. 3*

Last Monday, Nov. 25, Elder Kilgore and Father had a meeting in

the Baptist church to arrange the preliminaries for a discussion between Kilgore and Caskie. This discussion commenced last night, Nov. 26. We have not learned the result of their first set-to. This man is a great puff, tall, lanky, lean as a shad.³*LtMs, Lt 57, 1878, par. 4*

This morning the unhappy intelligence is brought to us that the little mules have left the pasture and are perhaps returning homeward. Nobody knows where they are at this moment. We are now bound unless we get another team, but we will try to do our best to get back to Dallas, from there to Grand Prairie. Here we are worrying and troubling about what is to be done about the mules and again in regard to our two selves. We are right here and must contrive to get out of here in some shape. A couple of mules were put before the wagon (the Texas hack) and we were taken into Dallas. We have been looking at teams and have decided we shall no longer hack about as we have done. We shall get us a decent ... [remainder missing.]³*LtMs, Lt 57, 1878, par. 5*

Lt 57a, 1878

White, W. C.

Plano, Texas

December 3, 1878

Previously unpublished.

Dear Son Willie:

There are three young men going through to Battle Creek from Texas. The climate here is so mild you will have to see that they have good rooms and warm clothing. These are all-important men and must have suitable attention. Do not fail to do all for them that you can. This is a country where peonies grow as naturally as acorns. Do not fail to give special attention to these men who come to you from Texas.*3LtMs, Lt 57a, 1878, par. 1*

If Sister Booth has not left for Texas yet, have her bring my flagroot. But I hope to find her at Denison, as I shall reach there today. Brother King will visit you at Battle Creek. I wish he and Millie Severns, or some other good girl, would strike up a bargain. There are no real good girls here.*3LtMs, Lt 57a, 1878, par. 2*

I cannot write. The cars joggle so.*3LtMs, Lt 57a, 1878, par. 3*

Mother.

Lt 58, 1878

White, W. C.; White, Mary

Denison, Texas

December 4, 1878

Portions of this letter are published in *3Bio 104-105*.

Dear children, Willie and Mary:

Brother King is to call upon you soon. Will you be sure and send papers and tracts, odds and ends of everything that can be circulated; especially send old *Reformers*, odd numbers, that we may distribute. We cannot go in any direction in Texas but we see covered wagons of movers. Some are real nice people. We want a full supply of publications to give them. Thus we may sow beside all waters. Be sure and send me a scrapbook. Go to Sister Lockwood. Tell her to get paper suitable such as she has no use for and have three nice books bound up for me in which I can paste pieces.*3LtMs, Lt 58, 1878, par. 1*

Brother King can bring these through in a good-sized trunk. Do not fail to send me a quantity of this light paper, also good steel pens. Have a trunk ready to pack and send things we shall order. I want books which we will order in another letter. I would like to have a portfolio made expressly for me of tolerable good size, just as convenient and durable as it is possible to get it up. I want one made for Father that he may keep his envelopes, his letters, and papers so that they will not get mixed with his other things in his satchel. Things of importance get lost. I would like to have this as soon as it can be gotten up at the bindery.*3LtMs, Lt 58, 1878, par. 2*

Thursday, Dec. 5

I was not able to finish this last night. I suffered much with trouble of heart. There seemed to be smoke in the atmosphere. I never felt just as I did that night. I knew not as I could live till morning. I was very weary, but this cannot account for my singular feelings. It may be that smoke from prairie fires settled down upon us. I slept but a

very short time, but I am better this morning, walked down street three-quarters mile and back again.^{3LtMs, Lt 58, 1878, par. 3}

We sent article last night upon missionary labor. Father heard it read before being copied and after it was copied.^{3LtMs, Lt 58, 1878, par. 4}

I have much personal matter to get off as soon as possible. I am doing my best to get through my writing. Now if it is a settled thing that Sister Booth cannot come, will not Mary Smith come and remain two months while we get off my matter for [*Spirit of Prophecy*] *Volume Four*. Test the matter if she can come, and if Sister Booth cannot come, she can come back in company with Brother King whom you will soon see. There are very good copyists here, but have not experience in rhetoric and the transformation of sentences. The burden falls upon us except the mere mechanical part of the work.^{3LtMs, Lt 58, 1878, par. 5}

Brother Kilgore who is having a discussion at Plano has clipped notices from the *Dallas Herald*, headed "A Call Upon Elder James White to Lecture." "To the Editor of the *Dallas Herald*: The undersigned citizens of Dallas city would esteem it a favor if your journal would extend to Elder James White and his most accomplished wife an invitation to lecture in this city. The attendance may not be large, since this is our busiest cotton season, but we have no doubt that an appreciative audience will be present at any appointment that might be made. Respectfully, James B. Simpson, A. H. Sheppard, Thomas Field, W. L. Cabbell, G. Beaumont, and others." None of these names are Sabbath keepers. "The *Herald* directs attention to the card Messrs. Simpson, Swink, Holland, Cabbell, and others, suggesting that an invitation be extended to Elder James White and lady to lecture in Dallas. We cordially comply with their request, and express the hope that even in these busy times an hour may be spared in listening to what the distinguished lecturers may say. It is to be hoped, also, that Elder White may be induced to build a sanitarium in Dallas similar to that one in Michigan which has attracted such world-wide interest."^{3LtMs, Lt 58, 1878, par. 6}

We think that after the hurry is over of the cotton excitement, we

will, as soon at least as February, pitch the cotton meetinghouse in Dallas and give all who desire an opportunity to hear. The theater was opened for us, free of charge. It is a very desirable place for meetings. We shall study duty. We feel that such a public invitation should be respected.*3LtMs, Lt 58, 1878, par. 7*

We want to devote our time principally to writing, but my testimony is respected in Texas by believers and unbelievers. There have no lectures been given in Dallas, but we think the time has fully come to have the truth presented in these cities. One of the most popular men of Dallas is seeking to secure for me the tabernacle owned by the Methodists. He will not succeed I am sure.*3LtMs, Lt 58, 1878, par. 8*

I will now send love to you all. Write me. Tell my dear Edith to write, and I will write to her soon.*3LtMs, Lt 58, 1878, par. 9*

Love to Aunt Mary, love to Addie and May.*3LtMs, Lt 58, 1878, par. 10*

Mother.

Lt 58a, 1878

White, Mary

Denison, Texas

December 6, 1878

Previously unpublished.

Dear Daughter Mary:

Will you please get at Griswold's one pair of blankets such as he sold me for three dollars per pair. Also one pair for four dollars per pair.³*LtMs, Lt 58a, 1878, par. 1*

We are just going in search of a carriage. We have a good little span of horses we shall purchase for about sixty or seventy-five for the two.³*LtMs, Lt 58a, 1878, par. 2*

We shall move into our new house next week; then shall be settled to commence work. But we want Mary Smith Abbey if we cannot have Sister Booth. Will you see how this matter stands? Have they made me a cloak such as I ordered—plain or like Emma's? I would rather have a fur cloak if some one could select one for me of the largest size in Chicago, if it were only of the cheaper fur, black, which costs twenty-five dollars. But I leave this to your judgment. We have fully decided not to have Willie Cornell come to Texas. We have three good copyists, but no caretaker or one to fit the matter for printer. We have Sister Daniells to cook for us. She does well. This saves the expense of transportation.³*LtMs, Lt 58a, 1878, par. 3*

Father says this must go now.³*LtMs, Lt 58a, 1878, par. 4*

Mother.

Lt 59, 1878

White, Mary

Denison, Texas

December 7, 1878

Portions of this letter are published in *3Bio 106*.

Dear daughter Mary:

I sent for you to purchase blankets of Griswold. If when this reaches you you have not purchased them, do not do so. Since receiving a letter in reference to the state of things upon the Pacific Coast, especially their embarrassment upon the church at Oakland, I have no appetite for to purchase anything unless positively necessary. If no effort has been made in regard to a cloak, do nothing about it. Not a cent shall go for trimmings or anything not actually needed.*3LtMs, Lt 59, 1878, par. 1*

Will you please send the lightest hair mattress. I thought of purchasing one here, but have not done so and shall not. We must practice economy in everything. There is such a pressure upon the point of means. We must deny self of many things. If you can find a chance to sell that secretary I bought of Fray for twenty-five dollars, do so. My heart aches as I see the close places we are brought into in reference to the cause of God.*3LtMs, Lt 59, 1878, par. 2*

I am now writing out testimonies for different ones. We shall get out a testimony at once before the holidays. Every dollar must be used with economy. I cannot see our way out. May the Lord help us is my earnest prayer.*3LtMs, Lt 59, 1878, par. 3*

Edson writes that the Oakland meetinghouse is in debt eight thousand dollars, which they have no idea how they can meet. Two thousand will have to be paid in a few months, and they [do] not know [where] the means is coming or where from. The Oaklanders want to sell it to the Christians. I answer, No, no. Every inch of that house will be wanted. I would sooner sell my house on the corner of Castro and Eleventh Streets and put its avails in the meetinghouse.

I would feel as if I were selling my Savior.*3LtMs, Lt 59, 1878, par. 4*

We found out who the men were who signed their names in the *Herald* soliciting our labor in Dallas. Mayor, first; banker, lawyer, ex-representation to Congress, present representation to Congress, physician, and many others.*3LtMs, Lt 59, 1878, par. 5*

We shall go in February when the tent can be pitched and a crowd got out to hear.*3LtMs, Lt 59, 1878, par. 6*

Hurry along Sister Booth, I need her at once. If she decides not to come, send Mary. Lots of work to do. We must have help. We are very favorably situated for we have good cook and through that will seize the pen at any time.*3LtMs, Lt 59, 1878, par. 7*

Mother.

Send us lots of envelopes, with *Review* and *Herald* printed upon them. All sizes, large and small envelopes of every dimension, square, long, and smaller size.*3LtMs, Lt 59, 1878, par. 8*

Lt 60, 1878

White, Mary

Denison, Texas

December 8, 1878

Previously unpublished.

Dear Daughter Mary:

This week we shall commence to live in the new house. It is roomy and a very nice building. Sister Bahler is about to carpet her rooms. I wish the carpets not in use in Battle Creek were here, but I fear it would not pay to bring them. Be sure and send me that coarse material like Emma's dress. Please send that double paisley shawl. I have a plan for it. Send my plaid shawl, and you may send two comfortables. Send books, red-covered *Jewish Antiquities* and the Bible dictionary. Is *Night Scenes of the Bible* there? If so, send it. Send those small remnants of plaid or any other remnants that the children—Addie and May—will not want, that would make a baby of two years old neat dresses. I see so many poor children, half dead. I wish I were where I could select and pick things out of the trunk and appropriate them.³*LtMs, Lt 60, 1878, par. 1*

The boxes will not come until a week or two. We are now writing testimony to be out before New Year's. We are as well as usual. The weather has been exceedingly pleasant. We have slept with windows and outside doors open. Last night we had a thunderstorm. It is clear and cooler today. We are pleased to find the roads have been only improved by the heavy rain last night. The soil is sandy. We can ride or walk out here without being plastered with mud. Love to all the family.³*LtMs, Lt 60, 1878, par. 2*

Please write me. I thank Sister May for her letter. Will write her soon.³*LtMs, Lt 60, 1878, par. 3*

Mother.

Lt 61, 1878

White, W. C.

Denison, Texas

December 11, 1878

Previously unpublished.

Dear Son Willie:

We are having the most beautiful weather. It is clear sunshine. Yesterday we sent to Sherman, ten miles, to get Sister Bahler's furniture. We got [a] nice bedstead, bureau, washstand, and bureau delivered at the house for \$29. All solid walnut. This we consider just as cheap as can be gotten at Battle Creek.*3LtMs, Lt 61, 1878, par. 1*

We cannot get good butter here. Now if you could get nice prepared butter of Sister Godsmark or Evans, send us at least ten pounds when Brother King comes. The butter here is the strongest stuff you ever saw. Cows are not at all like the eastern cows, give but little milk.*3LtMs, Lt 61, 1878, par. 2*

Send me a bag of clover top. What think you of pecans? You did not mention whether you had received them. Brother King has another trunk full. You may sell them or use them as you please. We paid one dollar and a half for the last; the first were one dollar and a quarter.*3LtMs, Lt 61, 1878, par. 3*

Have you sent the goods I designed to have sent to Samuel Foss, West Minot, Maine? If you have not sent it, don't send till you hear from me. Why not mention some of these things in your next. Did you send letter to inform them that you sent the goods, if you have sent them? If Sister Booth is coming, I want to know it; if not, I want Mary Smith Abbey, if I can have her two months. Please write particulars. Our boxes have not yet arrived. We expect them today. The bill has come. We are waiting to get into our new pleasant room. Went in day before yesterday, but it felt so cold. Went out again. Dare not go in yet. The last coat was put on last Thursday. It

ought to be dry for then. Weather has been dry and pleasant with the exception [of] one rain. We have no clouds or fog. This is, I think, an excellent climate. If people will only take care of themselves, this climate would be better, far better, than the climate of California. We slept last night with windows and doors open all night, and then I could not have but a pair of blankets over me. The soil is sandy, and we can ride anywhere as soon as it stops raining. The rain only improves the roads.*3LtMs, Lt 61, 1878, par. 4*

I have been greatly broken up, but I now venture into this newly plastered room and shall not go out of it unless I have evidence my health will suffer by so doing. I have so many cases on my mind to write that I am greatly perplexed and anxious. You must all excuse me if you do not hear a word from me, for I improve every moment I can. I ride out some for my own good as well as for Father's benefit.*3LtMs, Lt 61, 1878, par. 5*

N.B. Please send that copy of testimony that was written for Switzerland in reference to Elder Andrews. We will copy and send you copy at once before Elder Andrews wants it. Now in reference to your going back with Elder A., go to God, Willie and Mary. Find out your duty for yourselves of Him and then follow the indications of His providence. He will guide the meek in judgment. He will teach the willing and obedient His way. You must obtain an experience for yourselves. The Lord will hear your prayer. He will answer your petitions. May the Lord bless you is our prayer.*3LtMs, Lt 61, 1878, par. 6*

Mother.

Lt 62, 1878

Children

Denison, Texas

December 19, 1878

Previously unpublished.

Dear children:

We have just read your letter. We thought it would be an advantage to Marian to come here, and she might help in getting out my books. There are good copyists. She will not need to work so very hard, but it is her judgment of composition we want. If you think best, you can send Mary White. We will not object to her, or either you may send Mary Smith or Marian Davis. We have work that must be done. You can do as you think best about this matter. Father is quite anxious for Marian. You are on the ground. You know what we need, and do for us the best you can.³*LtMs, Lt 62, 1878, par. 1*

You need not send alpaca, but the flannel; and if you can get any more all-wool flannel remnants or larger pieces for twenty-five cents per yard, you may send red or any color, not cheap, sleazy stuff. Do not pay any more for them. It would not be any advantage for what we can get it here. Send in a bag my little bits of nice merino to make something for the children here if I can get time. Send a red-covered book called *Antiquities of the Bible* or *Jewish Antiquities*. We are driving matters on testimonies. Tell me how it comes out. I want to know how it reads. Is the composition passable? Father does not make any changes, and my copyist will follow copy precisely even to wrong spelling, although both have been teachers. For two or three nights we have driven them up very closely.³*LtMs, Lt 62, 1878, par. 2*

Did you see anything of a Japanese box of mine Edson brought to Battle Creek? A broadcloth sacque was in it when it left Oakland, but whatever Edson did with it, I cannot say. Send me from _____ some of the nicest buttons, ten cents [a] dozen, and four spools of

linen thread, two yards of the nice farmer's satin from Father's German tailor. I can't wait a minute more.³*LtMs, Lt 62, 1878, par. 3*

Mother.

Lt 63, 1878

Family at Battle Creek; White, W. C.; White, Mary; others

Denison, Texas

December 26, 1878

This letter is published in entirety in *14MR 318-321*.

Dear family at Battle Creek—Willie, Mary, Aunt Mary, Edith, Addie and May, and Bro. and Sr. Sawyer:

I suppose you will be interested to know how we spent Christmas. The day before Christmas we went to town, and it was tediously cold. I suffered with cold. I never remember of its being much colder in Michigan. But Brother Moore's people were living in a tent and were very uncomfortable. We were determined he should not live thus and we commenced to bring about a change. We moved them into Sister Bahler's old house which was very open, but better than a tent, for several nights. We had divided our bedding with them to keep them from suffering.*3LtMs, Lt 63, 1878, par. 1*

We then went to the city and purchased for them flour, white and graham; sugar, a bone of meat, butter out of the question. We laid out ten dollars for clothing to make them comfortable and necessary furniture to get along. I will tell you everything they had for breakfast—a few corn gems and a little beef-suet fat; not a chair, a straw bed and a comfortable laid over it. The children had an old rug and blanket laid under them. Sister Moore had no shoes, no comfortable clothing. He had no pants fit to be seen.*3LtMs, Lt 63, 1878, par. 2*

Christmas morning we all took breakfast together—James Cornell, Florence and Clara, their two girls, Brother and Sister Moore, and their three children, Sister Bahler and Etta, a girl living with them, and Sister Daniells, our cook, Father, and myself. We had a quarter of venison cooked and stuffing. It was as tender as a chicken. We all enjoyed it very much. There is plenty of venison in market. I have not seen in years so much poverty as I have seen since I have come to Texas. Brother Moore has had poor health, and he has nothing, not a cent, to get provisions with. We must help that family,

or they must suffer for the very necessities of life. I have put those flannel sheets [that] you sent me on his bed. He is now unable to work because of pleurisy. I gave each of the Cornell girls a dress which they needed very much. I cannot see want and misery and enjoy the comforts of life.*3LtMs, Lt 63, 1878, par. 3*

James Cornell earns but little now. He has much suffering with rheumatism. Roxanna has been almost dead with asthma, but she is recovering now from a long siege of distressing illness.*3LtMs, Lt 63, 1878, par. 4*

You cannot tell how I have worked early and late to get off the testimonies, and there is just as much to come yet, unwritten. Very important matter I am writing in regard to the sanitarium and college and office. I have great freedom in writing. Father is very kind, cheerful, and happy. His labor of preparing matter has been very taxing to him, but he has kept exercising, chopping wood and bringing it in, walking to (the) post office and back, one mile and half in going and coming. He has physical exercise, a plenty of it; cares mostly for his own team. You see what a change has taken place with him. I am astonished at myself that I can do so much. I do not give credit to the climate, for I fail to see the especial advantages Texas has over Michigan except in so much fearful sickness which is a disadvantage.*3LtMs, Lt 63, 1878, par. 5*

We have a nice plastered house, a fire all day, and yet for several nights our wash bowl has been frozen over, and the mug containing my teeth was frozen in so solid, had to be melted out. Last night the ground was covered with snow, but I do not dislike this cool, bracing air at all. We have been to [the] depot three days in succession for Bro. Huey [?] and our copyist. I would like to know how long you think to keep me without my copyist. I shall write some loud letters soon if you do not send us help. You can have no better copy than you have had unless you provide me help. We are getting along very well here, now have a good wagon and horses, not bought, but using them. We enjoy every pleasant day, when not driven by writing, in riding out. The roads are sandy and excellent.*3LtMs, Lt 63, 1878, par. 6*

Father has just furnished the two first chapters upon the *Spirit of*

Prophecy, No. 1, for Signs. We feel deeply the necessity of our people's being aroused to sense their duty. We must keep so near to God as to maintain our simplicity and our humility. We must guard ourselves on the right hand and on the left, that Satan shall not have any advantage. We can have the spirit and sanctifying power of the truth in our hearts if we will watch and pray and rely fully in the merits of the blood of the Lamb of God, who taketh away the sins of the world.*3LtMs, Lt 63, 1878, par. 7*

We may realize the special blessings of God if we will only believe and pray with living faith. We are too cold, too faithless. We expect too little. Let us draw [near] to God with full assurance of faith and not be discouraged. We, every one, have an individual work before us, a personal effort to make for our own salvation and the salvation of our fellow men. We can do nothing in the great plan of salvation without a living connection with God. We should not rest without the evidence that our ways please God. We have no time to lose. We must be in earnest in this matter; the work of overcoming is not child's play, but a reality.*3LtMs, Lt 63, 1878, par. 8*

We think of you all with the tenderest feelings. We received an excellent letter from Brother Smouse and will write him ere long. I hope he will write often. I like the spirit of his letter.*3LtMs, Lt 63, 1878, par. 9*

We are retired here. No visitors, nothing to call our attention from our work. We are all working all the time, that is I am. Father cannot confine himself closely.*3LtMs, Lt 63, 1878, par. 10*

Tell my good sisters in Battle Creek I would be pleased to have them write me often.*3LtMs, Lt 63, 1878, par. 11*

Much love to you all. Be of good cheer, and live at the feet of Jesus.*3LtMs, Lt 63, 1878, par. 12*

Love to you all,*3LtMs, Lt 63, 1878, par. 13*

Mother.

Daughter Mary, you write that you wrote my sister to send part of that dress goods to Lizzie Tenny; that is my husband's sister, not

my twin sister whose name is Lizzie Bangs. You should have found out Mary Foss' address and then written to her for an answer, and not let the matter rest. I fear they have not gotten the box and may never get it. Do write again.*3LtMs, Lt 63, 1878, par. 14*

Mother.

Mrs. Mary P. Foss, West Minot, Me.*3LtMs, Lt 63, 1878, par. 15*

Mrs. Elizabeth Bangs, West Gorham, Me.*3LtMs, Lt 63, 1878, par. 16*

Lt 64, 1878

White, Emma

Denison, Texas

December 3, 1878

Previously unpublished.

Dear daughter Emma:

Soon as you left, word came to us that the mules were found. Brother Daniells brought them to us.*3LtMs, Lt 64, 1878, par. 1*

I had a good audience Sunday afternoon. I had considerable freedom in speaking, and I think that which I presented before them was acceptable.*3LtMs, Lt 64, 1878, par. 2*

Mr. Elliott is going to obtain the Methodist tabernacle for me to speak in upon the temperance question. If he does succeed, we shall fill the opening.*3LtMs, Lt 64, 1878, par. 3*

We found that Caskie at Plano was pursuing the meanest course possible. He would not act like a decent man, but a clown and braggart.*3LtMs, Lt 64, 1878, par. 4*

We came through on the cars this morning. We were heartily welcomed. The house is not ready for us to occupy, but we are comfortably situated across the street and can afford to wait.*3LtMs, Lt 64, 1878, par. 5*

We sent a trunk full of pecans to Willie and May and others.*3LtMs, Lt 64, 1878, par. 6*

We found here several letters, a few words from Edson and a good letter from Lucinda—letters from Canright and several others that I have no special interest in.*3LtMs, Lt 64, 1878, par. 7*

I think, Emma, that your father had better take that place at Healdsburg. I think James could so arrange matters that he will have one thousand and have money when he shall get there, and

he had no need to remain more than a year to try the matter. Then we will release him, giving him all he paid for it. We would not then, in taking your father's place, be paying out money, and your folks would be just where they should be. Please think the matter all over carefully. Your father cannot stand the coast air. It would be at the sacrifice of his life. The mild climate of Healdsburg he could bear; but I leave this matter in the hands of God. May our Lord guide in all things.*3LtMs, Lt 64, 1878, par. 8*

I have quite a cold, although we had a very pleasant ride down here.*3LtMs, Lt 64, 1878, par. 9*

Write to us. I will send Lucinda's letter, for you will be interested perhaps in it.*3LtMs, Lt 64, 1878, par. 10*

Mother.

Lt 65, 1878

White, W. C.

Oakland, California

April 8, 1878

Portions of this letter are published in *6MR 305*.

Dear Willie:

We forgot to mention that the one thousand draft was received. It came safe. I have been so very anxious in regard to Father. I am almost bewildered. Yesterday I found his feet swelling, very full. His hands are better. What the meaning of this swelling is I cannot say. We had a very precious season of prayer for Father, Sabbath. The Lord came very near. He seems to be getting hold a little better for himself. As yet he has not had faith for himself. I dreamed his difficulty was rheumatism of an inflammatory character.³*LtMs, Lt 65, 1878, par. 1*

Yesterday I went over to the city to find Bro. Brorson to engage him to take care of Father—give him treatment. I have not allowed Father to put his hands in cold water at all. I use hot water altogether, then I have his hands and feet rubbed and also his whole body. This relieves me, for eight months I have been on a constant strain of anxiety, and now I feel the care lifted somewhat. I feel as though I were running down like an old clock, but I shall rally again soon. The past two days have been arranging for Father to take treatment.³*LtMs, Lt 65, 1878, par. 2*

A letter came last night from McPherson with a draft for one hundred dollars for European Mission, but the letter was full of grumbling about the extravagant outlays in building the Health Institute and in reference to the mortgage laid upon the precious property of the brethren to raise means. He speaks of the work's being left in inexperienced hands who have never accumulated means. Well, well, that was the tenor of the letter. It is no use to repeat it, but I am glad the one hundred dollars came. We are having come in donations, in pledges mostly, a few letter orders

and drafts. We shall send a draft to Europe in a few days.*3LtMs, Lt 65, 1878, par. 3*

I have written to Sister Ings if she was doing anything higher than housework to stay and not think of returning, but if she was merely doing housework, I should not advise her to stay. I told her you and Willie would come in the fall in all probability, and she could be a great help to them both and not to return on any consideration on my account, for I could get along very well. I had procured the help of Brother Brorson to care for your father. At the same time I have the one mind that I should not have come to California without the companionship of Sister Ings. I hope never to see such another eight months as I have the last eight months with no one to help me, no one to stand by me and share my responsibilities or burdens. I am glad I am not at Battle Creek, for I fear the present state of Father would be subject of remark. I would not have this as it has been in the past.*3LtMs, Lt 65, 1878, par. 4*

Things in the office assume a different aspect altogether. We are occupying the room in the office. Take breakfast here and eat dinners at Edson's.*3LtMs, Lt 65, 1878, par. 5*

I shall now commence to write some on [*Spirit of Prophecy*] *Volume Four*. I will not send copy till two thirds is ready. I fear it will not be as deeply interesting as *Volume Three*, but it will be excellent matter. Bro. Brorson is just the man to care for Father. He is doing well for him. We hope for the restoration of Father. We pray much over his case, and we believe the work will be done of entire restoration. We hope that no needless extravagance will be incurred to make the Institute like a grand hotel. This will be the danger of inexperienced hands, but let the outlays be somewhat proportionate to the income or as they shall make the means. I think it would speak ill of us as a people to stretch for popularity or model the Institute to suit the proud and aristocratic. When it begins to be thus, our interest cannot sustain it. We hope God will stand at the helm and that you will all let God mold matters after His pattern and after His order and that you then will make haste slowly, stepping onward only as fast as God leads the way. Go not one step further on hired money than is positively necessary.*3LtMs, Lt 65, 1878, par. 6*

Report reaches us that Brother Jones thinks of returning to California. Is that so? If they do come, we wish to know it, for we would wish to write them before they come. We are interested that the children shall do well. Write us a letter more definitely in reference to them.*3LtMs, Lt 65, 1878, par. 7*

We hope Aunt Mary is well.*3LtMs, Lt 65, 1878, par. 8*

Sister Bump sent us to borrow money to get back to her home in New York. I did not feel like sending her money, for I do not think New York is the place for her. Tell us what [she] is doing.*3LtMs, Lt 65, 1878, par. 9*

Well, children, I have written a mixed-up letter. I have jumped up for to help Father several times. What do you think of spending some time in Colorado. We meet you there during the hot summer months. If it is possible for me to leave Father, I would be glad to attend camp meeting, but the future will determine my duty.*3LtMs, Lt 65, 1878, par. 10*

Lt 65a, 1878

White, J. E.

[Denison, Texas]

December 5, 1878

This letter is published in entirety in ST 12/19/1878.

Dear Son [Edson]:

We received your letter in reference to the Oakland church. I am glad you wrote us in regard to the situation of things there. I am sure that the meetinghouse in Oakland was built none too soon. Among the believers were some who were poor, but had willing hearts. These persons made great sacrifices in order to raise means to invest in the Oakland church. Their zeal and self-sacrifice shall not be in vain.³*LtMs, Lt 65a, 1878, par. 1*

That meetinghouse shall not be sold. The building of the house was of God. I hope our brethren and sisters will not murmur as did the children of Israel when brought to the Red Sea, the Egyptians behind them, and impassable mountains shutting them in. It was at this crisis that the Lord said to Moses, "Speak unto the children of Israel that they go forward." [*Exodus 14:15.*] As they obeyed, the Red Sea parted before them, and they went through it in the path God had prepared for them.³*LtMs, Lt 65a, 1878, par. 2*

We say to you in Oakland, Believe, and do all you can, and you will see the salvation of God. Let all murmurings and questioning doubts cease. Let your complaints be turned to prayer, and faith, and works. I repeat, That the house must not be sold. We will first sell our house on the corner of Castro and Eleventh Streets and put every dollar of the avails into the church to clear it of debt. Sell our house? Yes, yes, indeed, rather than the house which has been dedicated to God.³*LtMs, Lt 65a, 1878, par. 3*

Wait, work, and pray. We will exert our influence and do what we can. Every foot of room in that house will be needed yet. Oakland is a missionary field and always will be. The truth will prevail in

Oakland. It may take time, but it will take hold of hearts there. Believe, work, hope, and pray. Cling to God with all your might.³*LtMs, Lt 65a, 1878, par. 4*

Let all in the office and in the church at Oakland show a still greater spirit of self-sacrifice than has been manifested, and God will work with your efforts. Lift the burdens willingly, and we will not let the matter rest until we see you free from embarrassment. Help shall come. If we cannot sell our property, we will use our influence to interest others to do all they can. Sell that church? Never, never; too many prayers have been offered while it was being erected.³*LtMs, Lt 65a, 1878, par. 5*

“Be not faithless, but believing.” [*John 20:27.*] There are those upon the Pacific Coast who have money; let them come up and make the offering to God. Some in California have shown that they had greater confidence in unbelievers than in those whom God has honored by connecting them with His cause.³*LtMs, Lt 65a, 1878, par. 6*

These have trusted their money to men of no principle, while the cause of God was greatly straitened for the want of means. If any appeal is made to them, they respond by presenting their narrow ideas and selfish views. Too much money, they say, has been expended in buildings and in facilities for the spread of the truth. They are afraid that they shall lose the money if entrusted to the treasury of God. But the Lord has shown that He is displeased with their course in suffering losses to occur. They have not saving faith. Money is their god. The Lord has entrusted to them means to be used in the advancement of His cause, but their covetous spirit grasps it and will not let it go back to Him to whom it belongs.³*LtMs, Lt 65a, 1878, par. 7*

Sister Rowland has made most earnest efforts to help when and where she could. May the Lord open ways before her that she may be able to dispose of her property and invest a portion of it in the cause of God. At the greatest inconvenience to herself, she mortgaged her home property, and raised two thousand dollars to help in the *Signs* office when the money was most needed. This noble act on her part is an expression of her confidence in the work

and cause of God. She will not lose her reward. If others would show similar commendable zeal and faith, the cause of truth would not be embarrassed as it now is.*3LtMs, Lt 65a, 1878, par. 8*

We hope that those who have means trusted out to strangers will see that God's cause may be benefited by its use. It was placed in their hands by the Lord to test them and prove them, to see if they will render back to the Master His own, when He shall call for it. Means were given them not to hoard or to use for themselves. Those who are murmuring and complaining at the outlay of means in the publishing house and in the meetinghouse had better be at work to act their part, lest they shall be found wanting, by acting the part of Meroz. God gave command, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help the Lord, against the mighty." [*Judges 5:23.*]*3LtMs, Lt 65a, 1878, par. 9*

Let not your offerings to advance the cause of God be stinted. If there is any stint and meager arrangements and inferior work to be seen and felt anywhere, let it be in your own houses and in your own dress, and not in the house of God and in the facilities which are needed to push forward the work of God.*3LtMs, Lt 65a, 1878, par. 10*

Lt 66, 1878

Kellogg, J. H.

Office of the Pacific Press, 1059 Castro Street, Oakland, California

February 8, 1878

Portions of this letter are published in *HP 54*.

Dr. Kellogg:

Dear Bro., I send you article for next *Reformer*. It has been in testimonies which I have selected and arranged. You can cut down, change any portion of it, accept or reject it as you choose. *3LtMs, Lt 66, 1878, par. 1*

We are now tarrying a short time at Oakland. Bro. Healy is giving a course of lectures. We have good congregations of interested listeners. I have spoken and shall speak again on Sabbath. I speak upon the subject of Christian Temperance in San Francisco in Jewel's church. I shall then, week from next Sunday evening, speak in Oakland upon the same subject. *3LtMs, Lt 66, 1878, par. 2*

There is considerable interest in San Francisco and Oakland upon the subject of temperance just now. I have been invited to take part with them, but the state of my husband's health forbids my taking extra burdens. My husband is not any worse than he has been, but is better; but it is difficult for me to state exactly the true condition of physical and mental health. I have no doubt but that he could overcome infirmities and be strong if he had never known that he was an invalid. It is so difficult for him to cease to pet invalidism. He is quite cheerful, very active in walking and riding; rather too restless here, not enough repose. We hope for the best. Our prayers daily ascend to God for his recovery. We expect to see it when he has faith for himself and will sustain his faith by his works. We are always glad to hear from you when you can write without too great taxation. We have received several very interesting letters from you. *3LtMs, Lt 66, 1878, par. 3*

We were much surprised in coming from Healdsburg to meet

Preston Kellogg. Merritt was here yesterday, and Preston went to St. Helena with him.*3LtMs, Lt 66, 1878, par. 4*

We have had steady rains during the month of Jan. and we still have rains in Feb. It seems sometimes as though the sun has almost forgotten to shine. Well, the end of rain must come some time, for the Lord promised He would no more destroy the world with a flood of water.*3LtMs, Lt 66, 1878, par. 5*

We are glad that your patients are coming in. Let them come. We want the truth of health reform to extend and deepen. We never saw a time when there were more openings to do good than now, and I remain away from labor, feeling some like a bird with a broken wing. Father has most perfect confidence in me, and he is a man that runs into habits that need to be broken up about every week. If I were not by his side to influence him, I do not know what kind of steerage he would make. When the weather improves so that he can get out on the farm, he will have his mind diverted from himself and will forget he is sick.*3LtMs, Lt 66, 1878, par. 6*

I was pleased to read in your letter that you were making God your dependence. Jesus will be your strength. Jesus is to us wisdom, strength, and righteousness. Jesus was a perfect pattern of what we should be. He was the strictest observer of His Father's law, yet he moved in perfect freedom. He had all the fervor of the enthusiast, yet He was calm, sober, and self-possessed. He was elevated above the common affairs of the world, yet He did not exclude Himself from society. He dined with publicans and sinners, played with little children, and took them in His arms and blessed them. He graced the wedding feast with His presence. He shed tears at the grave of Lazarus. He was a lover of the beautiful in nature and used the lilies to illustrate the value of natural simplicity in the sight of God above artificial display. He used the occupation of the husbandman to illustrate the most sublime truths of the kingdom of God. His zeal never degenerated into passion nor His consistency into selfish obstinacy. His benevolence never savored of weakness nor His sympathy of sentimentalism. He combined the innocence and simplicity of the child with manly strength, all-absorbing devotion to God with tender love for man. He possessed commanding dignity, combined with winning grace of humility. He

manifested unyielding firmness with sweet gentleness. May we live daily in close connection with this perfect, faultless character. In God we shall prevail. In God we shall do valiantly.*3LtMs, Lt 66, 1878, par. 7*

I sometimes feel that we made a mistake in hurrying to California as we did. We might have been just as well off there as here. I could have labored in Battle Creek. Father might have been more thoroughly aroused. But here we are, and we will do the best we can. Time is short, and what we do must be done quickly. And while I say this, I would not give the least excuse for you to overwork. You must be cautious. God does not require you or my husband or myself to go beyond our strength. My husband thought he could not rest a day. But you see he has had to rest months, and yet the work moves on. The terrible burden would not have come on me, with his weight to carry beside my own burden, if he had moved as God would have had him, cautiously.*3LtMs, Lt 66, 1878, par. 8*

Write to us often, and may God bless you, my dear brother.*3LtMs, Lt 66, 1878, par. 9*

I close for this must go in the mail.*3LtMs, Lt 66, 1878, par. 10*

Yours affectionately.*3LtMs, Lt 66, 1878, par. 11*

Lt 67, 1878

White, J. S.

Refiled as *Lt 33a, 1880*.

Lt 68, 1878

Visit to Oregon State Prison

Refiled as *Ms 4, 1878*.

Lt 69, 1878

White, J. S.

Refiled as *Lt 20a, 1880*.

Lt 70, 1878

Camp meeting at Plano, Texas

Refiled as *Ms 3, 1878*.

Lt 71, 1878

Andrews, J. N.

Denison, Texas

December 5, 1878

Portions of this letter are published in *TDG 348; HP 272, 371; 5MR 437*.

Dear Afflicted Brother Andrews:

We deeply sympathize with you in your great sorrow, but we sorrow not as those who have no hope. The news which reached us last night was sad indeed to us all, but not unexpected to me. I did not expect Mary would get well, but I knew that God would sustain you under your great loss. You came to America to bury your dear child whom you longed to have remain with you. But God knew what was best for her and for you. We have drunk at the same cup of sorrow, but it was mingled with joy and rest and peace in Jesus. He doeth all things well. Our heavenly Father doth not willingly afflict and grieve the children of men.³*LtMs, Lt 71, 1878, par. 1*

All the words of consolation I may give you will not amount to much. You know the Source of your strength and your consolation. You are not a stranger to Jesus and His love. You are among many to whom life is a long conflict of pain and weariness and disappointment. Hope deferred has made the heart sad, but this world is the scene of our trials, our griefs, our sorrows. We are here to bear the test of God. The fire of the furnace is to kindle till our dross is consumed and we come forth as gold purified in the furnace of affliction. You may, my dear Brother, ponder upon the mysterious providence of God that has taken from you the light of your eyes.³*LtMs, Lt 71, 1878, par. 2*

You feel that had it not been for this great loss you would be a comparatively happy man. But it may be that the very loss of your child here will be to you, and not to you only, but to many in Switzerland for the saving of souls. Light will come out of this darkness which to you at times seems incomprehensible. "The Lord

gave, and the Lord hath taken away; blessed be the name of the Lord.” [Job 1:21.] Let this be the language of your heart. The cloud of mercy is hovering over you and will break over your head even in the darkest hour. God’s benefits to us are as numerous as the drops of rain falling from the clouds upon the parched earth, to water and refresh it. The mercy of God is over you.*3LtMs, Lt 71, 1878, par. 3*

Mary, dear precious child, is at rest. She was the companion of your sorrows and disappointed hopes. She will no more have grief or want or distress. Through faith’s discerning eye, you may anticipate, amid your sorrows and grief and perplexities, your Mary with her mother and other members of your family answering the call of the Life-giver and coming forth from their prisonhouse triumphing over death and the grave. Your faith may see the loved and the lost ones reunited among the redeemed of earth. You with them ere long, if faithful, will be walking in the streets of the New Jerusalem, singing the song of Moses and the Lamb, wearing the jeweled crown.*3LtMs, Lt 71, 1878, par. 4*

The Lord loves you, my dear Brother. He loves you. “The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed.” [Isaiah 54:10.] “All things work together for good to them that love God.” [Romans 8:28.] Could your eyes be opened, you would see your heavenly Father bending over you in love; and could you hear His voice it would be in tones of compassion to you who are prostrate with suffering and affliction. Stand fast in His strength; there is rest for you, the weary.*3LtMs, Lt 71, 1878, par. 5*

We must spend the remainder of our strength in laboring for God. There may be but few who will consent to walk with Jesus in His humiliation here upon the earth. It doth not yet appear what we shall be. The world indeed knoweth us not, because it knew Him not. But it is but a short time hence when it will not be difficult to discern between him that serveth God and him that serveth Him not. The especial care of God for His loved jewels, as He makes them up and hides them in the secret of His pavilion, will be seen by those who have despised and hated them, counting them weak and pointing to them as fools. But the righteous will receive the palm

branch of victory, while the wicked shall be ashamed and confounded. Those who were the subject of their [derision] will be seen to be connected with the family in heaven. They are crowned conquerors and more than conquerors. Those who have despised the faithful ones will see them walking in their spotless robes with the beams of the Sun of righteousness reflected upon them, not as they once were, a scattered and feeble company. The isolated ones and the larger numbers are gathered in one company which no man can number.*3LtMs, Lt 71, 1878, par. 6*

All classes, all nations and kindreds and people and tongues will stand before the throne of God and the Lamb, with their spotless robes and jeweled crowns. Said the angel, "These are they that have come up through great tribulation, and have washed their robes and made them white, while the lovers of pleasure more than lovers of God, the self-indulgent and disobedient, have lost both worlds. They neither have the things of this life nor the immortal life."*3LtMs, Lt 71, 1878, par. 7*

That triumphant throng, with songs of victory and with crowns and harps, have trodden in the fiery furnace of earthly affliction when it was heated and intensely hot. From destitution, from hunger and torture they come, from deep self-denial and bitter disappointments. Look upon them now as conquerors, no longer poor, no longer in sorrow, in affliction and hated of all men for Christ's sake. Behold their heavenly garments, white and shining, richer than any kingly robe. Look by faith upon their jeweled crowns; never did such a diadem deck the brow of any earthly monarch. Listen to their voices as they sing loud hosannas and as they wave the palm branches of victory. Rich music fills heaven as their voices sing forth these words, Worthy, worthy is the Lamb that was slain and rose again forevermore. Salvation unto our God which sitteth upon the throne, and unto the Lamb. And the angelic host, angels and archangels, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.*3LtMs, Lt 71, 1878, par. 8*

O in that day it will be discovered that the righteous were the wise ones, while the sinful and disobedient were fools in their pride and

vanity, in neglecting the things of eternal interest. Shame and everlasting contempt is their portion. Those who have been co-laborers for Christ will then be near the throne of God, girt with purity and the garments of eternal righteousness.*3LtMs, Lt 71, 1878, par. 9*

Well, dear Brother, look up by faith now and forever. A better day is coming, precious to the faithful ones. Jesus loves you, even you. I was shown you with head bowed down and mourning as you followed Mary to her last home in this world.*3LtMs, Lt 71, 1878, par. 10*

Then I saw the Lord look lovingly upon you. I saw the Life-giver come and your wife and children come forth from their graves clothed with immortal splendor. Look at the things which are unseen. Thy dead shall live again where there shall be death no more. May God bless and encourage your heart, is my prayer.*3LtMs, Lt 71, 1878, par. 11*

Your sympathizing sister.*3LtMs, Lt 71, 1878, par. 12*

Lt 72, 1878

White, J. S.

Battle Creek, Michigan

September 20, 1878

Previously unpublished.

Dear Husband:

I rested until four o'clock this morning, which is the very best I have done since I left Colorado, with the exception of one night in the sleeping car from Rochester to Detroit. Then we did not get our berths till 11 o'clock. I am of good courage, trusting in God, the Rock that is higher than I.³*LtMs, Lt 72, 1878, par. 1*

I send you today an article Willie Cornell copied, intending to have it ready for Brother Farnsworth to take with him, but could not get it ready. I thought if it were read it might suggest some thoughts and deepen the impression you would try to make.³*LtMs, Lt 72, 1878, par. 2*

I am not able to attend the camp meeting in this state. At Reno I thought perhaps I could do so, but dare not venture. I am too much worn to do this.³*LtMs, Lt 72, 1878, par. 3*

In the light given me of God in Oregon, I was shown that there must be greater care in selecting ministers. This was a solemn matter in the days of the apostles. Much prayer was offered. Men chosen of God did not dare to risk their imperfect judgment, but made the matter a solemn subject of prayer. The minister may be capable of presenting an argument, but not fitted to mold his converts after the divine Pattern because he has not himself felt the necessity of daily communion with God in secret prayer and of living faith and love exercised and characterizing all his works. Lacking these essential qualifications, those who should accept the truth from his lips would follow an inferior standard, and his influence would not be a savor of life unto life. The right example must be given by the ministers of today for the new converts, the essentials of true godliness be

impressed upon them every day, and the words and character of the minister make the correct impression on the minds of the young converts. He needs to be Christlike and so closely connected with God that the beauty of holiness will shine forth in his words and deportment. There are too many rushed recklessly into the ministry, unfitted for the work. Their standard is too low. They will never elevate others unless they have a deeper experience. Much prayer should be offered to God for Him to indicate by His Spirit His evangelists. It is not the gift of talk, of words, men want, but the wisdom from God to deal with human minds and the adaptability to build up a church.*3LtMs, Lt 72, 1878, par. 4*

I was shown that the father's first duty is at home. A man who has growing children who are inclined to be stubborn and wayward, who need a father's watchful eye, must not deprive his family of his society too much. I saw that Brother Woods of Boston had mistaken his calling. He could do more in earning means to send out a minister unincumbered with an increasing family than to go himself. This is the case with several. And young men may mistake their duty. This is the case with John Tealy [?]. He can do more good in a more limited sphere than in attempting to preach. I write this to help you in decisions you may be called to make. I must send this now.*3LtMs, Lt 72, 1878, par. 5*

Mother.

May the Lord help you in your important meeting is my prayer. But I have been shown we are as a people becoming more conformed to the world than to the image of Jesus Christ. The faces of many are toward Egypt rather than toward Canaan. There needs to be heard the voice of command from above, Go forward, not backward to Egypt. There is a fearful backsliding from God. I did want so much to bear my testimony among you, but the Lord will not now suffer me. But I appeal to the people to humble their hearts before God and repent of their lukewarmness, or the dear Savior will spue them out of His mouth.*3LtMs, Lt 72, 1878, par. 6*

If they continue to be fruitless trees while making a pretension to godliness, He will pronounce His curse upon them as He did upon the fig tree upon whose branches He found nothing but leaves.

There is no excuse for us to be inactive and worldly, no excuse for us to be barren and unfruitful in the knowledge of our Lord and Savior Jesus Christ. The rich promises of God, I have been shown, are abundant. God has given us as a people every spiritual advantage, and He has told us we may have what we will, if we ask Him for it in faith. The rich blessings of heaven will come upon us if we will only believe and will show our faith by our works. Our souls must cry after God. Wrestle with Him as did Jacob in prayer, with all that earnestness and agony that Jacob possessed. We need to come in close connection with heaven and reach the people through God. Self must die, and Jesus, precious Savior, be the tower of our strength. I must close now. God bless you.³*LtMs, Lt 72, 1878, par. 7*

Mother.

I have not time to read all this article and see if it is correct. Mary may do that, but I am desirous that you shall get it as soon as possible.³*LtMs, Lt 72, 1878, par. 8*

Your wife.

Manuscripts

Ms 1, 1878

Church Difficulties

NP

October 9, 1878

Compare with *Ms 1, 1880*. Portions of this manuscript are published in *FLB 92, 138; TDG 291; Ev 691; 12MR 113-116; 15MR 134-144*.

To the Church at Ligonier, Indiana:

In the vision given me October 9, 1878, I was shown the condition of our ministers and people in the State of Indiana. My attention was directed especially to the church at Ligonier. The foundation of that church is not altogether of precious material. While its members have accepted the theory of the truth, many of them, by their life and character, deny the faith which they profess. Their hearts are unrenewed by divine grace, and their unchristian traits of character are a dishonor to the church.³*LtMs, Ms 1, 1878, par. 1*

Wherever an effort is made to advance the truth, some will be converted to the theory while they are not converted to God. The gospel net gathers good and bad. All who join themselves to the church but not to the Lord will in time develop their true character. "Ye shall know them by their fruits." [*Matthew 7:16*.] The precious fruit of godliness, temperance, patience, kindness, love, and charity does not appear in their lives. They bear only thorns and briars. God is dishonored before the world by all such professors.³*LtMs, Ms 1, 1878, par. 2*

Satan urges this class forward, [page torn here] ... [so that he] can then use them to accomplish his purposes better than before their connection with the church. They are, Satan knows, his best working agents, while they are unchanged in heart and life, and their works are in such marked contrast to their profession, that they are a stumbling block to unbelievers and a great trial to believers. Thus the archenemy closes the door to scores of souls, whose life

and character if they were consecrated to do God service would do honor to the cause if they would yield to the claims of God. What an account will those have to give in the day of final reckoning, who profess to be keeping the commandments of God, while their lives contradict their profession, for they bear no precious fruit. They are weighed in the balances of the sanctuary and found wanting.*3LtMs, Ms 1, 1878, par. 3*

I see no hope for the church at Ligonier unless there is a thorough conversion of those who make a profession of the truth or the church be disorganized and rebuilt of different material. There is a class in the church who claim a long experience, whose influence is in almost everything contrary to the Spirit of Christ. These leading members have done more harm to the church and to present truth by causing it to be regarded with suspicion and distrust than the most violent opposers could have done. The strong, self-willed spirit of Sister Graham is termed by some who have but little spiritual discernment “zeal for God;” but her course, as well as that of all in harmony with her, is contrary to the example of Christ. These persons have no genuine experience in the transforming influence of the Spirit of God.*3LtMs, Ms 1, 1878, par. 4*

How much better would have been the condition of this church today if the strong, self-righteous spirit of Sr. Graham had never entered it. “A little leaven leaveneth the whole lump.” [*Galatians 5:9.*] Many are blinded by their pretensions to godliness, and they cannot see but that this class have the Spirit of God; but the Lord has no part in such an experience. If these poor, self-willed souls could be converted in heart and life, then the change in them would show to the world that the truth has a transforming power. The fierce, self-sufficient, vindictive spirit would give place to meekness, gentleness, goodness, forbearance, kindness, and lowliness of mind.*3LtMs, Ms 1, 1878, par. 5*

Many of the church at Ligonier are yet in the bondage of Satan. They have never passed from death unto life; they have never felt the offensive character of sin. God has promised forgiveness to all who turn unto Him with hearty repentance and true faith. But those who have hitherto exerted the greatest influence in the church are strangers even to repentance. They have never known what a

broken and contrite heart is. They are spiritually blind. While professedly accepting the truth, they have grasped a mere shadow and know nothing of the privileges and the liberty of the sons of God. Those who have become the children of God will give to the world some evidence of the fact. A change takes place in the disposition and character—a change from darkness to light, from the power of Satan to God. The apostle says to the Ephesians: “You hath He quickened, who were dead in trespasses and sins.” “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:1, 4-6.*] But the class to whom I refer know nothing of such a change. They do not even comprehend the language. The child of God is easily distinguished from a presumptuous self-deceiver. The fruit of the Spirit is not a boisterous, noisy, boasting, self-confidence, but a humble joy that leads to the abasement of self.³*LtMs, Ms 1, 1878, par. 6*

Where the Spirit of God is, there is meekness, patience, gentleness, and long-suffering; there is a tenderness of soul, a mildness which savors of Christ. But these fruits are not manifested by the unconverted. The more real need there is for this class to humble themselves before God, the less sense they have of their real standing, and the more self-confidence they assume. The more they claim to be led by God, the more overbearing they are to all around them, the more incapable of receiving any reproof, the more impatient of contradiction; and the less they feel the need of counsel. Instead of being meek and gentle, easy to be entreated, full of mercy, love, and good fruits, they are exacting and tyrannical; instead of being swift to hear and slow to speak, they are slow to hear and swift to speak. They are unwilling to learn of any one. The temper is fiery and vehement. There is a set determination, a fierceness in the very looks and deportment. They speak and act as though they would take the work out of God’s hands and pass judgment themselves upon those whom they consider in the wrong.³*LtMs, Ms 1, 1878, par. 7*

A true disciple of Christ will seek to imitate the Pattern. His love will lead to perfect obedience. He will study to do the will of God on

earth, as it is done in heaven. He whose heart is still defiled with sin cannot be zealous of good works; and is not careful to abstain from evil, is not vigilant and watchful over his own motives and conduct, is not jealous over his unruly tongue; he is not careful to deny self and lift the cross of Christ. These poor, deceived souls fail to keep the first four precepts of the decalogue, defining the duty of man to God, neither do they keep the last six commandments, defining the duty of man to his fellow men.*3LtMs, Ms 1, 1878, par. 8*

The fruits of the Spirit, ruling in the heart and controlling the life, are love, joy, peace, long-suffering, gentleness, bowels of mercies, and humbleness of mind. True believers walk after the Spirit, and the Spirit of God dwells in them. But there is a class in the church who are a living contradiction of the name Christian—a class that have ruled at home with a sharp, dictatorial, unchristian spirit. Their ideas and opinions must bear sway; their hearts are filled with selfishness; they are constantly exalting self and finding fault with others who are better than themselves. They pass censure and harsh judgment upon others, while their own course appears right in their own eyes. They put their hands to a work which God has not given them, but leave undone the work He has left for them to do, which is to take heed to themselves lest any root of bitterness springing up trouble the church and defile it. They turn their eyes outward to watch lest the character of others should not be right, when their eyes should be turned inward to scan and criticize their own actions, testing their feelings and motives by the law of God, the only standard of right, and emptying from the heart love of self, envy, evil surmising, jealousy, malice, unkindness, and self-esteem. When they do this, they will not be climbing upon the judgment seat and pronouncing sentence upon others who are in God's sight better than they. The simple reason of all the difficulty is: their religious life is not well built, there is not underlying godliness based on Jesus Christ; and the first gale of temptation sweeps their foundation from under them. This has caused all the difficulties in the church.*3LtMs, Ms 1, 1878, par. 9*

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with

such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matter of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the one who has placed them in their position and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference and counsel with him. At some appointed time the subject should be patiently considered, and in the fear of God, with much humility and sorrow for the erring who are the purchase of the blood of Christ; with earnest, humble prayer, the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority, and a hard, unfeeling spirit, accusations have been made and souls have been thrust out of the church of Christ.*3LtMs, Ms 1, 1878, par. 10*

The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been wilfully transgressed? Has the offender been dishonest in his deal with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of doubt, faultfinding, or talebearing? Has he talked of the faults of his brethren, magnifying their wrongs, and cherishing a spirit of bitterness toward them, thus endangering the prosperity and unity of the church?*3LtMs, Ms 1, 1878, par. 11*

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority.*3LtMs, Ms 1, 1878, par. 12*

Those who constitute the active element in the church at Ligonier are the ones who should see their wrongs and be willing to confess

them, or they should be disconnected from the church. Their spirits are strong and uncontrollable; if checked lightly today, they will rise in triumph tomorrow if they have a chance. And they will gather about them those who cannot see and understand their spirit and who will oppose any influence that would check their movements. *3LtMs, Ms 1, 1878, par. 13*

There is always danger and trouble in any church which is composed mostly of family connections. This is the curse of the Ligonier church. Relatives who are unconsecrated sympathize with one another, and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred; and this love, so deep, so unchanging, is a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and to bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich! In order to secure us to Himself, and insure our eternal salvation, He gave all that He had—His riches, His glory, and His own precious life. For us He endured the agony of the garden of Gethsemane, when the mysterious cup trembled in His hand, and His anguished soul cried out, “Father, if it be possible, let this cup pass from Me.” From His pale, quivering lips came this anguished prayer, and then the words of submission, “O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.” [*Matthew 26:39, 42.*] An angel from heaven strengthened the royal Sufferer to tread His blood-stained path to Calvary, and to drink the cup of suffering to its very dregs. [*Luke 22:43.*] Oh, why was all this suffering, this ignominy, and torturing agony? It was that by this sacrifice of Himself His love might stand revealed, that He might woo men from the ways of sin. After man has cost so much, will He leave him now? Oh, no, no! He is faithful that has promised, His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. In Jesus we have an enduring, unchanging friend, and though all earthly prospects should fail, and every earthly friend prove treacherous, yet He is faithful still. *3LtMs, Ms 1, 1878, par. 14*

His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids us, "Follow Me." "I will never leave nor forsake thee." [*Hebrews 13:5.*] But this blessed assurance is given only on condition of our obedience and faithfulness to Him.*3LtMs, Ms 1, 1878, par. 15*

In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action, lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding, and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness!*3LtMs, Ms 1, 1878, par. 16*

In what contrast to the course of our Exemplar has been that pursued by Sister Graham and those connected with her? The reason is, they have not the Spirit of Christ. He does not dwell in them. Satan will in every conceivable manner obstruct the path of all who try to follow the Saviour, and when Christ's professed friends allow themselves to tear down, to discourage, and destroy, they show that they are not of Christ, but of Satan, for his works they do. If a brother is supposed to err, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying supposed errors and faults. Much of this work is done in the Ligonier church, and the result is, the displeasure of God is upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them.*3LtMs, Ms 1, 1878, par. 17*

"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 neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned;

but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” [*Psalm 15:1-5*.] Here the backbiter is excluded from abiding in the tabernacle of God and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God.*3LtMs, Ms 1, 1878, par. 18*

How many ministers, while engaged in a good work in which souls are turning to God and to the truth, are called away, leaving the interest to wane and die while they go to settle some church trial among brethren who were wholly wrong themselves, and who had a contentious and overbearing spirit. While the members of the church are in the divided state of feeling, their hearts are hard and unimpressible. The efforts of the minister are like blows upon cold iron, and each party becomes more set in his own way than before. [If] the minister makes his home with some one family, others are sure to be jealous lest he shall receive impressions unfavorable to themselves. If he gives counsel, some will say, “There, such a one has been talking with him,” and his words have no weight with them. Thus their souls are armed with distrust and evil surmisings, and the minister is made the sport of their prejudices and jealousies. He generally leaves the matter much worse than he found it. The dye of prejudice has set the colors, and the impressions are almost indelible.*3LtMs, Ms 1, 1878, par. 19*

Had the minister utterly refused to listen to the colored, one-sided statements of any, had he given words of advice in accordance with the Bible rule, and said, like Nehemiah, “I am doing a great work, so that I cannot come down” [*Nehemiah 6:3*], that church would have been in a far better condition. This work of withdrawing men from their fields of labor has been repeated again and again in the progress of this cause. It is the device of the great adversary of souls to hinder the work of God. When souls that are upon the point of deciding in favor of the truth are thus left to unfavorable influences, they lose their interest, and it is very rarely that so powerful an impression can again be made upon them. Satan is ever seeking some device to call the minister from his field of labor at this critical point, that the results of his labors may be lost.*3LtMs, Ms 1, 1878, par. 20*

There are in the church unconsecrated, unconverted men and women who think more of maintaining their own dignity and their own opinions than they do of the salvation of their fellow creatures; and Satan works upon these to stir up difficulties that consume the time and labor of the minister, and many souls are lost as the result.*3LtMs, Ms 1, 1878, par. 21*

The minister also is placed in a most unenviable position; for, though he should decide ever so wisely, his decision must displease someone, and thus a party spirit is strengthened; when, had he refused to leave his work, his influence would have been preserved.*3LtMs, Ms 1, 1878, par. 22*

Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should enquire, "Have you strictly followed the injunction of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? and has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing in love for his soul?" If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken; tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to their complaints, and thus refuse to take up a reproach against your neighbor. Listening to the reports of evil is taking up a reproach. If there were no brethren and sisters to do this, evil tongues would soon cease, for they would not find so fruitful a field in which to work in backbiting and devouring one another.*3LtMs, Ms 1, 1878, par. 23*

This has been the great sin in the church at Ligonier. Talebearing, gossiping ones have sought to find a stain upon the character of others, while they have neglected to purify their own souls from the defilement of sin. Thus have they opened the door of their hearts to Satan's temptations, and shut out the compassion, pity, and love of Christ. Instead of cherishing the spirit of the truth, they have been

glorifying themselves. The language of their hearts is, We are rich, and increased with goods, and have need of nothing, while they are wretched and miserable and poor and blind and naked. The gold, which is love, they do not possess. Says the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:18.*] This is what the church in Ligonier wants, and what they must have, or it would have been better had they never been organized; for as they now stand, they are a curse to the truth they profess. They need to seek the white raiment, which is a pure and spotless character. Eyesalve they need, to see clearly their own defects, their lack of the grace and Spirit of God.*3LtMs, Ms 1, 1878, par. 24*

Some have cherished a strong, unyielding, self-sufficient spirit, that would never endure control or contradiction. This has ruled in the family, the neighborhood, and the church. It is this that is threatening to ruin the church at Ligonier. One, only one such individual if countenanced, will destroy the peace and unity of the entire church in any place, but when there are connected with such a person relatives near and distant, then the danger is increased in proportion to the number of connections and the amount of sympathy given.*3LtMs, Ms 1, 1878, par. 25*

The apostle Paul writes to Titus: "Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." [*Titus 1:5-7.*]*3LtMs, Ms 1, 1878, par. 26*

It would be well for all our ministers to give heed to these words, and not to hurry men into office without due consideration, and much prayer that God would designate by His Holy Spirit whom He will accept.*3LtMs, Ms 1, 1878, par. 27*

Said the inspired apostle, "Lay hands suddenly on no man." [*1 Timothy 5:22.*] In Ligonier the work of organizing and ordaining elders was premature; the Bible rule was disregarded, and consequently a grievous trouble was brought upon the church.

There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity. The gospel net gathers both good and bad. It takes time for character to be developed, there must be time to learn what men really are. The family of one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influences? If he has no tact, wisdom, or power of godliness at home, in managing his own little family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than after; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move.*3LtMs, Ms 1, 1878, par. 28*

The leader at Wolf Lake has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. Old habits have been dragged into the church. The leader is slow and tedious; he talks too much, and prays too long in public; he has not a living connection with God, which would give him a fresh experience.*3LtMs, Ms 1, 1878, par. 29*

The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God, who can give the right mold to the work. They should make their requests to God in faith. They may devote all the time they wish to secret prayer, but in public they should make their prayers, and their testimonies also, short and to the point. Long, dry prayers, and long exhortations should be avoided. If the brethren and sisters would have something to say that will refresh and edify others, it must first be in their hearts. They must daily be connected with God, drawing their supplies from His exhaustless storehouse, and bringing therefrom things new and old. If their own souls have been vivified by the Spirit of God, they will cheer, strengthen, and encourage others; but if they have not drunk at the living fountain of salvation themselves, they will not know how to lead others there. God has precious souls in these churches who will, if they grow in grace and the knowledge of the truth, become

ministers of righteousness to teach others the way of salvation.*3LtMs, Ms 1, 1878, par. 30*

The work of God has been hindered by unwise marriages. Satan will use every device in leading young men who might teach the truth to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church. Oh, how careful should those be who take a leading position in churches, that their lives and deportment shall not scatter from Christ instead of gathering with Him!*3LtMs, Ms 1, 1878, par. 31*

The necessity of experimental religion must be urged upon those who embrace the theory of the truth. Ministers must keep their own souls in the love of God, and then impress upon the people the necessity of an individual consecration, a personal conversion. All must obtain a living experience for themselves; they must have Christ enshrined in the heart, His Spirit controlling the affections, or their profession of faith is of no value and their condition will be even worse than if they had never embraced the truth.*3LtMs, Ms 1, 1878, par. 32*

If a man is unrefined, and dictatorial in his words and deportment at home, if he does not there manifest the Christian graces, he is not the man of God's choice to have any special influence in the church. Satan works through such men to destroy the people of the Lord. If a man cannot mold his own children, how can he mold, elevate, and instruct the church? Such arrangements should be made for the little companies embracing the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks, and thus different persons may be enlisted in the work; and after a suitable trial, some one should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected or the same one may be re-elected, if his service has proved a blessing to the church. Many fail to exercise proper discernment in these important matters, where eternal interests are involved.*3LtMs, Ms 1, 1878, par. 33*

The same principle should be followed in selecting men for other

responsible positions, as in the offices of the conferences. Untried men should not be elected as presidents of conferences.*3LtMs, Ms 1, 1878, par. 34*

Some who have accepted the truth, and who could be a blessing in the work of God, have been treated in a harsh, inconsiderate manner by men who occupy a leading position in the church. These leaders were too far from God themselves to understand their duty—with some have compassion, making a difference. They could not discern the great good which one person of intelligence and moral worth could do, if wholly consecrated to the work of God. Because they could not rule such a person, they would pursue a course toward him that would drive him from the truth.*3LtMs, Ms 1, 1878, par. 35*

Dr. Osborn has not manifested that meek and Christlike spirit which the Bible requires; but those who have condemned him have pursued a course far more objectionable in the sight of God, and they are accountable for the influence exerted upon the doctor by their unchristian conduct. The Judge of all the earth will enquire of these self-sufficient ones, Who hath required this at your hand? God calls upon Dr. Osborn to draw near to Him by faith and obedience. Divine grace can subdue, sanctify, and refine, rendering him an honor to the cause of Christ, a chosen vessel for the Master's use.*3LtMs, Ms 1, 1878, par. 36*

Some precious souls that could not justify the unchristian course pursued toward Dr. Osborn and others have been crowded until they have separated from the church. Others have been cut off for no cause except bitter enmity because they did not act in harmony with the wishes and ideas of the leaders. Such a spirit has taken possession of those leaders who have ever been determined to rule, that they have been controlled by Satan rather than by the Spirit of Christ. Some who have been deprived of the fellowship of the church were far more worthy of a place in it than are those who with their longer experience have been so overbearing and so anxious to drive out their brethren.*3LtMs, Ms 1, 1878, par. 37*

The unreasonable, unchristian course of men and women who had more zeal than knowledge or piety has displeased and dishonored

God. He calls upon them to repent. Some have taken the position that those who use tobacco should be dealt with and turned out of the church at once; but with some who would engage in this work there are greater defilements of the soul-temple than tobacco can make. In all our experience for many years, not a case of this kind has been thus treated. We have borne for years with those in the slavery of habit, and unless there were some other cause for such action, we have not felt at liberty to deal with them or separate them from the church. We have prayed and labored with them, and in many cases have after a time succeeded in winning them fully. Those who did not reform became lax in other things, and gave up their efforts to overcome, so that offenses of a grievous character occurred that required action on the part of the church.*3LtMs, Ms 1, 1878, par. 38*

The responsibility of dealing with the cases last mentioned was not assumed by the resident elder or deacon, or by any member of the church. For months, and sometimes for years, the church waited patiently for wise counselors; and every move was made with the greatest caution. Hasty decisions in such cases show greater zeal than wisdom or spirituality. They reveal a self-sufficient, self-important, bigoted spirit, which will injure, and, if tolerated, ruin any church.*3LtMs, Ms 1, 1878, par. 39*

God loves the soul of Dr. Osborn. He is a man of noble spirit, and, if converted to God, he will do good. The Master has entrusted him with talents of influence and of means to advance the cause of truth and to lay up for himself a treasure in heaven. Not long hence he will be required to give an account of his stewardship. The Lord has claims upon this brother. He should render to God the things that are His. If he is faithful, many souls will be brought to a knowledge of the truth by his efforts to circulate the publications. He has a large circle of relatives and friends to whom he can give the light; and some will receive it. In the hand of God he may be an instrument to do much good.*3LtMs, Ms 1, 1878, par. 40*

But there are in the church narrow-minded, self-important, self-righteous persons who have not discerned this. They occupied a low level, and could not appreciate position or character. They were destitute of Christian courtesy. Although Dr. Osborn was in error in

some things, he was nearer the kingdom of God than they. He is a man of intelligence, a man who loves the truth, and whose life has been one of usefulness. He should be treated with the respect due to his years, his position, and character. The course that has been pursued toward him is an offense to God. How many would be brought to Christ and the truth by such coarse, rough characters as the persons I have mentioned? They make the doctrines they hold repulsive to unbelievers, and thus drive them from the truth.*3LtMs, Ms 1, 1878, par. 41*

Men and women who had no connection with God themselves felt competent to instruct, reprove, and condemn those far above them in the scale of intelligence and moral worth. These things have caused Dr. Osborn to regard their conduct with contempt. Had a judicious course been pursued toward this man, he would have been a great help and blessing to the church. Those turbulent spirits need to turn their attention to themselves. It is their lack of the Spirit of God that leads them into their unquiet, censorious, condemning course.*3LtMs, Ms 1, 1878, par. 42*

God's care is over Dr. Osborn, and he will deal with him in a very different manner from that of his brethren. The doctor's habits are confirmed, his character is formed, and at his age it is a great work to accept the truth and to become transformed by it. This is not to be accomplished in a day; but the work is going forward, and if he will sit as a learner at the feet of Jesus, he will know Him whom to know aright is life eternal.*3LtMs, Ms 1, 1878, par. 43*

Although aware of the defiling nature and injurious effects of tobacco, the doctor has indulged in its use for many years. This is a habit which is annoying to him, and which God would have him overcome. In the name of Jesus, the mighty Conqueror, he can triumph over this defiling practice, and at last wear the victor's crown.*3LtMs, Ms 1, 1878, par. 44*

The doctor has not submitted, with a good grace, to the treatment he has received; he has been harsh, severe, and unyielding. Human nature would not endure dictation from those whose character and deportment contradicted their profession. The course of these persons was uncourteous and unreasonable. Passion and

prejudice bore sway, and the spirit of truth and holiness was driven out. While they were willing that the Doctor's money should aid the church, many were not willing that he should have any voice in controlling its affairs. Those who have been thus forward and officious need to become acquainted with the dear Saviour; for they know Him not. He is the eternal guardian of justice. He can never be excluded from any transaction in which the rights of His followers are concerned. His hand is ever spread as a buckler over the humblest of His children, and none can harm them without smiting that hand.*3LtMs, Ms 1, 1878, par. 45*

Sister Graham, see that you smite not the hand that protects God's people; for it holds the sword of justice. Your course for years in the past has been opened before me, and though I tell it not here, you have a record which you will not wish to meet in the day of God. You are far from Christ; you have a combative, destructive spirit that is contrary to the spirit of the gospel. If you could see yourself as you appear in the sight of God, you would no longer pry into the faults of others or seek to correct their errors; for a lifework is before you to set your own heart in order. The history of your life, with all its unconfessed and unforgiven sins, has gone up to heaven. What excuse will you urge before God for these wrongs? Could you realize your defects, you would take up your neglected home duties, correct your own ways in the fear of God, and cherish a meek and lowly spirit. You must in your daily life give evidence of repentance and conversion, or at the last you will take up the sad lament, "The harvest is past, the summer is ended, and I am not saved." [*Jeremiah 8:20.*]*3LtMs, Ms 1, 1878, par. 46*

In your home there are precious souls whom your influence must affect. Deal with them in gentleness, kindly consideration, and love. Give them some evidence that Jesus is yours, that you have learned of Him. Reveal the Christlike side of your character, and not the repulsive, satanic side. Aim to reach the highest standard of moral integrity. Do not pet your daughter and indulge in harsh, selfish, unmotherly conduct toward your sons; but show that you love them all and desire to make them happy. This will do them more good than will all your religious teaching, and your censure and reproof. Practical godliness goes a great way in leading souls to Christ.*3LtMs, Ms 1, 1878, par. 47*

A cold, unsympathetic, unlovely spirit, a harsh, repulsive manner has become second nature with you. It has exerted its evil influence in molding the character of your children and is brought into the church to sow discord, malice, and strife there. That which you sow, you must also reap. Look at the seed crop which you have been sowing for years past, and then consider what will be the harvest. May God pity you!*3LtMs, Ms 1, 1878, par. 48*

You should not take any leading position in the church. Your only safe course is to search your own heart, try your motives by the Word of God, test your spirit, and see what is the influence of your words and actions. You need a thorough conversion. The transforming influence of the Spirit of God must be seen in your character and be manifested in your daily life.*3LtMs, Ms 1, 1878, par. 49*

Many are partaking of the spirit indulged by Sr. Graham—a driving, censorious, dictatorial spirit. Oh, I would that it might be banished from the hearts of all who profess the faith! But if this cannot be, then it is necessary, for the salvation of the remaining members, that all who stir up strife be separated from the church. If Sr. Graham's eyes could be turned within, and she could see how offensive to God is this spirit which passes for a Christian virtue, she would make determined efforts to sit at the feet of Jesus, and, like Mary, learn of the Master meekness and lowliness of heart. Instead of seeking to be a teacher, she would be a learner in the school of Christ.*3LtMs, Ms 1, 1878, par. 50*

The helpless sinner must cling to Christ as his only hope. If he lets go his hold for a moment, he imperils his own soul and the souls of others. Only in the exercise of living faith are we safe. But the commission of any known sin, the neglect of known duties at home or abroad will destroy faith and disconnect the soul from God.*3LtMs, Ms 1, 1878, par. 51*

Nothing is more offensive to God than a self-sufficient spirit. In the life of Peter is a sad lesson which should be a warning to all the professed followers of Christ. The Saviour had faithfully warned him of the approaching danger, but, self-confident and presumptuous, he asserted his constant fidelity and zeal and declared himself

willing to follow his Master to prison and to death. The test came for Peter when the storm burst upon the disciples by the humiliation of their Leader. Mournful are the words traced by the pen of inspiration: "Then all the disciples forsook Him and fled." [*Matthew 26:56.*] And the ardent, zealous, self-confident Peter repeatedly denied his Lord. He afterward bitterly repented; but this example should admonish all to beware of self-confidence and self-righteousness. *3LtMs, Ms 1, 1878, par. 52*

Mark the teachings of Christ upon humility and the care and tenderness which should be manifested for the souls of the flock: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offences cometh!" [*Matthew 18:1-7.*] *3LtMs, Ms 1, 1878, par. 53*

There may be in the church those who do not honor the cause of God, whose lives and characters reveal the deformity of sin. But we must bear long, even with these, remembering how Jesus bears with us; how sinful we have been, and how He loves us still. Christ paid an infinite price to redeem us from ruin and despair, and with hearts filled with gratitude to God, we should manifest toward others the same love, tenderness, and forbearance that we would have Him exercise toward us as sinful, erring mortals. While we need grace and mercy every moment, and forgiveness daily, how unbecoming for us to be so ready to criticize, censure, and condemn our brethren who are of like passions with ourselves. The reproof given by our Redeemer condemns all this. Such conduct is the result of self-esteem and self-exaltation; persons strive for the supremacy and become envious and jealous, lest others shall come

in and fill a higher place than they themselves occupy. But the teachings of Christ on this point are clear and decided: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [*Verse 3.*] We must constantly cherish meekness and humility, if we would possess the spirit of Christ.*3LtMs, Ms 1, 1878, par. 54*

The parable of the lost sheep is a forcible illustration of the Saviour's love for the erring. The Shepherd leaves the ninety and nine in the shelter of the fold, while He goes out to search for the one lost, perishing sheep; and when it is found, He places it upon His shoulder and returns with rejoicing. He did not find fault with the straying sheep; He did not say, "Let him go if he will;" but He went forth amid frost and sleet and tempest, to save the one that was lost. And He patiently continued His search until the object of His solicitude was found. Thus are we to treat the erring, wandering one. We should be ready to sacrifice our own ease and comfort when a soul for whom Christ died is in peril. Said Jesus, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [*Luke 15:7.*] As joy was manifested at the recovery of the one lost sheep, so will exceeding joy and gratitude be manifested by the true servants of Christ when one soul is saved from death.*3LtMs, Ms 1, 1878, par. 55*

A reckless disregard for souls has been manifested by the church at Ligonier. Many cherish the spirit of the self-righteous Pharisees, who sought to be first in everything. They loved the uppermost rooms at feasts, and the chief seats in the synagogues; but they shut up the kingdom of heaven against men, neither going in themselves, nor permitting others to enter. They for a pretense made long prayers, but secretly devoured widows' houses. They paid tithes of mint and anise and cumin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. They appeared to love the truth and to be very zealous for the cause of God, while their hearts were unsubdued, unsanctified, and unhumbled, open to envy, jealousy, hatred, and malice.*3LtMs, Ms 1, 1878, par. 56*

Christ teaches all who believe on His name, that instead of seeking

their own glory, they must humble themselves to bear the cross and to walk in His footsteps. He who would reform others must first reform himself. He must obtain the spirit of his Master and be willing, like Him, to suffer reproach and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God's heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern and will labor in His spirit for the salvation of others.*3LtMs, Ms 1, 1878, par. 57*

Persons are attracted by sympathy and love; and many may thus be won to the ranks of Christ and reform; but they cannot be forced or driven. Christian forbearance, candor, consideration, and courtesy toward all who do not see the truth as we do will exert a powerful influence for good. We must learn not to move too fast and require too much of those who are newly converted to the truth.*3LtMs, Ms 1, 1878, par. 58*

It is impossible to exert a right influence, unless the heart is in communion with God. Souls that are precious in the sight of God have been oppressed, censured, abused, and severed from the church; and the body of Christ is bleeding from these cruel wounds.*3LtMs, Ms 1, 1878, par. 59*

The most thrilling appeals may be made from the pulpit without effect; logic and eloquence may fail to move men to see and accept the truth; but meekness and piety exhibited in the daily life, in the right training and management of families, has a power which even disarms the infidel. It is the Word of God living in the heart, shining upon the countenance, expressed by the lips, and exemplified in the conduct.*3LtMs, Ms 1, 1878, par. 60*

The humble prayer of the lowly and contrite moves the arm of Omnipotence. In the prayer offered for His disciples just prior to His crucifixion, our Saviour said: *John 17:15-23* quoted.*3LtMs, Ms 1, 1878, par. 61*

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of

character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one, as Thou, Father, art in Me, that they also may be one in Us, that the world may believe that Thou hast sent Me." [Verse 21.] The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings can neither withstand nor controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backbiting, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.*3LtMs, Ms 1, 1878, par. 62*

We profess to have more truth than other denominations, yet if this does not lead to greater consecration, and purer and holier lives, of what benefit is the truth to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it.*3LtMs, Ms 1, 1878, par. 63*

In order to determine how important are the interests involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man and give to the overcomer a royal diadem.*3LtMs, Ms 1, 1878, par. 64*

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had

he neglected his duty or become weary in well-doing.³*LtMs, Ms 1, 1878, par. 65*

Manuscripts

Ms 1, 1878

Church Difficulties

NP

October 9, 1878

Compare with *Ms 1, 1880*. Portions of this manuscript are published in *FLB 92, 138; TDG 291; Ev 691; 12MR 113-116; 15MR 134-144*.

To the Church at Ligonier, Indiana:

In the vision given me October 9, 1878, I was shown the condition of our ministers and people in the State of Indiana. My attention was directed especially to the church at Ligonier. The foundation of that church is not altogether of precious material. While its members have accepted the theory of the truth, many of them, by their life and character, deny the faith which they profess. Their hearts are unrenewed by divine grace, and their unchristian traits of character are a dishonor to the church.³*LtMs, Ms 1, 1878, par. 1*

Wherever an effort is made to advance the truth, some will be converted to the theory while they are not converted to God. The gospel net gathers good and bad. All who join themselves to the church but not to the Lord will in time develop their true character. "Ye shall know them by their fruits." [*Matthew 7:16*.] The precious fruit of godliness, temperance, patience, kindness, love, and charity does not appear in their lives. They bear only thorns and briars. God is dishonored before the world by all such professors.³*LtMs, Ms 1, 1878, par. 2*

Satan urges this class forward, [page torn here] ... [so that he] can then use them to accomplish his purposes better than before their connection with the church. They are, Satan knows, his best working agents, while they are unchanged in heart and life, and their works are in such marked contrast to their profession, that they are a stumbling block to unbelievers and a great trial to believers. Thus the archenemy closes the door to scores of souls, whose life

and character if they were consecrated to do God service would do honor to the cause if they would yield to the claims of God. What an account will those have to give in the day of final reckoning, who profess to be keeping the commandments of God, while their lives contradict their profession, for they bear no precious fruit. They are weighed in the balances of the sanctuary and found wanting.*3LtMs, Ms 1, 1878, par. 3*

I see no hope for the church at Ligonier unless there is a thorough conversion of those who make a profession of the truth or the church be disorganized and rebuilt of different material. There is a class in the church who claim a long experience, whose influence is in almost everything contrary to the Spirit of Christ. These leading members have done more harm to the church and to present truth by causing it to be regarded with suspicion and distrust than the most violent opposers could have done. The strong, self-willed spirit of Sister Graham is termed by some who have but little spiritual discernment “zeal for God;” but her course, as well as that of all in harmony with her, is contrary to the example of Christ. These persons have no genuine experience in the transforming influence of the Spirit of God.*3LtMs, Ms 1, 1878, par. 4*

How much better would have been the condition of this church today if the strong, self-righteous spirit of Sr. Graham had never entered it. “A little leaven leaveneth the whole lump.” [*Galatians 5:9.*] Many are blinded by their pretensions to godliness, and they cannot see but that this class have the Spirit of God; but the Lord has no part in such an experience. If these poor, self-willed souls could be converted in heart and life, then the change in them would show to the world that the truth has a transforming power. The fierce, self-sufficient, vindictive spirit would give place to meekness, gentleness, goodness, forbearance, kindness, and lowliness of mind.*3LtMs, Ms 1, 1878, par. 5*

Many of the church at Ligonier are yet in the bondage of Satan. They have never passed from death unto life; they have never felt the offensive character of sin. God has promised forgiveness to all who turn unto Him with hearty repentance and true faith. But those who have hitherto exerted the greatest influence in the church are strangers even to repentance. They have never known what a

broken and contrite heart is. They are spiritually blind. While professedly accepting the truth, they have grasped a mere shadow and know nothing of the privileges and the liberty of the sons of God. Those who have become the children of God will give to the world some evidence of the fact. A change takes place in the disposition and character—a change from darkness to light, from the power of Satan to God. The apostle says to the Ephesians: “You hath He quickened, who were dead in trespasses and sins.” “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:1, 4-6.*] But the class to whom I refer know nothing of such a change. They do not even comprehend the language. The child of God is easily distinguished from a presumptuous self-deceiver. The fruit of the Spirit is not a boisterous, noisy, boasting, self-confidence, but a humble joy that leads to the abasement of self.³*LtMs, Ms 1, 1878, par. 6*

Where the Spirit of God is, there is meekness, patience, gentleness, and long-suffering; there is a tenderness of soul, a mildness which savors of Christ. But these fruits are not manifested by the unconverted. The more real need there is for this class to humble themselves before God, the less sense they have of their real standing, and the more self-confidence they assume. The more they claim to be led by God, the more overbearing they are to all around them, the more incapable of receiving any reproof, the more impatient of contradiction; and the less they feel the need of counsel. Instead of being meek and gentle, easy to be entreated, full of mercy, love, and good fruits, they are exacting and tyrannical; instead of being swift to hear and slow to speak, they are slow to hear and swift to speak. They are unwilling to learn of any one. The temper is fiery and vehement. There is a set determination, a fierceness in the very looks and deportment. They speak and act as though they would take the work out of God’s hands and pass judgment themselves upon those whom they consider in the wrong.³*LtMs, Ms 1, 1878, par. 7*

A true disciple of Christ will seek to imitate the Pattern. His love will lead to perfect obedience. He will study to do the will of God on

earth, as it is done in heaven. He whose heart is still defiled with sin cannot be zealous of good works; and is not careful to abstain from evil, is not vigilant and watchful over his own motives and conduct, is not jealous over his unruly tongue; he is not careful to deny self and lift the cross of Christ. These poor, deceived souls fail to keep the first four precepts of the decalogue, defining the duty of man to God, neither do they keep the last six commandments, defining the duty of man to his fellow men.*3LtMs, Ms 1, 1878, par. 8*

The fruits of the Spirit, ruling in the heart and controlling the life, are love, joy, peace, long-suffering, gentleness, bowels of mercies, and humbleness of mind. True believers walk after the Spirit, and the Spirit of God dwells in them. But there is a class in the church who are a living contradiction of the name Christian—a class that have ruled at home with a sharp, dictatorial, unchristian spirit. Their ideas and opinions must bear sway; their hearts are filled with selfishness; they are constantly exalting self and finding fault with others who are better than themselves. They pass censure and harsh judgment upon others, while their own course appears right in their own eyes. They put their hands to a work which God has not given them, but leave undone the work He has left for them to do, which is to take heed to themselves lest any root of bitterness springing up trouble the church and defile it. They turn their eyes outward to watch lest the character of others should not be right, when their eyes should be turned inward to scan and criticize their own actions, testing their feelings and motives by the law of God, the only standard of right, and emptying from the heart love of self, envy, evil surmising, jealousy, malice, unkindness, and self-esteem. When they do this, they will not be climbing upon the judgment seat and pronouncing sentence upon others who are in God's sight better than they. The simple reason of all the difficulty is: their religious life is not well built, there is not underlying godliness based on Jesus Christ; and the first gale of temptation sweeps their foundation from under them. This has caused all the difficulties in the church.*3LtMs, Ms 1, 1878, par. 9*

Elders and deacons are chosen to have a care for the prosperity of the church; yet these leaders, especially in young churches, should not feel at liberty, on their own judgment and responsibility, to cut off offending members from the church; they are not invested with

such authority. Many indulge a zeal like that of Jehu, and rashly venture to make decisions in matter of grave importance, while they themselves have no connection with God. They should humbly and earnestly seek wisdom from the one who has placed them in their position and should be very modest in assuming responsibilities. They should also lay the matter before the president of their conference and counsel with him. At some appointed time the subject should be patiently considered, and in the fear of God, with much humility and sorrow for the erring who are the purchase of the blood of Christ; with earnest, humble prayer, the proper officers should deal with the offenders. How different has been the course when, with self-assumed authority, and a hard, unfeeling spirit, accusations have been made and souls have been thrust out of the church of Christ.*3LtMs, Ms 1, 1878, par. 10*

The matter should be thoroughly investigated before any action is taken. Let such questions as the following be carefully considered: What is the charge brought against the erring? Has the law of God been wilfully transgressed? Has the offender been dishonest in his deal with his brethren or the world? Has he been guilty of licentious conduct? Has he been untruthful? Has he practiced deception? Has he been severe, overbearing, and abusive in his family, with his neighbors, his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness; of doubt, faultfinding, or talebearing? Has he talked of the faults of his brethren, magnifying their wrongs, and cherishing a spirit of bitterness toward them, thus endangering the prosperity and unity of the church?*3LtMs, Ms 1, 1878, par. 11*

All these points require careful consideration, but the next question is, What course has been pursued toward the erring? Has the Bible rule been followed to the letter? Read before the church the rules given them by their Captain, and let the question be asked, Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure by those whom God has placed in authority.*3LtMs, Ms 1, 1878, par. 12*

Those who constitute the active element in the church at Ligonier are the ones who should see their wrongs and be willing to confess

them, or they should be disconnected from the church. Their spirits are strong and uncontrollable; if checked lightly today, they will rise in triumph tomorrow if they have a chance. And they will gather about them those who cannot see and understand their spirit and who will oppose any influence that would check their movements. *3LtMs, Ms 1, 1878, par. 13*

There is always danger and trouble in any church which is composed mostly of family connections. This is the curse of the Ligonier church. Relatives who are unconsecrated sympathize with one another, and thus a sinful harmony exists among them. Jesus is united to His people by a love far greater and more enduring than ever bound together the hearts of human kindred; and this love, so deep, so unchanging, is a continual assurance of His faithfulness to support the weak, confirm the wavering, comfort the feeble-minded, and to bind up the bruises of the soul. Oh, wondrous love, that should lead the Saviour to yield up His honor, His glory, His royal throne and royal court, and for our sakes become poor, that we through His poverty might be made rich! In order to secure us to Himself, and insure our eternal salvation, He gave all that He had—His riches, His glory, and His own precious life. For us He endured the agony of the garden of Gethsemane, when the mysterious cup trembled in His hand, and His anguished soul cried out, “Father, if it be possible, let this cup pass from Me.” From His pale, quivering lips came this anguished prayer, and then the words of submission, “O My Father, if this cup may not pass away from Me except I drink it, Thy will be done.” [*Matthew 26:39, 42.*] An angel from heaven strengthened the royal Sufferer to tread His blood-stained path to Calvary, and to drink the cup of suffering to its very dregs. [*Luke 22:43.*] Oh, why was all this suffering, this ignominy, and torturing agony? It was that by this sacrifice of Himself His love might stand revealed, that He might woo men from the ways of sin. After man has cost so much, will He leave him now? Oh, no, no! He is faithful that has promised, His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. In Jesus we have an enduring, unchanging friend, and though all earthly prospects should fail, and every earthly friend prove treacherous, yet He is faithful still. *3LtMs, Ms 1, 1878, par. 14*

His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone; at every step, in tones of assurance, He bids us, "Follow Me." "I will never leave nor forsake thee." [*Hebrews 13:5.*] But this blessed assurance is given only on condition of our obedience and faithfulness to Him.*3LtMs, Ms 1, 1878, par. 15*

In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action, lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding, and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness!*3LtMs, Ms 1, 1878, par. 16*

In what contrast to the course of our Exemplar has been that pursued by Sister Graham and those connected with her? The reason is, they have not the Spirit of Christ. He does not dwell in them. Satan will in every conceivable manner obstruct the path of all who try to follow the Saviour, and when Christ's professed friends allow themselves to tear down, to discourage, and destroy, they show that they are not of Christ, but of Satan, for his works they do. If a brother is supposed to err, his brethren and sisters should not whisper it among themselves and comment upon it, magnifying supposed errors and faults. Much of this work is done in the Ligonier church, and the result is, the displeasure of God is upon those who do it, and Satan exults that he can weaken and annoy those who might be strong in the Lord. The world sees their weakness, and judges this class and the truth they profess to love, by the fruits manifested in them.*3LtMs, Ms 1, 1878, par. 17*

"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 neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned;

but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [*Psalm 15:1-5*.] Here the backbiter is excluded from abiding in the tabernacle of God and dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God.*3LtMs, Ms 1, 1878, par. 18*

How many ministers, while engaged in a good work in which souls are turning to God and to the truth, are called away, leaving the interest to wane and die while they go to settle some church trial among brethren who were wholly wrong themselves, and who had a contentious and overbearing spirit. While the members of the church are in the divided state of feeling, their hearts are hard and unimpressible. The efforts of the minister are like blows upon cold iron, and each party becomes more set in his own way than before. [If] the minister makes his home with some one family, others are sure to be jealous lest he shall receive impressions unfavorable to themselves. If he gives counsel, some will say, "There, such a one has been talking with him," and his words have no weight with them. Thus their souls are armed with distrust and evil surmisings, and the minister is made the sport of their prejudices and jealousies. He generally leaves the matter much worse than he found it. The dye of prejudice has set the colors, and the impressions are almost indelible.*3LtMs, Ms 1, 1878, par. 19*

Had the minister utterly refused to listen to the colored, one-sided statements of any, had he given words of advice in accordance with the Bible rule, and said, like Nehemiah, "I am doing a great work, so that I cannot come down" [*Nehemiah 6:3*], that church would have been in a far better condition. This work of withdrawing men from their fields of labor has been repeated again and again in the progress of this cause. It is the device of the great adversary of souls to hinder the work of God. When souls that are upon the point of deciding in favor of the truth are thus left to unfavorable influences, they lose their interest, and it is very rarely that so powerful an impression can again be made upon them. Satan is ever seeking some device to call the minister from his field of labor at this critical point, that the results of his labors may be lost.*3LtMs, Ms 1, 1878, par. 20*

There are in the church unconsecrated, unconverted men and women who think more of maintaining their own dignity and their own opinions than they do of the salvation of their fellow creatures; and Satan works upon these to stir up difficulties that consume the time and labor of the minister, and many souls are lost as the result.*3LtMs, Ms 1, 1878, par. 21*

The minister also is placed in a most unenviable position; for, though he should decide ever so wisely, his decision must displease someone, and thus a party spirit is strengthened; when, had he refused to leave his work, his influence would have been preserved.*3LtMs, Ms 1, 1878, par. 22*

Ministers and lay members of the church displease God when they allow individuals to tell them the errors and faults of their brethren. They should not listen to these reports, but should enquire, "Have you strictly followed the injunction of your Saviour? Have you gone to the offender, and told him his faults between you and him alone? and has he refused to hear you? Have you carefully and prayerfully taken two or three others, and labored with him in tenderness, humility, and meekness, your heart throbbing in love for his soul?" If the Captain's orders, in the rules given for the erring, have been strictly followed, then an advance step is to be taken; tell it to the church, and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by the church in cutting off the offending member if he does not repent. If these steps have not been taken, close the ear to their complaints, and thus refuse to take up a reproach against your neighbor. Listening to the reports of evil is taking up a reproach. If there were no brethren and sisters to do this, evil tongues would soon cease, for they would not find so fruitful a field in which to work in backbiting and devouring one another.*3LtMs, Ms 1, 1878, par. 23*

This has been the great sin in the church at Ligonier. Talebearing, gossiping ones have sought to find a stain upon the character of others, while they have neglected to purify their own souls from the defilement of sin. Thus have they opened the door of their hearts to Satan's temptations, and shut out the compassion, pity, and love of Christ. Instead of cherishing the spirit of the truth, they have been

glorifying themselves. The language of their hearts is, We are rich, and increased with goods, and have need of nothing, while they are wretched and miserable and poor and blind and naked. The gold, which is love, they do not possess. Says the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:18.*] This is what the church in Ligonier wants, and what they must have, or it would have been better had they never been organized; for as they now stand, they are a curse to the truth they profess. They need to seek the white raiment, which is a pure and spotless character. Eyesalve they need, to see clearly their own defects, their lack of the grace and Spirit of God.*3LtMs, Ms 1, 1878, par. 24*

Some have cherished a strong, unyielding, self-sufficient spirit, that would never endure control or contradiction. This has ruled in the family, the neighborhood, and the church. It is this that is threatening to ruin the church at Ligonier. One, only one such individual if countenanced, will destroy the peace and unity of the entire church in any place, but when there are connected with such a person relatives near and distant, then the danger is increased in proportion to the number of connections and the amount of sympathy given.*3LtMs, Ms 1, 1878, par. 25*

The apostle Paul writes to Titus: "Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." [*Titus 1:5-7.*]*3LtMs, Ms 1, 1878, par. 26*

It would be well for all our ministers to give heed to these words, and not to hurry men into office without due consideration, and much prayer that God would designate by His Holy Spirit whom He will accept.*3LtMs, Ms 1, 1878, par. 27*

Said the inspired apostle, "Lay hands suddenly on no man." [*1 Timothy 5:22.*] In Ligonier the work of organizing and ordaining elders was premature; the Bible rule was disregarded, and consequently a grievous trouble was brought upon the church.

There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work—men who need to be converted, elevated, ennobled, and refined, before they can serve the cause of God in any capacity. The gospel net gathers both good and bad. It takes time for character to be developed, there must be time to learn what men really are. The family of one suggested for office should be considered. Are they in subjection? Can the man rule his own house with honor? What character have his children? Will they do honor to the father's influences? If he has no tact, wisdom, or power of godliness at home, in managing his own little family, it is safe to conclude that the same defects will be carried into the church, and the same unsanctified management will be seen there. It will be far better to criticize the man before he is put into office than after; better to pray and counsel before taking the decisive step, than to labor to correct the consequences of a wrong move.*3LtMs, Ms 1, 1878, par. 28*

The leader at Wolf Lake has not the right qualifications to educate the members of the church to be workers. Tact and judgment have not been used to keep up a living interest in the work of God. Old habits have been dragged into the church. The leader is slow and tedious; he talks too much, and prays too long in public; he has not a living connection with God, which would give him a fresh experience.*3LtMs, Ms 1, 1878, par. 29*

The leaders of churches in every place should be earnest, full of zeal and unselfish interest, men of God, who can give the right mold to the work. They should make their requests to God in faith. They may devote all the time they wish to secret prayer, but in public they should make their prayers, and their testimonies also, short and to the point. Long, dry prayers, and long exhortations should be avoided. If the brethren and sisters would have something to say that will refresh and edify others, it must first be in their hearts. They must daily be connected with God, drawing their supplies from His exhaustless storehouse, and bringing therefrom things new and old. If their own souls have been vivified by the Spirit of God, they will cheer, strengthen, and encourage others; but if they have not drunk at the living fountain of salvation themselves, they will not know how to lead others there. God has precious souls in these churches who will, if they grow in grace and the knowledge of the truth, become

ministers of righteousness to teach others the way of salvation.*3LtMs, Ms 1, 1878, par. 30*

The work of God has been hindered by unwise marriages. Satan will use every device in leading young men who might teach the truth to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church. Oh, how careful should those be who take a leading position in churches, that their lives and deportment shall not scatter from Christ instead of gathering with Him!*3LtMs, Ms 1, 1878, par. 31*

The necessity of experimental religion must be urged upon those who embrace the theory of the truth. Ministers must keep their own souls in the love of God, and then impress upon the people the necessity of an individual consecration, a personal conversion. All must obtain a living experience for themselves; they must have Christ enshrined in the heart, His Spirit controlling the affections, or their profession of faith is of no value and their condition will be even worse than if they had never embraced the truth.*3LtMs, Ms 1, 1878, par. 32*

If a man is unrefined, and dictatorial in his words and deportment at home, if he does not there manifest the Christian graces, he is not the man of God's choice to have any special influence in the church. Satan works through such men to destroy the people of the Lord. If a man cannot mold his own children, how can he mold, elevate, and instruct the church? Such arrangements should be made for the little companies embracing the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks, and thus different persons may be enlisted in the work; and after a suitable trial, some one should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected or the same one may be re-elected, if his service has proved a blessing to the church. Many fail to exercise proper discernment in these important matters, where eternal interests are involved.*3LtMs, Ms 1, 1878, par. 33*

The same principle should be followed in selecting men for other

responsible positions, as in the offices of the conferences. Untried men should not be elected as presidents of conferences.*3LtMs, Ms 1, 1878, par. 34*

Some who have accepted the truth, and who could be a blessing in the work of God, have been treated in a harsh, inconsiderate manner by men who occupy a leading position in the church. These leaders were too far from God themselves to understand their duty—with some have compassion, making a difference. They could not discern the great good which one person of intelligence and moral worth could do, if wholly consecrated to the work of God. Because they could not rule such a person, they would pursue a course toward him that would drive him from the truth.*3LtMs, Ms 1, 1878, par. 35*

Dr. Osborn has not manifested that meek and Christlike spirit which the Bible requires; but those who have condemned him have pursued a course far more objectionable in the sight of God, and they are accountable for the influence exerted upon the doctor by their unchristian conduct. The Judge of all the earth will enquire of these self-sufficient ones, Who hath required this at your hand? God calls upon Dr. Osborn to draw near to Him by faith and obedience. Divine grace can subdue, sanctify, and refine, rendering him an honor to the cause of Christ, a chosen vessel for the Master's use.*3LtMs, Ms 1, 1878, par. 36*

Some precious souls that could not justify the unchristian course pursued toward Dr. Osborn and others have been crowded until they have separated from the church. Others have been cut off for no cause except bitter enmity because they did not act in harmony with the wishes and ideas of the leaders. Such a spirit has taken possession of those leaders who have ever been determined to rule, that they have been controlled by Satan rather than by the Spirit of Christ. Some who have been deprived of the fellowship of the church were far more worthy of a place in it than are those who with their longer experience have been so overbearing and so anxious to drive out their brethren.*3LtMs, Ms 1, 1878, par. 37*

The unreasonable, unchristian course of men and women who had more zeal than knowledge or piety has displeased and dishonored

God. He calls upon them to repent. Some have taken the position that those who use tobacco should be dealt with and turned out of the church at once; but with some who would engage in this work there are greater defilements of the soul-temple than tobacco can make. In all our experience for many years, not a case of this kind has been thus treated. We have borne for years with those in the slavery of habit, and unless there were some other cause for such action, we have not felt at liberty to deal with them or separate them from the church. We have prayed and labored with them, and in many cases have after a time succeeded in winning them fully. Those who did not reform became lax in other things, and gave up their efforts to overcome, so that offenses of a grievous character occurred that required action on the part of the church. *3LtMs, Ms 1, 1878, par. 38*

The responsibility of dealing with the cases last mentioned was not assumed by the resident elder or deacon, or by any member of the church. For months, and sometimes for years, the church waited patiently for wise counselors; and every move was made with the greatest caution. Hasty decisions in such cases show greater zeal than wisdom or spirituality. They reveal a self-sufficient, self-important, bigoted spirit, which will injure, and, if tolerated, ruin any church. *3LtMs, Ms 1, 1878, par. 39*

God loves the soul of Dr. Osborn. He is a man of noble spirit, and, if converted to God, he will do good. The Master has entrusted him with talents of influence and of means to advance the cause of truth and to lay up for himself a treasure in heaven. Not long hence he will be required to give an account of his stewardship. The Lord has claims upon this brother. He should render to God the things that are His. If he is faithful, many souls will be brought to a knowledge of the truth by his efforts to circulate the publications. He has a large circle of relatives and friends to whom he can give the light; and some will receive it. In the hand of God he may be an instrument to do much good. *3LtMs, Ms 1, 1878, par. 40*

But there are in the church narrow-minded, self-important, self-righteous persons who have not discerned this. They occupied a low level, and could not appreciate position or character. They were destitute of Christian courtesy. Although Dr. Osborn was in error in

some things, he was nearer the kingdom of God than they. He is a man of intelligence, a man who loves the truth, and whose life has been one of usefulness. He should be treated with the respect due to his years, his position, and character. The course that has been pursued toward him is an offense to God. How many would be brought to Christ and the truth by such coarse, rough characters as the persons I have mentioned? They make the doctrines they hold repulsive to unbelievers, and thus drive them from the truth.*3LtMs, Ms 1, 1878, par. 41*

Men and women who had no connection with God themselves felt competent to instruct, reprove, and condemn those far above them in the scale of intelligence and moral worth. These things have caused Dr. Osborn to regard their conduct with contempt. Had a judicious course been pursued toward this man, he would have been a great help and blessing to the church. Those turbulent spirits need to turn their attention to themselves. It is their lack of the Spirit of God that leads them into their unquiet, censorious, condemning course.*3LtMs, Ms 1, 1878, par. 42*

God's care is over Dr. Osborn, and he will deal with him in a very different manner from that of his brethren. The doctor's habits are confirmed, his character is formed, and at his age it is a great work to accept the truth and to become transformed by it. This is not to be accomplished in a day; but the work is going forward, and if he will sit as a learner at the feet of Jesus, he will know Him whom to know aright is life eternal.*3LtMs, Ms 1, 1878, par. 43*

Although aware of the defiling nature and injurious effects of tobacco, the doctor has indulged in its use for many years. This is a habit which is annoying to him, and which God would have him overcome. In the name of Jesus, the mighty Conqueror, he can triumph over this defiling practice, and at last wear the victor's crown.*3LtMs, Ms 1, 1878, par. 44*

The doctor has not submitted, with a good grace, to the treatment he has received; he has been harsh, severe, and unyielding. Human nature would not endure dictation from those whose character and deportment contradicted their profession. The course of these persons was uncourteous and unreasonable. Passion and

prejudice bore sway, and the spirit of truth and holiness was driven out. While they were willing that the Doctor's money should aid the church, many were not willing that he should have any voice in controlling its affairs. Those who have been thus forward and officious need to become acquainted with the dear Saviour; for they know Him not. He is the eternal guardian of justice. He can never be excluded from any transaction in which the rights of His followers are concerned. His hand is ever spread as a buckler over the humblest of His children, and none can harm them without smiting that hand.*3LtMs, Ms 1, 1878, par. 45*

Sister Graham, see that you smite not the hand that protects God's people; for it holds the sword of justice. Your course for years in the past has been opened before me, and though I tell it not here, you have a record which you will not wish to meet in the day of God. You are far from Christ; you have a combative, destructive spirit that is contrary to the spirit of the gospel. If you could see yourself as you appear in the sight of God, you would no longer pry into the faults of others or seek to correct their errors; for a lifework is before you to set your own heart in order. The history of your life, with all its unconfessed and unforgiven sins, has gone up to heaven. What excuse will you urge before God for these wrongs? Could you realize your defects, you would take up your neglected home duties, correct your own ways in the fear of God, and cherish a meek and lowly spirit. You must in your daily life give evidence of repentance and conversion, or at the last you will take up the sad lament, "The harvest is past, the summer is ended, and I am not saved." [*Jeremiah 8:20.*]*3LtMs, Ms 1, 1878, par. 46*

In your home there are precious souls whom your influence must affect. Deal with them in gentleness, kindly consideration, and love. Give them some evidence that Jesus is yours, that you have learned of Him. Reveal the Christlike side of your character, and not the repulsive, satanic side. Aim to reach the highest standard of moral integrity. Do not pet your daughter and indulge in harsh, selfish, unmotherly conduct toward your sons; but show that you love them all and desire to make them happy. This will do them more good than will all your religious teaching, and your censure and reproof. Practical godliness goes a great way in leading souls to Christ.*3LtMs, Ms 1, 1878, par. 47*

A cold, unsympathetic, unlovely spirit, a harsh, repulsive manner has become second nature with you. It has exerted its evil influence in molding the character of your children and is brought into the church to sow discord, malice, and strife there. That which you sow, you must also reap. Look at the seed crop which you have been sowing for years past, and then consider what will be the harvest. May God pity you!*3LtMs, Ms 1, 1878, par. 48*

You should not take any leading position in the church. Your only safe course is to search your own heart, try your motives by the Word of God, test your spirit, and see what is the influence of your words and actions. You need a thorough conversion. The transforming influence of the Spirit of God must be seen in your character and be manifested in your daily life.*3LtMs, Ms 1, 1878, par. 49*

Many are partaking of the spirit indulged by Sr. Graham—a driving, censorious, dictatorial spirit. Oh, I would that it might be banished from the hearts of all who profess the faith! But if this cannot be, then it is necessary, for the salvation of the remaining members, that all who stir up strife be separated from the church. If Sr. Graham's eyes could be turned within, and she could see how offensive to God is this spirit which passes for a Christian virtue, she would make determined efforts to sit at the feet of Jesus, and, like Mary, learn of the Master meekness and lowliness of heart. Instead of seeking to be a teacher, she would be a learner in the school of Christ.*3LtMs, Ms 1, 1878, par. 50*

The helpless sinner must cling to Christ as his only hope. If he lets go his hold for a moment, he imperils his own soul and the souls of others. Only in the exercise of living faith are we safe. But the commission of any known sin, the neglect of known duties at home or abroad will destroy faith and disconnect the soul from God.*3LtMs, Ms 1, 1878, par. 51*

Nothing is more offensive to God than a self-sufficient spirit. In the life of Peter is a sad lesson which should be a warning to all the professed followers of Christ. The Saviour had faithfully warned him of the approaching danger, but, self-confident and presumptuous, he asserted his constant fidelity and zeal and declared himself

willing to follow his Master to prison and to death. The test came for Peter when the storm burst upon the disciples by the humiliation of their Leader. Mournful are the words traced by the pen of inspiration: "Then all the disciples forsook Him and fled." [*Matthew 26:56.*] And the ardent, zealous, self-confident Peter repeatedly denied his Lord. He afterward bitterly repented; but this example should admonish all to beware of self-confidence and self-righteousness. *3LtMs, Ms 1, 1878, par. 52*

Mark the teachings of Christ upon humility and the care and tenderness which should be manifested for the souls of the flock: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offences cometh!" [*Matthew 18:1-7.*] *3LtMs, Ms 1, 1878, par. 53*

There may be in the church those who do not honor the cause of God, whose lives and characters reveal the deformity of sin. But we must bear long, even with these, remembering how Jesus bears with us; how sinful we have been, and how He loves us still. Christ paid an infinite price to redeem us from ruin and despair, and with hearts filled with gratitude to God, we should manifest toward others the same love, tenderness, and forbearance that we would have Him exercise toward us as sinful, erring mortals. While we need grace and mercy every moment, and forgiveness daily, how unbecoming for us to be so ready to criticize, censure, and condemn our brethren who are of like passions with ourselves. The reproof given by our Redeemer condemns all this. Such conduct is the result of self-esteem and self-exaltation; persons strive for the supremacy and become envious and jealous, lest others shall come

in and fill a higher place than they themselves occupy. But the teachings of Christ on this point are clear and decided: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [*Verse 3.*] We must constantly cherish meekness and humility, if we would possess the spirit of Christ.*3LtMs, Ms 1, 1878, par. 54*

The parable of the lost sheep is a forcible illustration of the Saviour's love for the erring. The Shepherd leaves the ninety and nine in the shelter of the fold, while He goes out to search for the one lost, perishing sheep; and when it is found, He places it upon His shoulder and returns with rejoicing. He did not find fault with the straying sheep; He did not say, "Let him go if he will;" but He went forth amid frost and sleet and tempest, to save the one that was lost. And He patiently continued His search until the object of His solicitude was found. Thus are we to treat the erring, wandering one. We should be ready to sacrifice our own ease and comfort when a soul for whom Christ died is in peril. Said Jesus, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [*Luke 15:7.*] As joy was manifested at the recovery of the one lost sheep, so will exceeding joy and gratitude be manifested by the true servants of Christ when one soul is saved from death.*3LtMs, Ms 1, 1878, par. 55*

A reckless disregard for souls has been manifested by the church at Ligonier. Many cherish the spirit of the self-righteous Pharisees, who sought to be first in everything. They loved the uppermost rooms at feasts, and the chief seats in the synagogues; but they shut up the kingdom of heaven against men, neither going in themselves, nor permitting others to enter. They for a pretense made long prayers, but secretly devoured widows' houses. They paid tithes of mint and anise and cumin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. They appeared to love the truth and to be very zealous for the cause of God, while their hearts were unsubdued, unsanctified, and unhumbled, open to envy, jealousy, hatred, and malice.*3LtMs, Ms 1, 1878, par. 56*

Christ teaches all who believe on His name, that instead of seeking

their own glory, they must humble themselves to bear the cross and to walk in His footsteps. He who would reform others must first reform himself. He must obtain the spirit of his Master and be willing, like Him, to suffer reproach and to practice self-denial. In comparison with the worth of one soul, the whole world sinks into insignificance. A desire to exercise authority, to lord it over God's heritage, will, if indulged, result in the loss of souls. Those who really love Jesus will seek to conform their own lives to the Pattern and will labor in His spirit for the salvation of others.*3LtMs, Ms 1, 1878, par. 57*

Persons are attracted by sympathy and love; and many may thus be won to the ranks of Christ and reform; but they cannot be forced or driven. Christian forbearance, candor, consideration, and courtesy toward all who do not see the truth as we do will exert a powerful influence for good. We must learn not to move too fast and require too much of those who are newly converted to the truth.*3LtMs, Ms 1, 1878, par. 58*

It is impossible to exert a right influence, unless the heart is in communion with God. Souls that are precious in the sight of God have been oppressed, censured, abused, and severed from the church; and the body of Christ is bleeding from these cruel wounds.*3LtMs, Ms 1, 1878, par. 59*

The most thrilling appeals may be made from the pulpit without effect; logic and eloquence may fail to move men to see and accept the truth; but meekness and piety exhibited in the daily life, in the right training and management of families, has a power which even disarms the infidel. It is the Word of God living in the heart, shining upon the countenance, expressed by the lips, and exemplified in the conduct.*3LtMs, Ms 1, 1878, par. 60*

The humble prayer of the lowly and contrite moves the arm of Omnipotence. In the prayer offered for His disciples just prior to His crucifixion, our Saviour said: *John 17:15-23* quoted.*3LtMs, Ms 1, 1878, par. 61*

We profess to be the depositaries of God's law; we claim to have greater light and to aim at a higher standard than any other people upon the earth; therefore we should show greater perfection of

character and more earnest devotion. A most solemn message has been entrusted to those who have received the light of truth. Our light should shine forth to brighten the pathway of those who are in darkness. As members of the visible church, and workers in the vineyard of the Lord, all professed Christians should do their utmost to preserve peace, harmony, and love in the church. Mark the prayer of Christ: "That they all may be one, as Thou, Father, art in Me, that they also may be one in Us, that the world may believe that Thou hast sent Me." [Verse 21.] The unity of the church is the convincing evidence that God has sent Jesus into the world as its Redeemer. This is an argument which worldlings can neither withstand nor controvert. Therefore Satan is constantly working to prevent this union and harmony, that unbelievers, by witnessing backbiting, dissension, and strife among professed Christians, may become disgusted with religion and be confirmed in their impenitence. God is dishonored by those who profess the truth while they are at variance and enmity with one another. Satan is the great accuser of the brethren, and all who engage in this work are enlisted in his service.*3LtMs, Ms 1, 1878, par. 62*

We profess to have more truth than other denominations, yet if this does not lead to greater consecration, and purer and holier lives, of what benefit is the truth to us? It would be better for us never to have seen the light of truth than to profess to accept it and not be sanctified through it.*3LtMs, Ms 1, 1878, par. 63*

In order to determine how important are the interests involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man and give to the overcomer a royal diadem.*3LtMs, Ms 1, 1878, par. 64*

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had

he neglected his duty or become weary in well-doing.³*LtMs, Ms 1, 1878, par. 65*

Ms 2, 1878

Sermon/The Duties and Dangers of Our Time

Battle Creek, Michigan

August 25, 1878

Previously unpublished.

Sermon (excerpts only), delivered by Mrs. E. G. White in the "Mammoth Tent" at Battle Creek, Michigan, Sunday eve, August 25, 1878. Reported by the Battle Creek Reporting Club³*LtMs, Ms 2, 1878, par. 1*

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have 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."³*LtMs, Ms 2, 1878, par. 2*

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."³*Matthew 7:21-27. LtMs, Ms 2, 1878, par. 3*

Here Christ was evidently without enclosed walls. Many were following Him and He was teaching as He walked. He walked by the riverside, by the lake. As He was passing on His way, He sought to bind up His lessons of divine instruction by the objects before Him, that as the people should look upon these things, they might ever bear in mind the lessons which He had illustrated by them.³*LtMs, Ms 2, 1878, par. 4*

Here, as He passes along, He sees a man building a house upon a rock that is apparently inaccessible. It seems to the disciples as they pass along that it is impossible to climb the steep to the rock upon which that house is being built. They are making remarks in reference to it. Some were speaking their thoughts, while others kept them to themselves; but Christ, who readeth the heart, understood what was in their hearts.*3LtMs, Ms 2, 1878, par. 5*

That house built upon a rock seemed to the disciples and those following Christ the greatest inconsistency. Here were beautiful building places all around them. It was so easy to build where the house would be accessible. It would be so much more pleasant to build upon the level ground. But here was a house being erected where the inmates would have to climb to reach it, and it would not be an easy thing to gain access to this house. While the disciples were making their remarks, Christ illustrates the kingdom of heaven by the man who was building his house upon the rock.*3LtMs, Ms 2, 1878, par. 6*

“Whosoever heareth these sayings of Mine, and doeth them.” [Verse 24.] Then there is such a thing as hearing without its doing those that hear any good. And why? Because they are hearers of the Word and not doers of the [Word]. But He represents the hearer and doer of the Word by that man who is building his house upon a rock. The storm may come, the tempest may beat upon that house, and it falls not because it is built upon a rock.*3LtMs, Ms 2, 1878, par. 7*

As He is passing along and conversing, lo, the buildings are going up—to the admiration of the disciples, just where they thought they would build—upon the level, pleasant ground, easy of access. Beautiful flowers are springing up around them to delight the eye, and it all looks very desirable. Then a little farther, in the very same position, they come to the debris and ruins of buildings which were in a similar location to those which were being erected nearer to the water’s edge, upon the level plain.*3LtMs, Ms 2, 1878, par. 8*

Pointing to those who are erecting their buildings here, Christ says, “Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man.” The structure was apparently

faultless and very attractive, the location to all appearances right; but here, says Christ, he shall be likened to a “foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew”—passing right along giving His lessons—“and beat upon that house”—and here is the debris—“and it fell; and great was the fall of it.” [*Verses 26, 27.*]*3LtMs, Ms 2, 1878, par. 9*

Thus those who hear and do not accept the truths which are spoken to men—the truth of God which had been brought to them by the prophets, which had been preached to them by the apostles, which Christ had been presenting to them in His teachings—are represented by the man “which built his house upon the sands; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.” [*Verses 26, 27.*] Why? It was built upon sliding sand. This is just the same thing which is represented here. “Not everyone that sayeth unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.” [*Verse 21.*] How much, I ask you, is profession worth without representing Jesus Christ in the life and in the character?*3LtMs, Ms 2, 1878, par. 10*

Ms 3, 1878

Camp Meeting at Plano, Texas, and Illness in McDearmon Family

NP

November 1878

Portions of this manuscript are published in *3Bio 100*.

The camp meeting at Plano commenced the twelfth of November. We did not get upon the ground until the night of the thirteenth. We accompanied our daughter Emma to her parents. We had twelve miles to go from Dallas. The sun went down after we had traveled a few miles, but the moon arose, making it almost as light as day. We felt sad indeed as we met Brother McDearmon's family, to see the ravages disease had made. We had not met them for about three years.*3LtMs, Ms 3, 1878, par. 1*

About twenty years ago, on our first visit to Wright, Mich., we became acquainted with the family of Brother McDearmon. We ever found him true to the cause of God—always knew where to find Brother and Sister McDearmon. Both were in feeble health, but accepting health reform has proved a blessing to the entire family. Both Brother and Sister McDearmon were predisposed to consumption. To avoid the cold winters he moved with his family to Texas. They both improved in health and in this mild climate seemed to be overcoming their lung difficulties. Sister McDearmon not only cared for her family, but collected the children together and taught school. Her labors were appreciated even by unbelievers.*3LtMs, Ms 3, 1878, par. 2*

The last winter it rained almost constantly, and as the result the very hot weather caused malaria, and their noble boy, John McDearmon, aged 19 years, was attacked with fever. He lived only a few weeks. He had been an obedient, affectionate, faithful son, the comfort and dependence of his parents. Could he have had the advantages of the sanitarium, his life might possibility have been spared. John had never fully identified himself with the people of God, but had attended the Sabbath school and kept the Sabbath, and had been a praying boy. His mind was undimmed, and

although a great sufferer, he sought the Lord with his whole heart and found Him. He had the assurance that Jesus had pardoned his sins and the peace of Christ rested upon him. He pleaded earnestly with his eldest brother and his sister to seek God and devote their lives to Him. He died in Jesus.*3LtMs, Ms 3, 1878, par. 3*

While this wound was still fresh, Sister McDearmon came down with fever brought on through weary watching and anxious care and heartache at their great loss. There were none to care for them, to watch with them, and share their grief and affliction. They literally bore it almost entirely alone. A telegram was sent to their children in Oakland, California, that the beloved son and brother was dead. Next came over the wires the sad intelligence that the mother lay at the point of death. The daughter Emma felt that she must hasten to her afflicted parents. Our children consulted their mother. I could not advise such a step. The daughter's hold on life was frail. It would be very dangerous for her to change from the cool climate of Oakland, California, to journey one week in uncertainty, in the heat and dust, then have to endure the trying heat of Texas, which was bringing down those who had become accustomed to the climate. We could not consent for Emma to run the risk.*3LtMs, Ms 3, 1878, par. 4*

We made the case a special subject of prayer. We believed that God would as readily hear us pray thousands of miles separated from the subject of our prayer as if we were close beside her bedside. Our hearts were humbled before God, and we exercised faith and received the evidence that the hand of the Mighty Healer was reached down to save and lift up this suffering daughter of Abraham. I told our children that it seemed very clearly presented to me that Sister McDearmon would not die, but live. She would not be strong at once, but she would gradually recover. We made this case a special subject of prayer for days, always with the assurance she would live.*3LtMs, Ms 3, 1878, par. 5*

The fever attacked the daughter next, and then the eldest son. Brother McDearmon for a time was the only one to wait upon his distressed family. Everything of temporal matters was necessarily neglected. These afflicted ones suffered for want of care or a cooling drink. The mother, who needed herself the tenderest care,

was compelled to wait upon the sick, giving them the very best care she could in her feebleness. Brother McDearmon at length came down. Those of like faith were some of them sick, and those who were not sick did not offer their services in the suffering need, but, like the priest and Levite, passed by on the other side, fearing some burden would fall upon them. The eldest daughter had several relapses because she was compelled to leave her sickbed and do something for the other suffering ones. Could these have had proper care, much suffering might have been prevented.*3LtMs, Ms 3, 1878, par. 6*

Sister McDearmon, ever unselfish, ever faithful and ready to wait upon the sick and relieve their suffering and weep with them that weep and rejoice with them that rejoice, must bear her burden alone in her suffering and feebleness. The sick lay and suffered for kindly care, for sympathy, for helpful hands when so much needed. But God did not forsake His afflicted ones. These precious, faithful children of God were not left alone. Angels of God kept faithful vigils, and one after another they were able to arise from their beds of suffering. They had been unable to purchase or cook suitable food to sustain nature. They were greatly reduced in strength. Thus we found them.*3LtMs, Ms 3, 1878, par. 7*

Our coming was timely. Joy at meeting their daughter and friends who could sympathize with them seemed to be like cold water to a thirsty soul. It seemed to them to be too great a blessing for them to have. We united our prayers at the throne of grace, and the Lord seemed to be very nigh us. We left our friends improved in health and of much better courage than when we found them. It seems a sad neglect on the part of the brethren to be so thoroughly wrapped up in worldly matters or selfish interest and leave the afflicted ones close by their doors to suffer for the attention they might give them if they were so disposed.*3LtMs, Ms 3, 1878, par. 8*

Christ has passed judgment upon such. He says, "I was an hungred, and ye gave Me no meat; ... I was ... naked and ye clothed Me not; sick, and in prison, and ye visited Me not." The answer comes back, "When saw we Thee thus and administered not unto Thee?" Said Christ, "Inasmuch as ye have not done it unto one of the least of these My servants, ye have not done it unto Me."

[*Matthew 25:42-45.*] Thus Christ shows that He identifies His interest with suffering humanity. A neglect of the duties due to suffering humanity whom Christ calls His brethren is a neglect of Himself in the person of His saints. Many seem willing to do some great work for the Master, but when He places directly before them work to do in the common duties of life, they will not accept it, but call for some greater work. Would they bear these lessor responsibilities, be faithful in that which is least, they would then evidence that they were qualified for higher trusts.*3LtMs, Ms 3, 1878, par. 9*

God proves our faith and our profession of desire to work for Him by placing before us some one of His suffering children to test our willingness and zeal. And if we fail to take the work He gives us, we neglect the very opportunities which we need to give us a valuable experience and bring us in close sympathy with Jesus Christ. Selfishness will not dwell in the heart of a Christian. Wherever self-love and selfishness reign, Christ is not. There are many who make high profession who are not on the Lord's side at all, but on the side of the enemy. "By their fruits ye shall know them." [*Matthew 7:20.*]*3LtMs, Ms 3, 1878, par. 10*

The camp meeting at Plano commenced Monday night. We did not come upon the ground until Wednesday night. Our daughter Emma White accompanied us to care for us. We found a very good encampment; several tents and board shanties were erected. We found a tent prepared for us with board floor, and carpeted, provided with bedsteads, tables, chairs, and stove. Nothing was wanting to make us comfortable. Our friends who had recently embraced the truth at Plano had anticipated our wants and liberally supplied them in the furnishing of our tent.*3LtMs, Ms 3, 1878, par. 11*

Thursday I spoke to the people with great freedom upon the beatitudes in the sermon given upon the Mount. The people listened with the deepest interest. They were hungry and thirsty for the bread and water of life. After speaking, I invited all who had not the evidence of their acceptance with God, all who were backslidden from God, and those who wished to leave a life of sin and be Christians to come forward. Seventy-five promptly

responded. And then it melted my heart to hear the touching testimonies borne with choked utterances, many confessing their sins, others their indulgence of tobacco, and entreating the prayers of God's people that strength would be given them to overcome. One man arose and stated that he had used tobacco for eighteen years and was a drinking man, but the truth presented to them by Brother Kilgore had attracted them, they were next convicted and embraced it, then commenced the sanctifying influence of the truth on the heart and life. He saw that his habits were not in harmony with the pure and holy truth. He had given up his tobacco and his intemperance and had overcome these habits and could triumph in God. He said that those who were acquainted with him could now see in his case what the truth of God could do for a man who accepted it and sought to harmonize with it. He said, "It has wrought a great change in me."*3LtMs, Ms 3, 1878, par. 12*

Testimonies were borne that the truth of God had the effect upon them to cause them to overcome their appetite for tobacco and other bad habits. Some confessed they were in conflict yet with the power of appetite, but they were determined to leave off every habit not in harmony with the precious truth.*3LtMs, Ms 3, 1878, par. 13*

One brother said he had not attended a meeting or heard a discourse for three years. Nine families came from Peoria, one hundred miles, by private conveyance, to attend this meeting. There were three families joined them who came nearly one hundred miles at this season of the year. We offered up our earnest prayer to God for those who had presented themselves for prayer, and the Lord blessed us with His Spirit and grace. The place where we were assembled seemed to be indeed holy ground. Friday three discourses were given, Elder Haskell addressing the people in the morning, myself in the afternoon, my husband in the evening.*3LtMs, Ms 3, 1878, par. 14*

At the commencement of the Sabbath all assembled under the tent to wait for the coming in of the sacred time. This was a very precious meeting. Sabbath day, November 16, Elder Haskell, my husband, and myself spoke to the people. After speaking to the people for one hour and a half, we invited them forward again, and about sixty responded. This meeting was of great interest. The

testimonies borne were of deep interest. The blessing of God rested upon us in answer to prayer, and many bore testimony that the Lord had blessed them in that very meeting. Every token of the blessing of God should be highly prized; and when His light does indeed shine upon us, we should show gratitude to our heavenly Father by acknowledging the blessing of God.*3LtMs, Ms 3, 1878, par. 15*

Ms 4, 1878

Visit to Oregon State Prison

NP

1878

Portions of this manuscript are published in *5MR 178*.

E. G. White Visit to Oregon State Prison

I was right in the midst of a stateroom. The mate would walk back and forth, and the captain would follow him, and then one would cry out, "Mother, O mother." Then they would spue. ... Then another would swear. ... And the mate would say, "How is it, captain?" and he would cry out, "It rides high."*3LtMs, Ms 4, 1878, par. 1*

I lay at or near a post, and I had that tight sack on me, and it was so tight that it seemed as though I could not breathe. When the vessel would pitch, I would strike my head against the side of that post, until it seemed as though it would kill me. I thought when I got off that boat I was ruined for life. My head felt so bad. And when I got off the boat, when I walked up through the streets, it seemed to me as though I was still on the boat, and I would step so high that people must have thought I was drunk. I said to Elder Van Horn, "I will not go on the street again."*3LtMs, Ms 4, 1878, par. 2*

(Marian to W. C. White:) "How wide did you say those rafts were?" I have seen rafts over 120 feet wide. They looked just like a floating township.*3LtMs, Ms 4, 1878, par. 3*

It was on the 4th of July that I sat upon the platform [in Salem, Oregon] with quite a number of prominent men. I did not go up the river that night because they said that it was not safe on account of Indians. Just at the entrance to the campground was a large tree, and they told us that that tree had been the place of the Indians' burying ground. Here they would lay their dead until they could take them away to some other spot. That camp meeting was a large one. It was the first one they had ever had and the representatives of the church were there.*3LtMs, Ms 4, 1878, par. 4*

Visit to State Prison, Salem, Oregon

It was a very interesting meeting, that was. What kind of a chapel room was it? It was a very pleasant room. We entered, and then there was a great iron gate behind us. We stopped awhile in the superintendent's house. At the right hand of me was where the prisoners came out. Was the room like an ordinary meetinghouse? Yes. All the prisoners had their hymn books with them. These men were of fine appearance. There were doctors, ministers, and lawyers among them. And there were one or two of them that had been mayors.³*LtMs, Ms 4, 1878, par. 5*

I went on and I told them what a man might be if he would try. How that he could be almost anything—a little lower than the angels. God had given us these commandments that we might obey them. I told them what it cost to sow wild oats—that they were now reaping their harvest. There was one man of whom they told me. He was the hardest man to control. They said that he did not believe anything in the Bible. When any one would come to speak to the prisoners, he would sit there and make faces. Well, he sat there and he began. I saw the motions. He would twist around, and then he would pull out his handkerchief. Finally down went his face, and he buried it in his hands, and he did not raise it again. The superintendent said to me, “That beats anything that I have ever seen.” When we sang the tears rolled down his face. The superintendent said to me, “Come again, come again.”³*LtMs, Ms 4, 1878, par. 6*

Right before me sat a feeble-looking woman about fifty years of age. Right by her side sat a younger woman, the daughter of the other. The mother came there to see her son and her brother, and to try to get a reprieve for them. These young men were sentenced for joining in a stage robbery. They were educated men, but they had gone up to Oregon and got into wild company, and they had drunk wine and lost their senses. Seven years was their term of imprisonment. The women were trying to get them both out, but the young man said to the mother, “Don't try to get me out, but try to get uncle out. I can stand it to serve out the term, but it will kill him.”³*LtMs, Ms 4, 1878, par. 7*

This young man said to me, "If I had heard that sermon before I committed that crime, I would not have done it and would not have been here. I never had such things as these placed before my mind."*3LtMs, Ms 4, 1878, par. 8*

I was very free. Sister Jordan was provoked. "To think you should talk that way to these prisoners," she said, "and not talk the same things to the churches. It should be talked to the churches, and here you are talking it to the prisoners." I said to her, "Do you begrudge these few crumbs that fall from the master's table?" "Yes, I do," she said. "I do. You have never talked like that at any of the camp meetings."*3LtMs, Ms 4, 1878, par. 9*

After we got through we had to stop there until every prisoner had gone into his cell. After they had gone out, they stood and looked through the bars at me, so earnestly.*3LtMs, Ms 4, 1878, par. 10*

Afterwards I saw the judge on the boat, and I fell into conversation with him. I did not know that he was a judge at all. I told him what had taken place, and I said to him that the mother had some hope of getting him out, that she thought that the sentence was unjust and that she could get him out on that ground.*3LtMs, Ms 4, 1878, par. 11*

"I guess not," he said, "I was the judge that sentenced them; I guess not. The case was as clear a case as I ever saw." We sat down and talked of several things.*3LtMs, Ms 4, 1878, par. 12*

Ms 5, 1878

Diary, October and November 1878

NP

October 23 - November 3, 1878

Portions of this manuscript are published in *11MR 57-58*.

Labors in Kansas Camp-Meetings

October 23, 1878

We left Battle Creek Wednesday, October 23. Found Brother Armstrong waiting for us [in Chicago (?)]. Took a streetcar after walking a quarter of a mile with our baggage. We rode about five miles to the home of Brother Armstrong. We found a cheerful fire in the sitting room. This was our sleeping room. After social conversation, we had a season of prayer and retired, feeling we were blessed indeed.*3LtMs, Ms 5, 1878, par. 1*

Thursday, October 24, 1878

Thursday morning. Rested well through the night. Awakened with feelings of gratitude for the favors received, and the blessings of God with which He has abundantly supplied us. My heart goes out to God in prayer for His guidance and His grace.*3LtMs, Ms 5, 1878, par. 2*

We met Elder Butler and Elder Andrews' mother in the Chicago depot. Elder Butler was on his way to Battle Creek. He assisted us in rechecking baggage and in moving baggage to sleeping car. Brother Armstrong's daughter was very attentive, accompanying us to depot and interesting herself in our being properly arranged in the car.*3LtMs, Ms 5, 1878, par. 3*

October 25, 1878

On the cars. Rested well last night. We had our window open and gave our lungs food. The cars were very hot, and no ventilation was

allowed from the ventilator above. This morning there is a great complaint of faintness and languor when no effort is made to give us fresh air. There are thirty who have passed the night in a closed car. Emanations from the bodies and exhalations from the lungs have poisoned the air, yet no windows except mine have been raised to let in the rich blessing heaven has provided in fresh, pure air. Must the health and life of travelers be imperiled by being left to the control of ignorant porters and one or two sick passengers? We will have air from outside. We will not endanger health and life because of the ignorance of porters.*3LtMs, Ms 5, 1878, par. 4*

We changed cars at Kansas City. The porter put us in the wrong car, and we were obliged to pay six dollars for our passage over the road. When we arrived at Topeka, we met Brother Miller, a stranger to us, but he had a printed notice pinned upon his coat—"Camp meeting." We made ourselves acquainted and were soon preparing to step on board his carriage. In my great weariness and hurry, I left my velvet sacque. The depot was crowded and I overlooked it. I did not discover my loss until we had gone about five miles. At first I was much troubled, but I fought with my feelings until I had them under control and the conflict was ended and peace took the place of regret and unhappiness.*3LtMs, Ms 5, 1878, par. 5*

We rode twelve miles over the broad prairie. It was keen cold. We became thoroughly chilled, for we had not even a lap robe or buffalo [robe] to cover our feet and limbs. When we arrived on the ground, we found a small board tent made for us, furnished with bed, table, and stove, and having floor with carpet on it. We were made very comfortable. We felt thankful in our hearts to our dear friends for this thoughtful care and tenderness of us. A crock was brought with a very fine chrysanthemum in full bloom. We rested and slept well that night.*3LtMs, Ms 5, 1878, par. 6*

Brother Haskell spoke in the evening. There were seventeen tents upon the ground beside the large congregational tent. We had two stoves in the large tent. Brother Rosso [?] was very diligently employed in furnishing the stoves with wood.*3LtMs, Ms 5, 1878, par. 7*

Many things can be done to improve the situation. When exposed

to inconvenience and positive danger, we must positively relieve the situation according to our best judgment, if possible, by painstaking, thoughtful preventives, that health and life be not endangered. The Lord Jesus would have the lives of rich and poor preserved, that human beings may be helped by one another, and that the same spirit which He came to the world to bring to mortals may be cultivated and strengthened in one another. He came to be our example, that not one means shall be left unused that should be exercised to improve conditions by the helping of one another.*3LtMs, Ms 5, 1878, par. 8*

Sabbath, October 26, 1878

[Richland, Kansas,]

We found this morning that we were in camp in the midst of a snowstorm. The air was piercing cold, yet not a meeting was dropped out. The large tent was open in many places, and quite uncomfortable, yet all seemed cheerful. There was no complaint, no murmuring, but the people were eager to hear the Word of life. Cold and inconvenience were forgotten, and they rose above discomfort and listened as for their lives. One inch of snow lies on the ground and it is bitter cold. We felt great freedom in addressing the people. Two more meetings were held on the Sabbath. Brother Haskell spoke twice.*3LtMs, Ms 5, 1878, par. 9*

Oh, that we might have the warmth of the Holy Spirit of our Saviour, just here amid cold and inconvenience! Now is the time that ingenuity must be exercised to benefit each other. No selfish exclusion should be revealed, but we should make all the sunshine possible to reflect upon suffering ones. Shivering we may be unable to restrain, for the flesh is weak; but we can and must speak cheering words. As Christ's representatives we have no seeds to sow to increase unhappiness.*3LtMs, Ms 5, 1878, par. 10*

Sunday, October 27, 1878

[Richland, Kansas,]

The snow is now fast disappearing. It is clear and very pleasant. We had quite a good congregation of outsiders, for this is an

isolated place. I spoke in the afternoon. Brother Haskell spoke four times. We had the best of attention and the presence of Christ.*3LtMs, Ms 5, 1878, par. 11*

Monday, October 28, 1878

[Richland, Kansas,]

I spoke in the tent, commencing at nine o'clock. After speaking one hour I called the people forward. About forty responded. Some came forward who greatly desired to be more thoroughly imbued with the Spirit of God. Some had backslidden from God, and some members of other churches were convinced of the truth and were commencing to keep the Sabbath for the first time. Some were taking their position for the first time as Christians.*3LtMs, Ms 5, 1878, par. 12*

This was a very important, impressive meeting. Many testimonies were borne from softened and subdued hearts. One lad of about eleven years spoke with modesty and without excitement, saying he loved Jesus and had been blessed that day. The face of this lad shone with the blessing of God. How I wished that not only his face, but the faces of all in the congregation who were thus speaking were shining with the glory of God upon them. We need much more simplicity and fervency, that we may be a blessing to others. Prayer was offered. The Lord Jesus seemed to come near to bless, and many testimonies were afterwards borne that the Lord had blessed them and the peace and joy of Christ was in their hearts. Candidates were examined for baptism, and seven were baptized. This was a solemn ordinance.*3LtMs, Ms 5, 1878, par. 13*

In the evening we had a most interesting meeting. It commenced at five o'clock and did not close till half-past eight. I spoke to the people under the power and Spirit of God. And thus closed our last meeting. It had been a feast to all assembled. They felt more than satisfied and were returning to their homes with their hearts greatly strengthened and blessed, to carry out in their lives the practical truths that had been brought home to their consciences. Thanksgiving was entirely proper.*3LtMs, Ms 5, 1878, par. 14*

October 29, 1878

I rose early and commenced writing an article reporting the meeting to send off to the *Review and Herald*. It is ten o'clock. We rode twelve miles to Topeka. After some hours we had everything arranged and stepped on cars for Emporium, where we changed cars. Here we waited one hour and then took cars for Parsons. Here we tarried overnight at hotel. *3LtMs, Ms 5, 1878, par. 15*

Wednesday, October 30, 1878

Rested well. Rose early and wrote article for *The Signs of the Times* and sent it off before we stepped on board the cars at half-past seven. We then rode nine miles in caboos freight train to Labette. We ate our breakfast on the cars. We found team waiting for our baggage and spring wagon for us. We rode seven miles to Brother Clinger's [?]. Here we found a good home among good people till we had a tent prepared on the campground. We wrote many pages. It was exceedingly windy. *3LtMs, Ms 5, 1878, par. 16*

Thursday, October 31, 1878

Rested well and spent the day in writing important matter to Battle Creek. *3LtMs, Ms 5, 1878, par. 17*

November 1, 1878

[Sherman City, Kansas,]

Again devoted the forenoon to writing. My husband came, accompanied by Elder Bourdeau. After dining we went to the grounds. I spoke in the afternoon with great freedom. The Lord blessed me. The people have seemed even more hungry than upon the Richland campground. We had a meeting at the commencement of the Sabbath. Elder Haskell spoke, also my husband and Elder Bourdeau. Many others all bore excellent testimonies. Our meeting did not close till the evening. At seven o'clock Elder Bourdeau spoke upon Redemption. My husband spoke again about fifteen minutes, and this closed the Friday meeting. *3LtMs, Ms 5, 1878, par. 18*

Sabbath, November 2, 1878

[Sherman City, Kansas,]

We rested and slept well last night in the tent. Took breakfast in our tent. We had a prayer meeting this morning. Many good, spirited testimonies were given. One man stated that this was the first meeting of Seventh-day Adventists he had attended for one year. He thought this was a wonderful meeting. One young lady bore testimony of her anxiety to put away all defects of character and live right with God. She expressed her great anxiety to attend this meeting. I heard she and her mother walked six miles to obtain this privilege. Elder Bourdeau spoke appropriate words. I spoke about ten minutes. *3LtMs, Ms 5, 1878, par. 19*

My husband spoke in the forenoon meeting with freedom and clearness from *Revelation 14*. His subject was, "The Testimony of Jesus Is the Spirit of Prophecy." [*Chapter 19:10.*] He talked two hours lacking one quarter of an hour. Elder Haskell spoke in the afternoon upon making a covenant with God by sacrifice. *Psalms 50:5*. In the evening I spoke to a crowded tent on Christ's riding into Jerusalem and the barren fig tree. The very best of attention was given. The people seemed to have ears to hear, and many had hearts to receive the words spoken. *3LtMs, Ms 5, 1878, par. 20*

The people here seem highly gratified with the meetings. The Methodists who have heard Blanchard's tirade against us say they have misrepresented Mrs. White, for the Spirit of God is in her testimony. The prejudice of the people because of false reports is fast passing away, and they state that they have been deceived by misstatements. *3LtMs, Ms 5, 1878, par. 21*

Sunday, November 3, 1878

[Sherman City, Kansas,]

We went to bed cold and could not get warm for more than an hour. Rested well most of the night. It is clear and cold this morning. Our stove does not warm the tent. We were so cold we could hardly handle knives and forks to eat our food. Walked out about a quarter of a mile. Emma came from Brother Chyer's [?]. Had prayer in tent. *3LtMs, Ms 5, 1878, par. 22*

Sunday, November 3

It is a beautiful day. It seems like summer. Elder Haskell had a business meeting. Elder White preached upon the reasons of our faith. He spoke about two hours. The audience from the outside was good. In the afternoon I spoke to a tent full of people upon Christian temperance.³*LtMs, Ms 5, 1878, par. 23*

Ms 6, 1878

Testimony to the Oakland Church

NP

1878

Portions of this manuscript are published in *TMK 196, 313, 325*.

I was shown that God would work for His people upon the Pacific Coast if they would come nigh to Him by living faith. But those who profess the truth must not flatter themselves that the work will go forward prosperously, even if they do not manifest a personal interest in it, and do not do all in their power, with their influence and their means, to aid in its advancement. God has greatly honored you in Oakland, in placing in your midst the publishing house, which gives character to the truth and work upon the Pacific Coast.³*LtMs, Ms 6, 1878, par. 1*

There has been, with some, no special interest to do their best to make the advancement of the truth, in connection with the publishing house, a success. Their own selfish interest has come in first, and their acquisitiveness and covetousness have amounted to idolatry. Any enterprise connected with the work of God, which called for an outlay of means, was seen by some in California to be met with murmurings and complaints of the expense incurred. Their money is their idol, and they hold it with a miser's grasp. Such will have an account to settle by and by, with the Master who made them His stewards of means for the very purpose of advancing the cause of God in every line that is required for the success of the work. They have seen again and again where the cause of God might be benefited with their means just in an emergency, but, like the man with the one talent, they were so afraid that they went and hid it in the earth, for fear there would be some call for their means.³*LtMs, Ms 6, 1878, par. 2*

These selfish ones hide their Lord's money in the world. Some entrust it to sharpers, risking the chance of losing it altogether, rather than to let the cause of God be benefited by its use, but they seldom feel that they must render to God an account of thus

robbing His treasury. As the man was dealt with who hid his talent away in the earth, so will be their retribution. "Thou oughtest to have put My money (not yours) to the exchangers, and then at My coming I should have received Mine own with usury." *Matthew 25:27*. That money wisely handled, invested in the work of the Lord, would have the blessing of God attending it and marked would have been the results. Our Saviour has presented before us this forcible illustration of that unfaithful steward that we may be benefited by the lesson and not repeat the mistake of the man who hid his talent that God might not be benefited with its use. *Matthew 25:24-36.3LtMs, Ms 6, 1878, par. 3*

Short-sighted mortals do not comprehend the advantages and privileges which God has given them in locating the house of publication in their midst. God asks of you who profess to believe the truth in California to be wholly consecrated, to become meek and lowly of heart and life. Put away your selfishness, and learn diligently and cheerfully the lessons of God's providence now before you. Have you faith in God? Although you cannot see what the result will be in all matters connected with the cause and work of God, you must reveal your faith and advance, and by and by the vail will be lifted and you will learn how much God was doing for His people and for His own glory. While you were sometimes fearful and trembling and discouraged, the Lord was working out His own purposes in His own time and in His own way. *3LtMs, Ms 6, 1878, par. 4*

He has pledged Himself that if you will be children of obedience and faith, you shall never want for any good thing. He has given you assurance that He cares for you with more than an earthly parent's love. He has declared in His Word that "no good thing will He withhold from them that walk uprightly." [*Psalm 84:11.*] We may ask infinite blessings of Him without fear that His bounty will ever be exhausted. *3LtMs, Ms 6, 1878, par. 5*

After God has given us such expression of His love, we should show that we respond to that love, by self-denial and self-sacrifice for His dear sake, to advance His cause in the earth. You will be called to help the work and establish the work in other places; therefore guard the outlay of your means. *3LtMs, Ms 6, 1878, par. 6*

God has planted on your coast in California a bright, shining light, the publishing house, which, in the great and beautiful city of Oakland, is to stand as a witness for Him amid the moral darkness of error, shedding its bright rays in the publication of truth to be sent to all parts of the world, heralding the third angel's message, the commandments of God, and the testimony of Jesus Christ.*3LtMs, Ms 6, 1878, par. 7*

I was shown your attitude—that this blessing is not appreciated. God in His providence established the publishing house to be a witness, a light, a reprover of superstition, error, and sin. It is a continual preacher. Those who are unacquainted with our faith, as they pass in large numbers to the churches on the first day of the week, see the spacious building and hear the groaning of the press as it rolls off its sheets of precious truth. At once the inquiry arises, What does this mean? Are these Jews? Do they work on Sunday? What kind of an office is this? They are curious to learn something of this people and their faith. Thus the minds of many are directed to the truth. On the Sabbath, the seventh day, they pass the building, and all is silent. Some who have business to transact try to enter, but the doors are bolted. In the windows they see a notice: “No business done in this office upon the seventh day, which is the Sabbath of the Lord thy God.” Here is a sermon to arouse the conscience and call attention to the fourth commandment just as it reads:*3LtMs, Ms 6, 1878, par. 8*

“Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” *Exodus 20:8-11.3LtMs, Ms 6, 1878, par. 9*

Truth must be made prominent to arrest the attention of the people in these large cities. The printing house cannot be overlooked. Inquiries bring forth facts of truth for future study. As the people become acquainted with the business done in the printing house, they see that these people are not novices. They should have

reason to consider them men of moral worth, who know what they are about. This elevates the truth in their estimation. The seeds of truth are being sown in hearts and will spring up and bear fruit sometimes after many days. The Pacific Press office is a power in the city of Oakland, although it is not appreciated by those who should see it as the wonderful work of God and should sustain it with their money, their personal influence, and their prayers. *3LtMs, Ms 6, 1878, par. 10*

God has stationed in your midst another faithful sentinel for the truth. In a prominent position stands the Seventh-day Adventist Church, a building of tasteful appearance, yet humble proportions, with large and costly churches looming up around it. On the seventh day a little company repairs to this building to worship the Lord of the Sabbath, who placed His sanctity and blessing on this day and hallowed it as the one upon which He had rested. People are constantly passing, and as they hear the songs of praise and the sound of prayer, they are curious to know what all this means. All is bustle and confusion in the streets, in the stores and market-places; more business is done on the last day of the week than on the other six; but here is a people out of harmony with the world, leaving their business and cares, and repairing to the tabernacle to worship God. Curiosity turns the steps of many into this chapel. They are anxious to hear what this people believe, and seed is sown, which will produce fruit in some hearts. That church and congregation bear their weekly testimony to the city of Oakland that the seventh day is the Sabbath of the Lord our God. Here is a testimony borne to the world that God has a people upon the earth who keep His original Sabbath, instituted in Eden. *3LtMs, Ms 6, 1878, par. 11*

Many inquiries are made in reference to this people, who are so different from all the rest of the world. The answer is given by unbelievers—by some with candor and by others with ridicule—“These people keep the seventh day, the old Jewish Sabbath.” But these words impress the mind, and some are led to a careful reading of the fourth commandment and to serious reflection. Custom is strong and the love of popular opinion so great that they do not have strength to obey the convictions of conscience; nevertheless, they have been warned. Lectures given upon the prophecies bring those who will hear down step by step, until they

are made to see and feel the power of the truth. But as in Christ's day, when the truth fell from His lips, many are charmed with the beauty and harmony of truth; but they love their old habits and the favor of the world too well to obey. Yet this does not change the fact that they were enlightened and warned.*3LtMs, Ms 6, 1878, par. 12*

Should the people of God, who have the precious, sacred truth for these last days, and the most solemn message ever entrusted to man, be so hidden that the world will know nothing about them? Should they seclude themselves in some out-of-the-way hall or building which would be a disgrace to our faith? This would be hiding the most precious light of truth under a bushel or under a bed; yet many who have been blessed with the knowledge of the truth are content to do this. They reason that this is a mark of their humility, but in some cases it bears greater evidence of being narrow-minded and of their stinginess.*3LtMs, Ms 6, 1878, par. 13*

The Saviour of the world said, "Ye are the light of the world. A city that is set on a hill cannot be hid." "Let your light so shine before men (not hidden away in some corner as though afraid men would see it), that they may see your good works, and glorify your Father which is in heaven." *Matthew 5:14, 16*. The light is to shine before men, to be brought to their notice, and to attract them that they may see it.*3LtMs, Ms 6, 1878, par. 14*

The Seventh-day Adventist Church, standing amid other churches, is silent on the first day of the week, showing that its workers do not revere the day instituted by the man of sin, who thought to change times and laws. God's truthful witness testifies against the Sunday worshippers. God has ordained that just such witnesses shall bear the warning message to the city of Oakland and to the world. The church and the printing house at Oakland are institutions that He will not be ashamed to own, that the Lord will honor if they will make Him their entire dependence.*3LtMs, Ms 6, 1878, par. 15*

These witnesses of God should be of such a character as to show that they have truth of vital importance, and that those connected with them have an important work to do. The buildings are none too good. They should not be of an inferior order. The sanctuary built for God, to invite the presence of the Most High, is none too good. It

is God's faithful witness every Sabbath, carrying the mind back to the creation. When the Lord laid the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy, He laid the foundation for His Sabbath. This is God's memorial, never to be back in the background, out of sight. *3LtMs, Ms 6, 1878, par. 16*

God would have His people appreciate the truth, and show their appreciation for it by carrying it out in their daily lives. The perishable things of this world should not engage so much of their attention. Now the precious golden moments of probation are given us, that we may lay hold on things heavenly and divine. Man is of but little worth unless he is closely connected with God. I have been shown that God would now have His people in California go forward. If they keep their eyes always upon the things of earth, they will walk in darkness and stumble at every step. If they will yield their pride and love of the world, and look up to heaven and to God, they will walk safely in the light as He is in the light. *3LtMs, Ms 6, 1878, par. 17*

If you make it the business of your life to lay up treasures upon earth, you will be wretched and poor and blind and naked, notwithstanding you may pass in the world as one of the wealthy and prosperous. Those who lay up treasures in heaven will be rich indeed if they have not a foot of land. God calls for self-denial and self-sacrifice from His people who profess to believe the truth. But there are those who are connected with the office who are not sanctified through the truth. They do not bear the proving of God. They are selfish and ease-loving, so wrapped up in themselves that they do nothing for the cause of God if they can avoid it. They rob Him in tithes and in offerings, claiming that they cannot see the matter in the light of the Lord's claims. *3LtMs, Ms 6, 1878, par. 18*

I was shown that the office of publication has been poorly managed. Brother Glenn has made a failure in his management in the office in regard to the wages to be paid the hands. Such prices are ruinous to the office. Notwithstanding light was given on this point, it was not acted upon. The leaks were not stopped. Brother Glenn cannot take in many things. He should have one position. If he has a variety of things to look after, he fails in all. A great neglect is seen

in everything, and yet Brother Glenn is inclined to gather responsibilities and business which he cannot successfully manage. From what has been shown me, it is by God's mercy alone that the office has not gone to pieces before this hour. A decided change must now take place. If Brother Glenn is left to manage the business of the office, it will go to pieces.*3LtMs, Ms 6, 1878, par. 19*

No better evidence should be required than the facts before you in one matter, that of the high wages paid to the workmen. The office cannot afford such wages in these close times, and do the work of sending the light of truth to all parts of the world. Those who are in the faith should now show a spirit of self-sacrifice in harmony with that of those who denied self and sacrificed to build up the office. Some who have received high wages have not made a right use of the money. If they should have twenty or thirty dollars a week, they would do no good with their means. They would live up all they have and still be involved.*3LtMs, Ms 6, 1878, par. 20*

Economy should be practiced in every branch of the work in the office. Unless there shall be better management in the job office, it should be closed. Decided changes must be made in this time of financial pressure. God is proving and testing those connected with the printing office. Will they show a spirit of self-sacrifice? Will they practice self-denial and rigid economy in all their outlay of means?*3LtMs, Ms 6, 1878, par. 21*

Do not squander the Lord's means by indulging the appetite or gratifying pride. The time has come when God must be served with the whole heart. Character will be developed. Those who are willing to be benefited by the office, who talk as if they wished to give themselves to the work of God and help the cause of God, yet make no return to benefit the office, are not the ones whom God would have retained in it, and connected with His work. If they have only selfish purposes the labor of worldlings would be as acceptable.*3LtMs, Ms 6, 1878, par. 22*

Those who have a spirit of sacrifice will show it. God may bring the financial pressure still closer, to serve His purpose in testing and proving those who are connected with His work. God does not want connected with His work those who show an ambition to get all they

can from the office in point of wages in such a time of pressure as this.*3LtMs, Ms 6, 1878, par. 23*

I was shown the office upon the very brink of bankruptcy. Leaks here and there and everywhere have not been stopped. Everything is at loose ends. Brother Glenn should have seen the financial embarrassment that would result to the office from his paying such high wages to the workmen.*3LtMs, Ms 6, 1878, par. 24*

The wages of Sisters Hall and Frisbie have been more thoroughly earned than those of any other hands. Sister Hall has carried the burden of that office on her soul day and night. She has worked early and late, but it has been beyond her power to change the course of things. She has had an unselfish, anxious interest for everything connected with the office. She has not made a selfish use of her means, but has been ready to respond to any call of duty; and many dollars have been used for the office that others have known nothing of. Notwithstanding the responsibilities which Sister Hall has borne, she is willing to receive lower wages, in accordance with the present emergency. If all would follow her example of self-sacrifice, there would be no trouble.*3LtMs, Ms 6, 1878, par. 25*

All who are honored with a position in the office should be men and women of undeviating integrity; not vain and fickle and trifling, and needing to be guarded continually lest they show by their deportment that they have greater love for a social gathering than for the prayer meeting, or that they prefer the reading of a storybook to their Bibles. To some the Word of God is uninteresting. The reason is, they have so long indulged in the bewitching stories to be found in the literature of the present day that they have no relish for the reading of God's Word or for religious exercises. This reading disqualifies the mind to receive sound Bible principles and to work out practical godliness.*3LtMs, Ms 6, 1878, par. 26*

Persons of this class are of no benefit to the office. God cannot connect with them; angels cannot cooperate with them. Their mind is vain and foolish, and as they have not the spirit of Christ, and have no disposition to become acquainted with Him, they will show very plainly that they feel under no moral obligation to make any

sacrifice for the truth's sake. Worldlings could be found who have a higher standard of moral integrity, according to the light they have, than some of these professed Christians. "I would," says the True Witness, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." *Revelation 3:15, 16*. Those who see nothing interesting in the Word of God are yet in their sins, connected with Satan, who controls their minds and thoughts. *3LtMs, Ms 6, 1878, par. 27*

When reading the Bible with humble, teachable heart, we are holding intercourse with God Himself. The thoughts expressed, the precepts specified, the doctrines revealed are a voice from the God of heaven. The Bible will bear to be studied, and the mind, if not bewitched by Satan, will be attracted and charmed. *3LtMs, Ms 6, 1878, par. 28*

Some of the hands in the office sadly fail to keep the heart pure, the temple of the soul cleansed from desecration, so that Jesus may come in and control the mind and affections. The light which beams through the Scriptures is light from the eternal throne flashed down to this earth. The truth revealed comes from the Shekinah. An earnest study of the Scriptures is exactly what the Sisters White need, that the Spirit which they find there may be received and carried out in their lives. The youth in the office have not given to the Word of God one-twentieth part of the study which it should receive; and this is the reason why they do not better understand how to reach the Bible standard. Knowledge is contained in its pages. *3LtMs, Ms 6, 1878, par. 29*

All who make the Word of God their guide in this life will act from principle. Those who are vacillating, vain, and extravagant in dress, who are gratifying the appetite, and following the promptings of the natural heart, will, in obeying the teachings of God's Word, become balanced; they will devote themselves to duty with an energy that never falters, and they will rise from one degree of strength to another. Their characters will be beautiful and fragrant and devoid of selfishness. They will make their way and be acceptable anywhere among those who love truth and righteousness. "Search the Scriptures" was the injunction of our Saviour; "for in them ye think ye have eternal life; and they are they which testify of Me."

John 5:39.3LtMs, Ms 6, 1878, par. 30

There is not, with every one connected with the office, that strict fidelity which meets the mind of God. Said Christ, "He that is faithful in that which is least is faithful also in much." *Luke 16:10*. In the little matters some do not think it necessary to be so very exact; but this is the deception of Satan. Selfishness is at the root of all unfairness and all lack of fidelity. There must be a deeper work of grace wrought in the hearts of all connected with the office at Oakland. Then they will need no appeals to be liberal to the cause of God, self-denying and self-sacrificing; for all will seek to do their utmost to get the truth before perishing souls. Those who realize the sacrifice which Christ has made for fallen man will have their hearts and hands open to aid in the work of God. Even if they are as poor as the widow who gave her two mites, it will be a principle with them to save, that they may have something to put into the Lord's treasury.*3LtMs, Ms 6, 1878, par. 31*

God looks tenderly upon Frank Belden, but he needs to reform in many things. He should be careful that his outgoes are within the limits of his income. And there are others who must learn this. Brother Glenn will be brought into great embarrassment unless he shall learn this lesson. Oh, that God would set before you all the necessity of seeing and remedying the defects of your characters which Satan sees and takes advantage of, and which, if not overcome, will prove the ruin of the soul!*3LtMs, Ms 6, 1878, par. 32*

Again, there is not with all a careful improvement of the time for which they are paid. Those who fritter away their time, or fail to put it to the best use, are robbing God. Some who are engaged in the work in the office have incorrect views of what constitutes a gentleman; they have a very favorable opinion of those who are careless, reckless of money, and reckless of time; but God regards all these things in their true character—frauds which He will avenge.*3LtMs, Ms 6, 1878, par. 33*

Time, talents, and skill are to be brought into use and put to the very best account; for they belong to the Lord if you are engaged in His work. He would have those connected with His sacred work who will bear the test of temptation and come forth pure gold. God

calls for you to elevate the standard in that office. Let every one be true to principle, as if the eye of the Infinite were upon him. You may, young men and women, make of yourselves what you will, by the grace of God combined with earnest efforts and determined will to resist inclination to indulgence: _____'s example here is not a correct one, worthy of imitation. God calls upon him to reform.*3LtMs, Ms 6, 1878, par. 34*

There is with many of the youth who profess to believe the truth a vanity, pride, profligacy, and carelessness that are making them reckless and disqualifying them for a noble and elevated life here, and unfitting them for the future life hereafter. Some of these persons are connected with the office. Their inclinations show that their hearts are not in harmony with God. They are not acquainted with His will, because they do not search the Scriptures that they may be thoroughly furnished to all good works. The very many foolish remarks made, the jesting, the levity, the attempts at witticism, the reckless use of precious moments all tend to injure the character and degrade the man or woman to a low level. These persons are not walking in the love of God, but are cold and lifeless, bearing no fruit to His glory. They are poor, blind, miserable, naked, yet have much self-complacency, and flatter themselves that they are rich and increased with goods and have need of nothing.*3LtMs, Ms 6, 1878, par. 35*

Christ gave to man a perfect example; but those who move out on what they call a liberal plan, and become careless in the little matters, will soon show a wide deviation from Christ's example, the only true pattern. Young men and women, will you study more closely and prayerfully the life of Christ, and make that life your criterion, your standard? Christ will then have no need to be ashamed of His professed followers. They will not be so disgusting to Him that He will spue them out of His mouth.*3LtMs, Ms 6, 1878, par. 36*

Why will not the youth learn a lesson from the case of Adam? His failure in not bearing the slight test of God was followed by a terrible retribution. And yet Satan has such power to bewitch the mind that with this beacon of warning before us, many will talk of liberality and not being so particular in regard to God's requirements; and they go

on with defects of character, and instead of reforming they become more faulty, because they lose sight of the true Pattern. *3LtMs, Ms 6, 1878, par. 37*

It is a most solemn duty to keep the spirit pure, as a sanctuary for the Most High God. Heart and mind and soul are to be devoted to the service of God and the good of our fellow men. It is a very small offering, at best, that we can make to our heavenly Father. In view of our accountability to God, we are all under the strongest obligation to bring our appetites and passions under the control of the intelligent will. Taste has done more to pervert the understanding and becloud the spiritual sky than everything else besides. Satan benumbs the intellect of many through indulgence of appetite, and then he makes these intemperate ones special objects of temptation, to go still further from the path of obedience and holiness. Those who have been entrusted with valuable talents will miss eternal life unless they shall see the necessity of daily self-denial, of what it means to be an overcomer. *3LtMs, Ms 6, 1878, par. 38*

Said the apostle, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." *Romans 6:12*. He urges upon his disciples the necessity of temperance, telling them that "every man that striveth for the mastery is temperate in all things." *1 Corinthians 9:25*. He again makes a most earnest appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." *Romans 12:1*. Again, he says of himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." *1 Corinthians 9:27*. *3LtMs, Ms 6, 1878, par. 39*

There is not, with many of the hands in the office, one half the vigor there might be, because of ailments brought on through indulgence of appetite and debasing habits. What clearness of perception the youth might have if they would adhere strictly to the laws of health, as did Daniel and his three companions! What freedom from pain, and with how much greater ease could they perform their duties! How much greater would be their spiritual fervor! And how much more good, by precept and example, would they do to others! You

who would fear God and work righteousness, I call upon you to consider the things I have written. Nine tenths of your evil propensities, your temptations to depart from God, are caused by the indulgence of appetite. Your selfishness is attributable to the same cause. The lack of love for the souls of men is in a great degree caused by the sinful indulgence of perverted appetite. The Lord calls upon you to reform.*3LtMs, Ms 6, 1878, par. 40*

God is able to make all grace abound toward you. We have no right to claim the promises of God till we comply with the conditions revealed in His Word. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." *2 Corinthians 6:17*. Will you do it? God calls for you to set things in order in that office. Let all enter into a covenant with the Most High to serve Him with the whole heart, the undivided affections. His promises have never failed, and they never will fail. You must come up to the high standard of God and make decided reforms.*3LtMs, Ms 6, 1878, par. 41*

1879

Letters

Lt 1, 1879

Haskell, S. N.

Denison, Texas

January 27, 1879

Portions of this letter are published in *Ev* 323-324; *3MR* 19-20; *6MR* 33-34, 114; *16MR* 68.

Dear Brother Haskell:

Your letters are received. I do not think it can be your duty to go to Europe now. The state of the cause is such that all the help we can get is needed now.*3LtMs, Lt 1, 1879, par. 1*

I am now writing upon the great mistakes made in extending our labors where we cannot look after it and having a feverish unrest to create new interests and [leave] the people already raised up to die for want of help. This is the case all over the different states. I tell you there must be more visiting the churches and caring for those already raised up, strengthening the things that are ready to die. While churches everywhere are in such suffering need, one cannot be spared.*3LtMs, Lt 1, 1879, par. 2*

I fear there is a mistake in holding the _____ meetings you are now doing. This should be connected with our camp meetings. We see and feel the wants of the cause everywhere.*3LtMs, Lt 1, 1879, par. 3*

We think you should go to California and to Oregon and be at the latter place at their camp meeting season. We see enough work for twenty such men as you to do, and then the field would suffer for want of more laborers. Churches are raised up and left to go down while new fields are being entered. Now these churches are raised

up in much cost in labor and in means and then neglected and allowed to ravel out. This is the way matters are going now.*3LtMs, Lt 1, 1879, par. 4*

Our American missionaries, I have been shown, have stepped or passed by Old England to labor at much greater disadvantage among those whose language they were not well acquainted with. The work has not been carried forward as evenly as it should have been. While duties are suffering to be done right in our path, we should not reach out and long and sigh for work at a great distance.*3LtMs, Lt 1, 1879, par. 5*

I know that discouragement is now upon you, but Jesus lives and He stands at the helm. You must _____ trust in God; and after you have had a change for a time, say in Colorado, then push on to California and give aid where it is so much needed.*3LtMs, Lt 1, 1879, par. 6*

I cannot advise that you leave for Europe now. I am of your mind that the dead languages are of far less consequence than French or German, and good plain English better than them all. You are unable to make much impression in foreign countries because you cannot talk in French or German. You are in danger of concentrating all there is of you upon one thing. This will not do. You must consider the work in its several branches and qualify yourself for seizing hold where you best can.*3LtMs, Lt 1, 1879, par. 7*

Elder Andrews' time should be devoted some to Old England, and not confined to the French. I have had considerable light. The strength, ability, and means are needed more at present crisis in our own country than in any other place. The heart of the work must be kept strong and in a vigorous helpful action. Then all branches of the work will have vitality. There must not be too much branching out, which calls for means, until the great center of the work is free from financial embarrassment. Elder Andrews is in danger of concentrating his mind, his means, and energies upon one branch of the work, and not being sufficiently awake to other important interests.*3LtMs, Lt 1, 1879, par. 8*

God would not want you to leave so much work that you have

planned, and started the people in upon, to be neglected, to run down, and be harder to bring up than if it had never been started. I know that your influence must be exercised more or less in New England until you have some two or three disciplined to take it and push it forward. Brother Farnsworth and yourself should go to California very soon. Your testimony and influence are needed there. Take time to rest. We shall go to California about the middle of March. We would be glad to see you there. Rest, rest, wholly rest for a few weeks, and you will be all right.*3LtMs, Lt 1, 1879, par. 9*

Elder Andrews at the present time is not fit mentally or physically to renew his work in Europe. He must recuperate before he is at all fit to leave America. When he goes he should take a good wife with him to help him. He makes his labor tenfold harder than he needs to because his mind is constructed as it is. He is overconscientious, and he feels terribly over things that ought not to disturb his peace at all. He makes the service in the cause of God fearfully hard when it should be pleasant and joyful.*3LtMs, Lt 1, 1879, par. 10*

I am seeking to get out matter that will be a help to our people. I hope you will look at things candidly and not move impulsively or from feeling. Our ministers must be educated and trained to do their work more thoroughly. They should bind off the work, and not leave it to ravel out. And they should look especially after the interests they have created, and not go away and never have any special interests after leaving a church. A great deal of this has been done.*3LtMs, Lt 1, 1879, par. 11*

Money is scarce and now is a crisis. Every one now should do his utmost to bring the people up to act their part and relieve the necessities of the cause.*3LtMs, Lt 1, 1879, par. 12*

With respect.*3LtMs, Lt 1, 1879, par. 13*

Lt 1a, 1879

White, J. E.

Denison, Texas

January 1, 1879

Previously unpublished.

Dear Son Edson:

I wrote you yesterday, and before I was prepared to send the letter, it had to go in that mail or be delayed.*3LtMs, Lt 1a, 1879, par. 1*

Now, my son, I wrote to you just as I viewed matters, not to hurt you, but to help you. You must know that I have more correct views of these things than yourself. I greatly desire that you should be a man of God and one who can be depended upon. This is what the Lord would have you to be. We are just entering a new year, and I want that you should commence it with humility and with an entire consecration to God. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." *1 Timothy 4:15*. This was the advice given by Paul to Timothy. He was exposed to temptation and was inexperienced. Paul saw his dangers and warned him how best to shun the temptations to which he was exposed.*3LtMs, Lt 1a, 1879, par. 2*

Timothy had chosen a high and sacred calling. He had entered the Christian ministry and had devoted himself to the work of reforming his fellow men. He was commissioned of God, and yet to a great extent he was to be the framer of his own course. His success as a man and as a minister depended in a great degree upon the plan which he should pursue and the course of action he should adopt. In order to guard and counsel him, Paul, just prior to his martyrdom, dictated the two epistles which bear Timothy's name. Here certain principles of action are prescribed and counsel and warnings given which it would be well for you and many others to read carefully. Timothy is enjoined to meditate upon them, give them his serious consideration, and carry them out faithfully, that his profiting might appear to all in his influence and intercourse with men.*3LtMs, Lt 1a,*

1879, par. 3

Many youth fail from want of due caution and foresight. They calculate upon certain and sure success, but for lack of judicious, careful weighing of matters on all sides, they meet nothing but disappointment and failure. Youth is a season of great ardor, great folly, and great mistakes. It takes years of disappointment and reverses for youth to learn the deceitfulness of the world, so that they will not be flattered with every prospect and will engage in their various employments with the whole heart and strength. The earnestness of youth should be devoted to improvement. Improvement is the order of life progress. This is the will of God, and He has wisely placed old men and young men in the world together, that the young, with fresh zeal and earnestness, may push onward the work of reformation, while the aged shall guide and control it. While the youth are forward for improvement, they also make great mistakes. They rush ahead without due caution, heedless of consequences, and frequently meet with failure and defeat.*3LtMs, Lt 1a, 1879, par. 4*

It has been in your history, failure and defeat; one speculation after another has presented itself where you thought money could come into your hands faster, and one plan after another has been adopted week by week. You ventured into a little deeper water, taking upon yourself new obligations. But the result has been, instead of finding yourself the possessor of a fortune, you were bankrupt. The loss of means was the smallest part of the difficulty. The confidence of others in your character was shaken.*3LtMs, Lt 1a, 1879, par. 5*

But why need you have failed? Because you did not profit by advice and counsel of those of experience. Blind judgment excuses this matter, and I fear the lessons that will make you a man of trust, a man of usefulness and of sound judgment, are not yet learned. These failures might be avoided if young men would heed the lesson Paul gave to Timothy, would meditate upon those things which are so closely connected with their success in this life and their happiness in the future life.*3LtMs, Lt 1a, 1879, par. 6*

God will use you to His glory, if you work earnestly with self out of

sight and God's honor in view. Try it, my son, try it. Your mother loves you and wants to save you from trouble.³*LtMs, Lt 1a, 1879, par. 7*

Mother.

Lt 2, 1879

White, W. C.; White, Mary

Denison, Texas

January 2, 1879

Previously unpublished.

Dear children, Willie and Mary:

On New Year's, we had a New Year's arrival of Sister Davis and Brother King. We were glad to see them indeed.*3LtMs, Lt 2, 1879, par. 1*

We would say to you, Make what corrections you deem necessary, but Father and I thought you should not abridge unless the composition would be helped by so doing. That [which] we have received and read is all right we think. We shall have more matter soon for the second testimony, No. 29, to follow immediately No. 28. I expect we make you considerable work, but for all your time, you shall receive your pay. My head has had to stop for a while.*3LtMs, Lt 2, 1879, par. 2*

Yesterday we rode ten miles to Sherman and could sing, January is as pleasant as May. We returned after dark ten miles by moonlight. Brother King accompanied us. We started after two from Denison and returned, reaching home about eight o'clock. But today is another cold day, the coldest we have had this winter. We have sudden changes here.*3LtMs, Lt 2, 1879, par. 3*

Marian seems to be feeling tolerably well. Appears better than we feared she would. We have just been trying to clothe the destitute. There is plenty of poverty about us, I assure you. We spent fifteen dollars to buy overcoats for the suffering around us.*3LtMs, Lt 2, 1879, par. 4*

We are of good health and spirits, but the head requires rest.*3LtMs, Lt 2, 1879, par. 5*

Mother.

P.S. In the next box send me some of the very best exchanges. Do send me papers of same length now and then. *3LtMs, Lt 2, 1879, par. 6*

Mother.

Lt 3, 1879

Harris, Chapin

Ballardvale, Massachusetts

August 1879

Portions of this letter are published in *4MR 214-226*; *9MR 384*.

Brother Chapin Harris:

I repair to my tent with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting.*3LtMs, Lt 3, 1879, par. 1*

I cannot express to you the pain I have felt to see you accompanying Mattie Stratton, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you. I have spoken plainly in regard to these things, but have not mentioned your names. You are in this—keeping her society—disregarding the light which the Lord, who reads the purposes of every heart, has given you. The Lord has shown you that your association with Mattie was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind.*3LtMs, Lt 3, 1879, par. 2*

I have plainly stated that Mattie would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance and you infatuated with her. You have chosen her company and her frivolous, superficial talk to the company of your God-fearing mother, the very best and dearest friend you have upon earth. This was because you were blinded by Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you, but she knows not the pure love of an unpretending heart. Satan has ensnared your

soul. I was shown you fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord, cease your attentions to Mattie Stratton or marry her—do not scandalize the cause of God.*3LtMs, Lt 3, 1879, par. 3*

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, “Thou hast destroyed thyself.” [*Hosea 13:9.*] Unsanctified affection has been cherished despite warning from your brethren and warnings from the servants of God. You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive Mattie Stratton or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory.*3LtMs, Lt 3, 1879, par. 4*

Had you followed the light God has given you at this time, you would stand free in the Lord, honoring your mother, respecting her judgment, and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that mother love you once prized so highly. This influence is not divine, but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence. But the world marks the change in your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devote attention and courtesy and respect to his mother. This you did do until Satan’s artifices succeeded through Mattie Stratton to insinuate and tell falsehoods which you believed and which had the influence to separate the mother and son. You have made a

mistake in being in her presence, in sitting by her side, or showing her the slightest preference after God had spoken and told you she would be the bane of your life. Do you believe this testimony, or do you reject it?*3LtMs, Lt 3, 1879, par. 5*

The intimacy formed with Mattie has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's device would have been broken and you far advanced in knowledge of the truth and knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God. Time has passed into eternity with its burden of record that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you might have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. O Chapin! could you not consider that you were not your own; that you had been bought with an infinite price? Your time, your strength, your affections belong to God, and you are not at liberty to dispose of them as you please.*3LtMs, Lt 3, 1879, par. 6*

Mattie expects to consummate a marriage with you, and you have given her encouragement to expect this by your attentions. But will you choose this piece of perversity as your wife, and will you separate your affections from your mother and the people of God? Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful, dutiful son. I speak that I do know and testify that I have seen. If you will separate yourself from her society, you will find a welcome in Battle Creek to engage in labor or attend school and fit yourself as a laborer in the cause of God. If you keep up your connection with Mattie, you will not be benefited at Battle Creek. If you persist in the course you have pursued, it would be much better for you to marry her, for your course is as directly contrary to God's

will as to marry her. Satan accomplishes his purposes all the same. If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife, to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct [yourselves] as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of Mattie as you now appear to enjoy it and be fascinated with it, why not go a step further than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night?*3LtMs, Lt 3, 1879, par. 7*

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you, but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds, you have been in one another's society and in one another's arms nearly the entire night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty—greater love for God and the truth?*3LtMs, Lt 3, 1879, par. 8*

Chapin should have been released from every responsibility in the cause of God when he showed no disposition to heed the light given. The rebuke of the church should have been upon him for he has corrupted his ways before God. But there have been those of the church who sympathized with him and encouraged him in his inconsistent, unholy course of action. The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people as being loose in morals, and they should take the most decided move to show they sanction no such conduct.*3LtMs, Lt 3, 1879, par. 9*

Lt 3a, 1879

White, J. E.

Denison, Texas

January 6, 1879

Portions of this letter are published in *3Bio 104*.

Dear Son Edson:

We received your letter in regard to your hymnbook. We are sorry you have taken the steps you have done, but it shall not stand thus. No, no, it must not stand thus.*3LtMs, Lt 3a, 1879, par. 1*

I am trying to write out matter for Oakland office. I want a copy of all I have written sent immediately.*3LtMs, Lt 3a, 1879, par. 2*

You will see by the copy we have sent that we are cutting out all we can spare in *first volume of Spirit of Prophecy*. I have matter I wish to bring in that is new, and I want room for it. Do not feel delicate in regard to writing freely because I have cautioned you. My letters are only between you and me. No other one knows anything of these matters I write to you. Not because I do not have confidence in you, but because I have been shown your dangers and I feel the deepest interest you should make no failure. You cannot be too guarded. I expect Brother Glenn will make a break soon. He will get his back up and resist the efforts made to bring him into line, or he will surrender. I know he is no manager and needs to be guided rather than to lead. He has no help at home which makes it harder for him. I have a testimony for M. Kellogg of St. Helena*3LtMs, Lt 3a, 1879, par. 3*

Edson, Lucinda says she sent a Chinese box with a broadcloth sacque in it for me when you left California. What about it? I have not seen said box or sacque. Will you tell me its whereabouts. I would be very grateful for the sacque just now. It is the most tedious cold weather. In our sleeping room we keep [a] fire all day, and at night it freezes so hard I cut the ice out of my wash bowl and pitcher with [a] small hatchet. The house is plastered, but the cold will

come in, and it is the most penetrating, keen air I ever experienced. It is all of nine o'clock before we can get the house warm enough to work, for we cannot handle pen and ink. This is the "Sunny South," hot enough to bake eggs in summer upon the ground and so fearfully cold in winter. But many say it is a new thing for Texas and that in a few weeks at most, all cold weather will be gone. We keep very close.*3LtMs, Lt 3a, 1879, par. 4*

Father is well, cheerful, and happy. Very kind and tender of me and of my comfort. He is very active.*3LtMs, Lt 3a, 1879, par. 5*

I fear a financial failure at the Pacific Press unless there is most economical managing of the finances. I think Willie White could come in and work matters out straight, but I have before laid this matter before you as higher judgment than mine, so I will not say a word more upon this point.*3LtMs, Lt 3a, 1879, par. 6*

I hope the Lord will be with you and help you all to have devotion and true faith. I want you, my son, to be entirely what God would have you to be—noble, honorable, unselfish, and holding all your passions under perfect control. God has use for you, my son, if you will follow where His Spirit shall lead. Keep clear of all boarding houses. Shake yourself from financial matters, that should failures come, you will not have to bear the censure of others and destroy your influence forever where you can never regain it. Keep near the shore in all your financial enterprises. You can serve the cause of God. You can be a blessing to it. Many will never appreciate any efforts you may make because of your former failures, but One does, Edson. One who never errs in estimating a man for all he is worth looks at the heart and weighs motives. Be true to yourself and to your God. Walk humbly, for this is your strength. Hide self in Jesus. He loves you, my son, He loves you and He will be to you a present help in every time of need. If you have time, write out upon Bible subjects short articles. Study your Bible, and you can be qualifying yourself all the time for usefulness and duty.*3LtMs, Lt 3a, 1879, par. 7*

Mother.

P.S. Have all of Father's letters and mine sent with our names printed on envelopes, for then no one will be likely to take them

from the office. EGW. *3LtMs, Lt 3a, 1879, par. 8*

Lt 4, 1879

White, W. C.; White, Mary

Denison, Texas

January 6, 1879

Portions of this letter are published in *3Bio 104*.

Dear Mary and Willie:

I received yours, Mary's letter day before yesterday. It is so cold here we can do scarcely anything until near noon. I have never experienced colder weather than this except on our way to Waukon and in returning from there. I have a good fire in [the] fireplace, but our hands are so cold in handling paper, we have to wait a long time before we can write. We had two inches of snow fall last Sabbath, and it does not melt yet. Apples froze in the room where we have had a fire all day. The cold penetrates in the houses. This house is plastered, but it is fearfully cold. How long we shall have it thus, no one can tell.*3LtMs, Lt 4, 1879, par. 1*

Perhaps you do not know my plans. We shall have another testimony published before camp meeting, and we wish the most important put in this first testimony. All very personal such as names must be left out. I am now going on my *Volume Four*, after writing a few more testimonies. Marian is just what we need. She is splendid help, and I do not think she will need to become confused or perplexed. We have prepared and sent on to Pacific Press matter for two *Signs* of *Volume One*. They will print my book, revised edition.*3LtMs, Lt 4, 1879, par. 2*

I wrote you to send Father's coats weeks ago, but lo none comes. He came to the camp meeting with only one of his best black broadcloth coats that he has had to wear common and for best. He caught and tore it fearfully on the sleeve. A tailor mended it for half a dollar. But it seems strange that neither common nor best coat has come now. Whether they will be put in the box I cannot tell. He has to wear his overcoat in the house all the time, his coat is so thin. He has a common, thick coat we sent for no less than four

weeks ago or more. He needs these clothes every day now. Should we be called to attend meetings in any of the meetinghouses, he has no coat decent to wear. I was wonderfully disappointed when I found his best coat was not in his trunk when he came to Kansas.³*LtMs, Lt 4, 1879, par. 3*

We need his little scales every day. We have to put on too much postage. This we must get here, as they did not come. We shall not see boxes for three weeks if they come no sooner than the others.³*LtMs, Lt 4, 1879, par. 4*

In regard to my cane-seat chairs, do not have them used common. They should not be lounged in by men. Keep them nice. I wish I had one of mine here. My pen is all right. Thank you. I wish I had *Night Scenes of the Bible*. Is mine there? I want Cummings on the *Signs of Christ's Coming*. It is a black book, about as large as one of my volumes [of] *Spirit of Prophecy*.³*LtMs, Lt 4, 1879, par. 5*

We both keep well and are busily at work. The last matter I sent will probably give you some trouble. You know Father frequently neglects things too long, then gets it out in a rush. If I could have looked over it carefully, I might have made the corrections better. I want you to have some one read this, last sent, to the professors and teachers, and then have it returned to me or get Mary Smith [to] make a neat copy. I think we can copy it; after striking out the most personal shall put in testimony. You must use your judgment as to how to arrange copy. I think you know what is needed.³*LtMs, Lt 4, 1879, par. 6*

Sanctification should not be abridged. I have more to add to it, but none to take from it. We received long letter from Waggoner last night. He thinks Glenn is a poor manager indeed; so do I.³*LtMs, Lt 4, 1879, par. 7*

Father weighs two hundred. He is doing well, but the cold pinches him up badly. We have not much opinion of Texas. Brother King came home groaning over the cold north. I wonder what he thinks of the "Sunny South" now.³*LtMs, Lt 4, 1879, par. 8*

Write us often. May we all be guided by the Spirit of God just right and make sure work for eternal life.³*LtMs, Lt 4, 1879, par. 9*

Mother.

Lt 4a, 1879

Fairfield, Brother; Sprague, Brother

Denison, Texas

January 12, 1879

Portions of this letter are published in *TDG 20*.

Dear Brethren Fairfield and Sprague:

Some things were shown me in my last vision which alarmed me in regard to Dr. Kellogg. He carries three men's burdens and works day after day, thus taxing his energies to the utmost. There is a neglect of caretaking and lifting responsibilities on your part. You can both bear heavier burdens if you will, and thus relieve Dr. Kellogg. He has not made one word of complaint to me of either of you. Dr. Kellogg is a Christian gentleman. But while you do not press to the front and tax your memories and show decided thoroughness and caretaking, he is killing himself by overlabor; and unless he has a change speedily, you will have no Dr. Kellogg.³*LtMs, Lt 4a, 1879, par. 1*

I am a mother of boys; I have a very great interest in you both, and have watched your progress, step by step, with all the solicitude which a mother can have for her sons. I rejoice that you are making efforts to be men in every sense of the term; and yet I must say to you that you are both aiming too low. You are not caretakers. You fail to lift the burdens when and where they need to be lifted; and as the consequence, these burdens fall upon Dr. Kellogg with crushing weight. He has to bear the burden of your neglects and failures.³*LtMs, Lt 4a, 1879, par. 2*

In a special manner is this applicable to Dr. Fairfield. He is not a man whom Dr. Kellogg can rely upon as a fellow helper. He fails here and again there. A knowledge of these repeated failures keeps Dr. Kellogg in anxious, troubled, perplexed state of mind. He dares not trust many things to you that he would be glad to, because of your lack of thought and caretaking. If I did not think you would be able to change this order of things, I would not write at this time. I

know that you can make a decided change for the better. But you must have no divided interest. Your whole soul must be thrown into your work, or you will never be a thorough and efficient man for your responsible position.*3LtMs, Lt 4a, 1879, par. 3*

You should, Dr. Fairfield, cultivate pleasant, affable manners. You are frequently abrupt and cold and unsympathizing. You need pitying tenderness and true courtesy. You have not realized your defects. But now that they are presented before you, let there be no delay in making a reformation. You are absent minded and do not put thought and patient, persevering thoroughness into what you undertake. These defects will as surely ruin your usefulness as they exist, unless you make a decided change. In the strength of God, you may do this; and Dr. Kellogg may know that in you two, he may realize all the help that you are able to render him.*3LtMs, Lt 4a, 1879, par. 4*

God has a position of duty for each one of you. He requires you to be not only faithful sentinels, but thorough workmen. Never become uninterested, never careless and inactive; never sleep at your post, and never fail to perform your exact duty in accordance with your position of trust.*3LtMs, Lt 4a, 1879, par. 5*

There is need of alacrity, promptness, earnest energy, deep interest, and unwavering fidelity. You should learn to spring to the work at the call of duty. How long will be our allotted time to work, we know not. This is a secret with God and, for wise purposes, withheld from us. But what time we have to labor, let us employ it as those who must give an account. Oh, think earnestly, and in view of eternity, how much there is to be done in our world to arouse the minds of the careless, inattentive, and ignorant to become acquainted with the laws of God, and make them feel the necessity, for their own good and God's glory, of obedience to these laws. For transgression brings not only great suffering, but loss of life in this world and immortal life in the next world. You should consider this matter thoroughly, and feel how much the bliss or woe of men and women is dependent upon you. Faithfulness on your part may save many souls, while negligence and carelessness may result in the loss to your fellow creatures of both the present and the future life. You can prevent much misery and much transgression of God's law

by your fidelity by being wide awake at your post of duty.*3LtMs, Lt 4a, 1879, par. 6*

This view of your responsibility should inspire you to labor with disinterested benevolence, feeling the same interest that Dr. Kellogg feels which amounts to an agony in his intense desire for the welfare of his fellow men. He is constantly studying and planning how he may set instrumentalities to work, to open channels for good to humanity, while he shall close the avenues of error and press back the moral darkness that Satan is forcing in upon the children of men. We must arise as one and, in the power and strength of God, open our senses to the demands of the present time.*3LtMs, Lt 4a, 1879, par. 7*

Brethren, you are two-thirds asleep. Cry to God in faith, that He may pour out His light and His grace through the channels which He has appointed for good to those who are suffering for want of knowledge. While you pray and watch with earnest diligence to suppress wrong and stand guard against dissipation and fashionable errors, lay hold by living faith of the strength which may be yours to bless all your labors. You may gather light, knowledge, and power; and your influence may be diffusive. And it is impossible for you to set the boundaries to the influence for God which you may exert in this institution.*3LtMs, Lt 4a, 1879, par. 8*

Young men, gather to yourselves responsibilities; for every responsibility you bear will fortify and strengthen you to make renewed efforts and push forward the work successfully. Be faithful in the little duties. Do not soar above the little responsibilities of life. If you are inattentive to these, you will be called by the Judge of all the earth "unprofitable servants."*3LtMs, Lt 4a, 1879, par. 9*

I entreat you to save Dr. Kellogg. You may do this by faithful attention to your duties. Never forget; it is a sin to forget. God has given man the powers of memory, that he may not forget; and I beg you to task your memories and lift responsibilities. Let the Doctor feel assured that you will see what needs to be done, without his specifying everything. You can see, you can sense your duties as well as to wait for him to see and mark them out for you. Go to God in humility, and plead with Him for wisdom, for grace to overcome

your deficiencies and neglect. God will help you; plead His promises. You may have close connection with God; you may at last wear a starry crown. You may win immortal glory through faithful continuance in well-doing.³*LtMs, Lt 4a, 1879, par. 10*

Ellen G. White.

Lt 5, 1879

King, Brother

NP

July 1879

Portions of this letter are published in *OHC 225-226; 4MR 99*.

Dear Brother King:

While riding in the darkness that night when we started for Grand Prairie and lost our way, what I have been shown in reference to individuals in Dallas came, like a flash of lightning, vividly before me. The difficulties in the way of forming a sound, healthy church from the existing material were so forcibly presented to my mind that I decided to return immediately to Denison and make no further effort in Dallas. But I was loath to break a promise made to the people of this city, and for this reason I have made another visit.*3LtMs, Lt 5, 1879, par. 1*

On the night referred to, your case, among others, came before me. You have good intentions, but will never make a success as a business man without an entire change in your plans of operation. You are hopeful of making a good income, but at the same time you sadly neglect your business. Put your own personal effort into your work, and you will be worth more than two employed hands. You must act upon regular and well-matured plans.*3LtMs, Lt 5, 1879, par. 2*

You are at times energetic; when you set about a thing, applying your mind to it, you can do it. You can apply yourself if you will. But when you are disinclined, you shun the painstaking, the burden in putting forth effort and in showing a personal interest.*3LtMs, Lt 5, 1879, par. 3*

It is easy to make grievous miscalculations in these matters. Energetic as you may be occasionally, you will find that the energy and personal attention you then give to your business will not make up for the neglect, and repair the loss incurred for want of that close

interest and attention at the proper time. What is not done at the proper time, whether in sacred or secular things, is frequently never done at all or done very imperfectly. There is danger of laboring day after day with no results to correspond with the effort put forth. Many waste life in laboriously doing nothing. There is such a thing as being in a hurry and yet not getting forward. The reason is, too many are occupied with trifles, or they fail to carry through what they undertake. What the world and the church need is calm, steady, deep-thinking men.*3LtMs, Lt 5, 1879, par. 4*

You must act upon regular and well-matured plans. When you do this, working continuously and systematically, doing your work unhurriedly, doing one thing at a time, taking hold yourself by well-directed effort, you will be astonished to see how much business you can get through. No man can make a success unless he cultivates and exercises order and regularity in the business entrusted to his care. Every business paper should have its date and place, then no time will be wasted in looking up scattered and lost papers. A regular account should be kept daily in a comprehensive manner, all outgoes and incomes being accurately recorded. You have made failure because you neglected to do this. You will never make a competent businessman until this defect is remedied. You should know every day your financial standing, and should not trust matters too much to others who have no interest in the truth.*3LtMs, Lt 5, 1879, par. 5*

It will be necessary for you to entirely change your course of actions. You have made decided improvements in some respects since you embraced the truth, for this has been to you as an anchor of the soul; while you have been vacillating, the truth has been unchangeable. Yet there are many improvements for you to make before you can be what you must be in order to be saved. You must put yourself to task, you must guard your soul, or Satan will take the advantage of you. You must not follow inclination. You move by impulse; feeling has been your master. You must not pursue this course. You suffer because you do not resist temptation in the beginning. Sin is your own act. No earthly power can compel you to do a wrong action. Your will must consent, your heart must yield, before passion can dominate over reason and iniquity triumph over truth and justice.*3LtMs, Lt 5, 1879, par. 6*

You do not show in your business life the reality and genuineness of your religion. Satan says to you, "Do not be overscrupulous in regard to honor or honesty. Look out sharply for your own interest, and do not be whimsical in regard to notions of generosity and honor." Although you should deny yourself, even to want and hunger and death, do not commit a dishonest act. "Blessed is every one that feareth the Lord, that walketh in His ways; for thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee." [*Psalm 128:1, 2.*]*3LtMs, Lt 5, 1879, par. 7*

Your religious faith must elevate you above every low trick. Industry, faithfulness, a firm adherence to right and trust in God will ensure success. Move slowly, honestly, upon strictly Bible principles, or stop business. No bargain is ever made, no debt is ever paid, in which God is not concerned. He is the all-wise, eternal guardian of justice. You can never exclude God from any matter in which the rights of His people are involved. The hand of God is spread as a shield over all His creatures. No man can wound your rights without smiting that hand; you can wound no man's rights without smiting it. That hand holds the sword of justice. Beware how you deal with men.*3LtMs, Lt 5, 1879, par. 8*

The religion of Christ enjoins upon men to carry the pure principles of truth into their daily life, in buying and selling, in the transaction of all business, with as true a sense of religious obligation as that with which they offer to God their supplications. Business must not divert the soul from God. You should by your example demonstrate to the world that the truth of God sanctifies the receiver and produces industry, frugality, and perseverance, while it extirpates avarice, overreaching, and every species of dishonesty. You have not in time past dealt fairly and honorably with your workmen. Just dues have been withheld. The course which you have pursued to serve your own selfish purposes is nothing less than fraud. God cannot prosper you in such a course. The record of your daily business transactions is registered in heaven, and a much more accurate account is kept there than you keep in your books. You must work from an altogether different standpoint.*3LtMs, Lt 5, 1879, par. 9*

When you are embarrassed, and an opportunity is presented to keep yourself from falling, you are still in danger of applying means

not justly your own by retaining the wages of those who have worked for you. You should make it a practice to settle promptly with your workmen. By withholding their wages you put them to great inconvenience and cause them anxiety and fears to which they should not be subjected. Circumstances may make it necessary to do this sometimes, but put yourself to any and every inconvenience rather than to commit one wrong against those in your employ; and never be betrayed into withholding from workmen the full value of their services because it may be in your power to do so. The means they earn is not yours. You have their time; give them a full equivalent. Remember the woe pronounced upon all who do this. While you shall pursue a steady, undeviating course of integrity, connecting yourself with men who are connected with God, His hand will be over you for good, and He will open ways that your business may prove a success. But let not one stain, however slight, be attached to your name or to your character. Be right and do right; it will pay. Let your name be free from stain in the heavenly records, and you will at last have the "Well done" spoken to you by the Master. [*Matthew 25:21.*]*3LtMs, Lt 5, 1879, par. 10*

Nothing is worth so much to a young man just starting out in life as a reputation for unbending integrity. Patient continuance in well-doing is necessary for success. Promptness in everything is essential. Moments wasted by employer or employed are like the loss of grains of gold. Piety, health, and success all suffer by this indulgence. Reckoning the day at ten hours of active employment, one hour lost in bed or in indolence daily, makes a loss of six years in sixty.*3LtMs, Lt 5, 1879, par. 11*

Every time a young man engages in business and fails, he sinks his reputation; and his honesty is always questioned. There are several reasons why you may become bankrupt. One is, you do not know your own financial standing and trust your business to others when you should look after it yourself. You should not trust your financial matters to scoundrels. This you are in danger of doing. You shift the burden from your own shoulders, and let it drop upon those who fear not God and at heart regard not man. How much means has been obtained from you by fraud, you will never know. You lose because you do not put your own personal labor into your work. You are more of a spectator, telling others what to do, and not

attending, yourself, to your own legitimate business.*3LtMs, Lt 5, 1879, par. 12*

You need soul-culture and a lively solicitude for the things that never pass away. Your light shining in your business life, exhibiting the power of practical godliness, is worth vastly more to all with whom you come in contact than sermons or creeds. The world will watch and criticize and take knowledge of you in the midst of your temporal affairs, with keenness and severity. What you say in the church is not of half as much consequence as what you do in your daily business. You carry with you an unfixeness of purpose contracted in early life, and you will never become what you might have been and what Providence designed you should be. In your business, everything is hanging at loose ends, and in uncertainty. You are not fitted to stand at the head. If every one agrees with you, you feel that things are moving along nicely. If there is one who discerns that there are faults in your management, and who is frank enough to tell you so, you feel no more harmony with that man and draw away from him.*3LtMs, Lt 5, 1879, par. 13*

There is nothing before you but failure and defeat unless some decided business manager shall come in and control matters. There are no bounds to your wants. You hand out means for trifles, not stinting yourself, but getting, grasping, and withholding means from your workmen because you have the power to do so. "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Let all connected with you see that you are governed by that divine rule, instinct with wisdom and love, "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] In this way you may do much to exalt the truth by showing its sanctifying influence upon your own life and your own character. You know scarcely anything of denying your inclination. You have many imaginary wants, and your means go readily to supply them; yet you dole out to your workmen as though to beggars the means that has no more right in your pocket than in mine.*3LtMs, Lt 5, 1879, par. 14*

There is not that ability in you that you will rise by dint of sheer exertion, working your way up, climbing step by step, systematizing and expanding. You are too hopeful; you see the incomes, but not the outgoes. You think you need a great deal more in the line of

conveniences to carry on your business than the business will warrant. All such investments are eating up the capital. You must guard continually that you may not be led astray by the sight of your eyes.*3LtMs, Lt 5, 1879, par. 15*

The work is before you, to be an overcomer. You, my brother, have in your short lifetime seen and known enough of the evils of an excited temper to lead you to weigh with care the words you utter. One harsh word calls forth another, just as fire kindles fire, until what was at first a spark bursts out into an uncontrollable flame. You need patience, meekness, and self-control. These are lessons of the highest consequence, which you are inexcusable in not learning. While you should be resolute and unflinching, firm as a rock to principle, you should ever manifest forbearance and love. Rudeness is not essential to energy; neither is a dictatorial spirit. The government of your temper is your own work. In whatever situation you may be placed, you will meet with much that will conflict with your feelings and put your disposition to a severe test. But nothing can injure you if you keep your own spirit pure and true and elevated. The wise King Solomon placed the control of self higher than the victories gained by the most successful heroes. There is a moral dignity and power in being calm in the midst of trouble, patient under provocation. "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.*]*3LtMs, Lt 5, 1879, par. 16*

You should be careful whom you trust. Brother Jenson is a man who has the fear of God before him. He is subject to like passions as other men, but he is true and conscientious, and is a faithful worker, a man of sterling integrity. While there is with him a disposition to find fault and be dissatisfied, there is also a disposition to see his faults and confess them. He has said many plain things concerning your affairs that were true, and yet it was not wise to mention them before the hands in your employ. He felt irritated over your loose management of business, and the bad influence exerted by some of the hands. But he is a far safer business manager than yourself. He becomes impatient; speaks from an impetuous temper; and creates enemies by doing this. Brother Jenson saw and felt what Brother King did not see and feel; his soul was grieved and stirred to its depths by the jesting and

profanity he had to hear day after day.*3LtMs, Lt 5, 1879, par. 17*

Brother King, you have much to learn before you can be successful; and one great lesson is to discern between the sacred and the common. Your feelings in reference to Brother Jenson were too strong; had the same feelings been exercised toward those who were cruel, blasphemers, and dissipated characters, had you expelled them from your employ, you would have been working in the right direction; your burden would have been more in accordance with the mind of Christ. All such dissipated hands have been serving Satan with all their might. They do not possess honor and integrity, and you will be involved through all such help.*3LtMs, Lt 5, 1879, par. 18*

These persons attract the company of evil angels, and you mix up this polluted set with those who have a disposition to be right and to fear God, and you place them under continual temptation. The hearing of the low, vile language and profanity stains your own morals, corrupts you, although you may not be aware of the fact. It leaves its impression upon the minds of all who remain in the atmosphere of this degrading influence. Such a mixture of the precious and the vile is offensive to God, and when your spiritual sensibilities are as tender and keen as they should be, you will not need that I should write these words. There is a moral lack in yourself or you could not endure such an influence and would not consent to place others in such a polluted atmosphere. You are doing an injury to all your employees who are of decent habits and moral integrity. That which may appear to you gain will be a sad loss in the end. You need your heart brought into closer connection with God; then you will be shocked to hear His name taken into polluted lips.*3LtMs, Lt 5, 1879, par. 19*

Your sensitiveness in regard to Brother Jenson, while you have tolerated this joking and profanity, is against you. It does not present a good feature in your Christian character. Your workshop should be as pure a place as you can make it. If you are continually connected with God, you will repress with calm determination any spirit of coarse vulgarism, profanity, or even too great an amount of jesting among your workmen, while you remember that these same sinners are the purchase of the blood of Christ, and should be

treated as such, and with tender concern for their souls. They should be placed under the very best circumstances to form characters which God can approve. You will be accountable for the influences with which you surround them. You must learn that your best friends are those what tell you the truth. Men may, from selfish motives, fawn upon you and praise you; but they are the worst enemies you can have. You must not regard as your enemy every man who does not meet you with smiles. No one can degrade our character as we degrade it ourselves when we indulge in passion or faultfinding and censure. A petulant man knows not what it is to be happy.*3LtMs, Lt 5, 1879, par. 20*

God will help you; you may be a successful overcomer; but you must make thorough work in your own heart through Jesus Christ our Lord. You can, through effort and the discipline of self, achieve precious victories; but you must be earnest, persevering, and continuous in your efforts. If you would make a success in business, you must give it your personal attention, not now and then, but continuously. You must show personal activity yourself. Your time is of value, and it may be used to the very best account to your own profit. If you rely upon Him for grace, He will impart it. You need more devotion to God, more living, active faith; distrust self, but have firm confidence in God. The Lord is proving you; if you are faithful in the things of this life, you will be faithful in the things of the future life. You should set your mark high and be satisfied with no low standard. God will bless all your efforts put forth in His strength.*3LtMs, Lt 5, 1879, par. 21*

You must not show weakness and vacillation, for this will never secure respect for your Christian profession. In order to do men good, you must inspire them with confidence in your piety. If you show that you are sincere, earnest, and steadfast; at all times and in all places the same consistent, unshaken follower of Jesus, you will have the confidence of those whom you employ. If you reflect the image of Christ in your workshop as well as in the house of worship, you will have influence; your light will shine forth to the world, and they, by seeing your good works, will glorify your Father which is in heaven. God requires you to make the most of your opportunities and privileges to perfect a Christian character which will command the respect of unbelievers. You may be instrumental

in their salvation; you may win them to Christ. You have ability if sanctified; you can be useful and a blessing to the world.*3LtMs, Lt 5, 1879, par. 22*

Many seem to think that when they are converted from error to truth, the work there ends. This is a fatal error. They have just commenced the arduous struggle for holiness and heaven. This struggle must be lifelong and should be prosecuted with that earnest, persevering, untiring energy which the immense interest involved demands. Eternal life is worth every effort which you can put forth.*3LtMs, Lt 5, 1879, par. 23*

Dear Brother King, you feel the pressure of care and of perplexity, and instead of arming yourself like a man, you give up to feelings. You should be willing to learn, be a patient learner, and seek to control your feelings. You give up to a reckless, desperate spirit when your path is obstructed. This does not remove difficulties; it does not give you an experience in surmounting obstacles, nor give you victories under temptation, but makes you weak and powerless. You may cultivate traits of character the opposite of those which you have developed. God will help you in the work.*3LtMs, Lt 5, 1879, par. 24*

Lt 5a, 1879

White, W. C.

Denison, Texas

January 13, 1879

Portions of this letter are published in *3Bio 104*.

Dear Willie:

Your letter received tonight telling us testimony will be completed next week. We have waited anxiously to see it and to determine how much matter yet you have not used in *Testimony*, No. 28. I have matter now that I will send in a short time in regard to ministers' speaking, also in reference to courtesy, also a completion of that already sent for sanitariums. These are all written and partly copied.*3LtMs, Lt 5a, 1879, par. 1*

If Father had some one who would look after these matters and see that copy was all right and letters could be taken care of and answered in all their particulars, it would be a great help to us and those we write to.*3LtMs, Lt 5a, 1879, par. 2*

Do not let Father Higly come home before he is well enough to come. He should remain some time longer we think. His wife may urge him, but if he values life and health, he had better remain.*3LtMs, Lt 5a, 1879, par. 3*

We have had considerable fall of snow. Our carriage has been on runners one week. We have seen everything in the shape of runners going for the last week. Little boxes with huge runners. Ours were only wooden runners. Snow is a rare thing here. We had snow, then rain, then snow and then rain. Could you have seen the trees and every weed and shrub crystalized, it would have delighted you. It was a picture of loveliness. But the shining of the sun a few hours spoiled our lovely picture.*3LtMs, Lt 5a, 1879, par. 4*

We are both well. Father has been out more or less every day, but he could not go as much as he would like to because of intense

cold. I have had to chop the ice from my wash bowl with hatchet.*3LtMs, Lt 5a, 1879, par. 5*

The calendars are received, and Father left one here and then to the bank, post office, editors, and hardware. He presented one to the hardware man we trade with. He turned around and presented him with a bell worth one dollar and a quarter—a beautiful-sounding bell. All are very courteous to us, and we get articles here as cheap as in the East. The very best prints I pay only six cents a yard.*3LtMs, Lt 5a, 1879, par. 6*

But enough for Texas for me. The weather has been so cold we have not been able to keep warm with burning half a cord of wood a day in all the four fires, and then we have had to wear water-proof cloaks in the house to be any ways comfortable. This is the “Sunny South.”*3LtMs, Lt 5a, 1879, par. 7*

But it has been amusing to see how much advantage has been taken of this snow to have a sleigh ride. I think this is a nice quiet place to write. What do you think, have we not done considerable writing while here? We shall be glad to see you, and we hope that we may both meet again soon in this life. I see Father cannot tax his head any length of time.*3LtMs, Lt 5a, 1879, par. 8*

He is very free from nervousness, is very cheerful and kind, especially to me. I do not know as we ever enjoyed the society of each other as we do now.*3LtMs, Lt 5a, 1879, par. 9*

Well, children, the Lord is good. I have no exhortation to write to you, for you may take home those that will apply that are written for others' benefit.*3LtMs, Lt 5a, 1879, par. 10*

Love to all,*3LtMs, Lt 5a, 1879, par. 11*

Mother.

P.S. Send me by mail Father's pants pattern. I have got to make him pants. Mother.*3LtMs, Lt 5a, 1879, par. 12*

Lt 6, 1879

White, W. C.

Denison, Texas

January 14, 1879

Previously unpublished.

Dear Willie:

If you send a box with testimonies and coats, will you please send some old cheap Bibles to cut up. And send to me a cheap Bible with plain print to use and handle on my table. I do not want to use my nice Bible that I speak from.^{3LtMs, Lt 6, 1879, par. 1}

Father wants *Signs of the Times*, written by Cummings. I think I brought it from California. My broadcloth short sack Lucinda says she sent by Edson to Colorado in a box, and Emma says Mary took it in her trunk. Will you please see if it is to be found anywhere. We are anxiously looking for testimonies.^{3LtMs, Lt 6, 1879, par. 2}

I wrote you a letter last night, but it did not go to office. Will now send this. You will receive both at the same time.^{3LtMs, Lt 6, 1879, par. 3}

I was glad for the shirts, for Father needs them. It was very poor policy spending time to fix up old shirts for him. Send my wrapper pattern and Father's pants pattern and my sack pattern. My brown sack Sister Roth made was cut after this pattern. But don't be particular about it. I can get one cut. The dressmaker cut me a pattern today.^{3LtMs, Lt 6, 1879, par. 4}

Mother.

Send us one of each of the numbers of the *Review* for six weeks back. We have them not. Do not be so stingy of *Reviews*. Send us at least four numbers every week, that if we want to give to any one we can do so.^{3LtMs, Lt 6, 1879, par. 5}

Father says send his leather boots; send Bibles, old one, coarse print, if you can find them. Pick up Bibles among brethren. He means not the very finest print pocket Bibles, but print that we can read and the printers can read. Father says send us one dozen or more annuals.³*LtMs, Lt 6, 1879, par. 6*

Lt 7, 1879

White, W. C.; White, Mary

Denison, Texas

January 16, 1879

Previously unpublished.

Dear children, Willie and Mary:

We received letters from Dr. Kellogg today, also one from Mary. Thank you, my dear children. Write us as often as you can, but I do not blame either of you for not writing when you have so much care and so many burdens.*3LtMs, Lt 7, 1879, par. 1*

I write to advise you, children, to be prepared to go at any time on the Pacific coast before going to Europe. They need you. I have feared you might have to go for some time. Now do not go because we advise you, but look at all things candidly and squarely, and then follow the light of heaven. Do not make this a hurried matter. Weigh all things and then decide for yourselves. Ask God to direct you, and He will. The time may not have fully come for you to go to Europe, but the Lord will teach you. Only go to Him in faith, relying upon His promise. We have no duties to make for you, but we have confidence that the Lord will guide you all right. We advise you to have C. Jones go with you and act as foreman of the job office. We hope Jessie will not hinder him. Let each of you inquire of God. He will teach you. He will guide you in judgment. Move in the fear of God.*3LtMs, Lt 7, 1879, par. 2*

We are not in this world to please ourselves, but to do the will of our heavenly Father. The time appointed us to work is short. In any way in which we can best serve the cause of God should be our choice. All selfishness should be put out of our hearts, that it shall have no controlling power over us. We hope you will all consider these matters seriously and prayerfully. If you go, trusting in God, and the Lord shall accompany you amid every discouragement, the Lord will be your Helper.*3LtMs, Lt 7, 1879, par. 3*

Your brother and yourself should stand side by side, shoulder to shoulder. Father urges you to come. Emma has returned to California. She left the fourteenth.*3LtMs, Lt 7, 1879, par. 4*

There is one point that troubles me not a little and that is in reference to our publications. I was shown that both offices are in a fair way of financial embarrassment. Those on the Pacific coast feel the pressure quite close. The Review and Herald will not feel this just at present as much as they will in the future. They are not now aroused to their true financial standing. They are wading heavily in carrying many financial burdens. They are not inconvenienced by this now, but will be in the near future. There has been a want of foresight and discernment in setting so low prices upon books. Elder Haskell and yourself have thought in setting the prices of your books so low, it would be gain to the office, but you have certainly miscalculated. The decision was unwise. The market will be supplied without a suitable equivalent to the office, and it will have no salvage left to reproduce these books that are called for. The low prices of these books and pamphlets is robbing the office of her vital power to carry forward her work and reproduce publications without embarrassment.*3LtMs, Lt 7, 1879, par. 5*

Will you, my son, and Brother Henry Kellogg look over these matters carefully and critically; and if you see you are making a mistake, rectify it before the matter shall go on with greater loss to the office. I counsel you to be guarded, to go over the matter with due deliberation before the waters shall steal upon you and go over your heads. I see difficulties ahead which you cannot discern. I see financial embarrassment as the result of your plans which look to you like success. Pray, my son, pray. My heart is strangely burdened over the prospect ahead. There is certainly wrong calculations somewhere, and some one will be responsible for the result. Hard times is the cry every where.*3LtMs, Lt 7, 1879, par. 6*

I believe that Elder Haskell is a man of great usefulness. I have been shown that his connection with God has done everything for him, for the great Teacher has been instructing him; but he is in danger of making that branch of the work where he stands as head a specialty and concentrating his mind on the one work and bringing everything to bear there, and our offices will suffer to make

that a growing thing. There is need to pray much that Jesus shall stand at the helm. As long as Elder Haskell shall move wholly in God, he will be helped of God in a special manner. If he weaves himself in any place, then defects will appear.*3LtMs, Lt 7, 1879, par. 7*

Nothing can be done in Texas, for the people have no money to do with and no proper laborers to take care of the work after it is done. I hope that you will all be careful of the outlay of means. It comes hard.*3LtMs, Lt 7, 1879, par. 8*

I sent a testimony to sanitarium and college. Is it received and what is the result? Love to all the family.*3LtMs, Lt 7, 1879, par. 9*

Mother.

P.S. Will you tell me, Willie, how much matter you have on hand for next testimony? What appropriate articles to lead out on? I have very important matter for ministers and article on True Courtesy not sent. Write all particulars at once.*3LtMs, Lt 7, 1879, par. 10*

Lt 8, 1879

White, W. C.

Denison, Texas

January 19, 1879

Previously unpublished.

Dear Willie:

We received portfolio for Father. I think it very nice, so does he. But the purpose I want mine for I would prefer to have it more like the old-fashioned ones, flat, that I can put in lots of manuscripts and lie flat in my trunk; but you need not be to any extra expense on that matter to get one upon purpose for me. I should want one larger than Father's if I had one.³*LtMs, Lt 8, 1879, par. 1*

We received [a] long letter from Dr. Kellogg today. Yours, also sample of paper for Bahler's book. It does seem a long, long time in getting my book. Write me at once how much matter is left and what articles. I want second book to come off at once, for the people need it. I have an article on Courtesy, an appeal to ministers, and some other articles. The most of that for college and sanitarium may go in the next book, withholding that which would lessen the confidence of the people in the men at college. But there is valuable matter that should in no case be lost.³*LtMs, Lt 8, 1879, par. 2*

I feel sorry the debts are so heavy upon our institutions. You must have more faith in God. I think a prayer meeting once a week to present the petitions to God for Him to help would be heard in heaven, but as things come to my mind, I see some things to feel badly over. There has been stepping in too deep improvements in printing house and in sanitarium and tabernacle. Just now all these improvements must be made, but not on borrowed [money]. These things have cost terribly, when less expensive arrangements would have shown economy and saved the reputation of our institutions. But there is a vein of pride that is running through all these things that is not pleasing to God. We needed a college, and it was in the providence of God that we should have one. We have not laid out

too much in [the] college. We needed [a] sanitarium, and this was moving in the providence of God. But with the finances as they were, several thousand should have been saved in the mere matter of building, even if the show was not so great or pleasing. It will not answer to grow too fast and stretch clear beyond the measure of means, but make haste slowly and have less interest to pay. And it will not answer to let pride of heart control matters as it certainly is doing. We all need to have greater humility, or God will move the candlestick out of its place.*3LtMs, Lt 8, 1879, par. 3*

Our foreign missions must not be hampered. They must necessarily be crippled by this branching out in pride and extras when there is but little salvage or none at all to work upon. But I feel that courage should not fail. If we will humble our souls before God, He will not forsake us now. You will have to go to the Pacific coast for six months or one year. I think I had written this before I received letters from them that they had decided to send for you. I know it is a hard place to put you in, but if the light shines that way, go, my son, in the fear of God. Go, leaning heavily upon the arm of the infinite One. If He pleases to work through you, be a willing instrument, saying, Not my will, but Thine, O God, be done. In regard to Mary's going with you, you must settle that as shall suit you both. I think she should go.*3LtMs, Lt 8, 1879, par. 4*

Night before last, my heart yearned for my children. Oh, such a desire to see them. I seldom have had such feelings. I could have cried heartily, but knew this would do no good. We have scarcely any society here, and I did want to speak to those who had a living interest in the progress of God's cause.*3LtMs, Lt 8, 1879, par. 5*

Well, Willie and Mary, bend your necks to the yoke and your shoulders to the burdens. God will be your helper if you trust in Him. But children, self-confidence is so easy to come in and a little self-importance steal in. You both have been very free from this, and it will do well for you to continue to guard this point most thoroughly. God bless you, our dear children and helpers in the truth. My love is deep and earnest and fervent for you because of your good works.*3LtMs, Lt 8, 1879, par. 6*

Mother.

P.S. The testimony for Oakland has recently come from them in response to a letter I sent to have it come. All was not sent.³*LtMs*, *Lt 8, 1879, par. 7*

Lt 8a, 1879

White, J. E.; White, Emma

Denison, Texas

January 20, 1879

Portions of this letter are published in *UL 34*.

Dear Children, Edson and Emma:

We have had considerable snow for Texas. But all seem to enjoy it. I have just received a letter from you. I feel to praise God for any tokens of good for us and for you, my dear children. I know that all who are saved in the kingdom of God will have battles to fight against Satan; and I know that he will work every device to secure you to himself, for through you he could afflict us and weaken our courage and bring a burden of care upon us. But I am glad for every letter that we receive expressing your feelings of determination to press on and fight the good fight of faith. You say you love Jesus and mean to devote your lives to His service. Precious resolution!*3LtMs, Lt 8a, 1879, par. 1*

The more you preserve your Christian integrity to know and understand for yourself the way of life and salvation, the less of the worldly mold will be upon you. The more you know of Jesus, the more you will desire to know, and the more ignorant you will feel that you are in regard to things of eternal interest. We want the right spirit, the teachable spirit, willing to learn in Christ's school the lessons of humility and meekness. "Learn of Me," said the heavenly Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light."*Matthew 11:29, 30.3LtMs, Lt 8a, 1879, par. 2*

It is when we seek to carry our own burdens and when we manufacture a yoke for our own necks that the yoke is grievous and the burden becomes heavy. We want Christ's meekness; then little things will not irritate us.*3LtMs, Lt 8a, 1879, par. 3*

We may have zeal in working, but this is not all that we need. We

want true Christian sympathy. We want self and our will submerged in the will of Christ. We want an eye single to the glory of God. We want to be continually anxious and working for the honor and glory of God. The soundness of our principles will be tested, and the strength of our loyalty will be proved.*3LtMs, Lt 8a, 1879, par. 4*

I wish all could see as I have seen the sharp, keen, persevering workings of Satan to tempt and to deceive. His vigilance never relaxes. He has ready access to souls because they are not attentive to heed the warnings God has given them. Counsels and reproofs are found in the Word of God, and it is as the voice of God directly speaking to them—yes, to you, my children—that they shall not be ensnared. Dear children, heed these warnings. Be not careless and inattentive.*3LtMs, Lt 8a, 1879, par. 5*

The great indifference of hundreds makes them walk into Satan's snare when, if watchful and guarded, they might escape. So many invite the enemy to tempt them. They walk so carelessly that they become an easy prey. They throw wide open the citadel of the soul and invite his entrance, place themselves in circumstances where they will be entrapped.*3LtMs, Lt 8a, 1879, par. 6*

There is something wonderful in the history of our people. They are increasing rapidly in members. Converts to the faith in a single year are not few, but many. They are blessed with spiritual and temporal prosperity. Will it lift them up? Will it make them thankful, zealous, and more earnest and vigilant? Is not lukewarmness becoming more and more apparent? Is there not marked evidence of careless indifference, of want of spiritual power? Is there not a backsliding from health reform? I feel alarmed for our people; such is the disposition to mingle with worldly men and expect power from them that is not pleasing to God. While we are not to be secluded and consider that our work is to colonize and bind up large interests in one or two places to the neglect of the fields spreading out before us, we are to remain just the people God designed we should be, gathering the divine rays of light from the Son of righteousness, and diffusing these rays amid the moral darkness that covers the earth.*3LtMs, Lt 8a, 1879, par. 7*

Lt 9, 1879

White, W. C.

Denison, Texas

January 22, 1879

Previously unpublished.

Dear Willie:

Why not take Mary with you to California, cheap fare, and you both work together? It would be far easier for you both, and let Lucinda be relieved from the strain upon her. She is getting worn. She can spend one year or a few months at least away from the work and go back to it fresh again. We shall need her help in California and to travel with me next camp meeting season. She can be a great help to me.*3LtMs, Lt 9, 1879, par. 1*

You can both visit us and then go on your way to California. Think of this. Mary is needed there much to help you, I think. Study over this matter. Pray over it and decide accordingly. I think next fall, from the light that I have had, you both should commence your efforts in Old England. But you will read this written to Elder A. and understand more and more clearly in regard to matters.*3LtMs, Lt 9, 1879, par. 2*

I sent you a little sample of gray water-proof. I want one yard if it can be matched; if not, all right.*3LtMs, Lt 9, 1879, par. 3*

Mother.

Lt 10, 1879

Andrews, J. N.

Denison, Texas

January 22, 1879

Portions of this letter are published in *HP 271*.

Dear Brother Andrews:

I wrote very hurriedly in my last, and I feel very anxious that you should receive all the benefit the Lord would have you have, and be comforted and encouraged, all that it is your privilege to be. You need to rest your spirit in God. Seek for repose of mind. All prayer is not enough. There is great need of resting in God, showing confidence in His Word by calmly trusting in His love. Repentance is not saving faith, but is necessary to it. Repentance must go before saving faith. In resting calmly upon the promises of God, sweet peace will fill your soul. Peace will spring up in the heart that is trusting in Jesus.³*LtMs, Lt 10, 1879, par. 1*

You, my dear brother, really wish to know the path of peace, but you miss it in not maintaining your confidence in God and saying "Thou art mine" with that perfect trust a child reposes in the promise of a tender, loving parent.³*LtMs, Lt 10, 1879, par. 2*

Christians see Christ with different degrees of faith. To one He is of lovely form, clear, full, and distinct. Like Stephen he cries, "I see the heavens opened, and the Son of man standing on the right hand of God." *Acts 7:56*. To another He is visible, but involved in a dim cloud. Firm of heart, that believer cries, "I know whom I have believed." ² *Timothy 1:12*. Gathering up his confidence, he is determined to trust. The Lord is ready to do for us great things, but we are to learn the lesson of trust and confidence.³*LtMs, Lt 10, 1879, par. 3*

Your path, my dear brother, seems beset with difficulties and perplexities. One sorrow after another sweeps over your soul, but you must trust and believe that your heavenly Father doth not

willingly afflict or grieve the children of men. The Christian who loves his heavenly Father may not discern, by outward providence or visible signs, any heavenly favor above that given those with little or no consecration. Often he is sorely afflicted, distressed, perplexed, and hedged in on every side. Appearances seem to be against him. John understood the situation when he exclaimed, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." *1 John 3:2, 3.3LtMs, Lt 10, 1879, par. 4*

Joseph was virtuous and his character was marked for true goodness and strength of purpose, yet he was maligned, persecuted, and dealt with as a criminal. But God had signal victories for Joseph, even as he appeared to suffer because of his rightdoing.*3LtMs, Lt 10, 1879, par. 5*

Daniel was cast into the lions' den because of his firm adherence to principle and his loyalty to God. But he triumphed in the end and God was glorified through His servant whom He permitted to be humbled.*3LtMs, Lt 10, 1879, par. 6*

Job was stripped of his earthly treasures, bereaved of his children, and made a spectacle of loathing to his friends, but in God's time He showed He had not forsaken His servant. He lifted him up and showed him more favor than He had done at any previous time.*3LtMs, Lt 10, 1879, par. 7*

Jeremiah, for his faithful integrity, was cast into a pit, but God wrought to have him brought up out of the pit and his cause find favor with princes. A true and faithful Stephen was stoned to death by the enemies of Christ. Surely it did not appear that God was strengthening His cause in the earth by thus permitting wicked men to triumph. But from this very circumstance, Paul was converted to the faith, and through his word thousands were brought to the light of the gospel.*3LtMs, Lt 10, 1879, par. 8*

A precious, affectionate John was an exile on the lonely isle of Patmos. But here Jesus met with him and revealed to him events to transpire in the last days, which are as a bright light shining upon the future, stretching over the ages to the coming of Christ, and

making known the counsel of the Lord for future ages. The attractive glories of the heavenly home were made known to him. He was permitted to look upon the throne of God and to behold the white-robed redeemed ones who had come out of great tribulation and washed their robes and made them white in the blood of the Lamb. He heard the lofty song of angels and the victorious songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony.³*LtMs, Lt 10, 1879, par. 9*

Brother Andrews, I have no tears to shed over the grave of my dear Henry. He died in the Lord. "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." *Revelation 14:13.*³*LtMs, Lt 10, 1879, par. 10*

Anxiety and care have been your portion for some length of time. Your nervous system must have time to rally, and you must not become too anxious to resume your labors. Should you spend some weeks at our sanitarium, it would be a benefit to you if you would rest and not be uneasy and feel condemnation if you are not in actual service. You must have care for the body. As you now are in poor health, it would be presumptuous to return to Europe. You must have a change. When you do return, would it not be a benefit to you to spend some time in Old England?³*LtMs, Lt 10, 1879, par. 11*

The work is the Lord's, and He will not suffer His work to come to naught. The people in Europe are not prepared for any wide or large work. They have not been educated to feel that they must cooperate. It is always best to let the work grow up with the interest and efforts of the people and they be educated to identify their interest with its very rise and advancement. In the present state of things, they are not prepared for a printing house. Should the printing house be established in Switzerland, the work would have to be sustained almost wholly outside of the people in Switzerland. It would not come up right in this way. It would not be half as well for the people. They must learn to lift the burden now. You would have to push the work at every advance step. You would have to meet and combat the prejudice and notions and peculiar ideas of our Switzerland brethren. They have not had that labor which they

must have to educate their ideas. They are not now ready for the printing establishment to be located in their midst. They must have greater breadth and compass before this can be done.³*LtMs, Lt 10, 1879, par. 12*

The work will have to be carried forward in a limited manner until the people shall grow out of their peculiar, restricted ideas and stereotyped notions and views. You must not be crushed with disappointments in lifting burdens yourself which others must be taught to carry and not look on as spectators ready to find fault if you did not meet their ideas and follow their plans.³*LtMs, Lt 10, 1879, par. 13*

Lt 11, 1879

Children

Denison, Texas

January 26, 1879

Previously unpublished.

Dear Children:

I read Mary's letter this morning. I would say, when you come, bring Father's drudatay [?] pants. He has a thick coat there that came in a box. Bring also the frock coat. It is exactly what he needs in California. He has enough old thick pants here. Bring my brown ribbed dress. It is short dress, thick. Will be of service to me in the mountains. Bring or send what corsets I have that have not been worn out; skirt supporters. I have a loose dress, stone colored. I shall want it in the mountains; also one linen dress or two.³*LtMs, Lt 11, 1879, par. 1*

I expected *Night Scenes* to come from California, but none came. Look in my bureau drawers and in my bookcases at office and find it if you can. We want envelopes, large and small, *Review and Herald*, pencil heads if you have them, the best kind. I shall prize my portfolio in traveling very much. It will be so convenient a place for everything, and everything in its place.³*LtMs, Lt 11, 1879, par. 2*

Edith is in the very best place she can be in. I am glad she is with you in Battle Creek. She would die if she were in Salem. Tell her to be content and trust in her kind heavenly Father. He will shield her.³*LtMs, Lt 11, 1879, par. 3*

Bring me yarn to darn stockings, dark blue and white and light blue or gray.³*LtMs, Lt 11, 1879, par. 4*

We are now about to start out to go ten miles to Cherry Creek and speak today in two places five miles apart. No believers in either place.³*LtMs, Lt 11, 1879, par. 5*

Love to all the household.*3LtMs, Lt 11, 1879, par. 6*

Mother.

There is a little roll of cloth like this sample. If you find it, send it by mail or bring it. If you can get a new piece of the same, do so.*3LtMs, Lt 11, 1879, par. 7*

Lt 12, 1879

White, W. C.; White, Mary

Denison, Texas

February 11, 1879

Previously unpublished.

Dear children, Willie and Mary:

We received your letter, Willie, in reference to your going to Oakland. I know that you are needed there; and then if you are there, I fear that it will lift responsibilities and burdens from the very ones who need to bear them and to learn a lesson in this respect highly essential.³*LtMs, Lt 12, 1879, par. 1*

I have written today to Brother Waggoner and to Edson. I inquired of Brother Waggoner if there had been a plain statement written to Willie White of what was wanted of him, and if there had been a decided expression made in letter to Willie White that they did want him, or if this expression had been sent to me alone. I told them it was your choice to remain in Oakland and to attend commercial college, but if you were really needed there, you would go. I asked if they could not get along without you. If they could do so to not call you to Oakland.³*LtMs, Lt 12, 1879, par. 2*

I desire that you leave all business, and if you do not go to Oakland, to go to school at once. Do not delay at all. I am anxious that you should learn to become a ready scribe. You need education in penmanship.³*LtMs, Lt 12, 1879, par. 3*

My very dear children, I have no doubt but that you must go to Europe soon, and I want you should be learning of the heavenly Teacher and learn all that you can in the sciences. I am confident England will be the field at first for you to both labor in. This will be attended with far less difficulty than in Switzerland. The truth will find more ready access to the people in England than in Switzerland. There is in the truth, present truth, an inherent power and tendency to win its way into the minds of those who are honest,

and such will embrace the truth. The man with truth on his side should never allow himself to doubt that he shall be able to obtain a reception for it among those who will hear it presented to them fairly and clearly. With proper evidence, they cannot in England withhold their belief. Falsehood and prejudice may exist, yet the truth will prevail amid the moral darkness. "Ye are," says Christ, "the light of the world." [*Matthew 5:14.*] Whoever considers the truth, if it be even to find arguments against it, the bright beams of truth will like sharp arrows penetrate their armor. And those who will open their eyes, the bright beams of truth will shine about them.*3LtMs, Lt 12, 1879, par. 4*

The Gospel dreads nothing so much as being covered or hid under a bushel. Let it be agitated; let it be brought in contact with minds. Though it may be everywhere spoken against, it will prevail. Every controversy it provokes, every slander that is breathed against it, the craft of deceptive shepherds, the jealousy of the rulers, will be instrumentalities to awaken an interest and arouse the minds of men to investigation.*3LtMs, Lt 12, 1879, par. 5*

Children, connect with God, and you will receive from Him the bright beams of light to be reflected upon others. I know that a solemn and important work is before us, and we must perseveringly engage in it heart and soul, might, mind, and strength.*3LtMs, Lt 12, 1879, par. 6*

We have been out Sundays from five to fifteen miles to speak in schoolhouses and the same used for meetinghouses. We had freedom in speaking to the people in the Shilo house. Invitations came in for us to hold meetings in another locality in their neighborhood, five miles from Shilo, at Cherry Mound. We gave out appointments and the next Sunday found a schoolhouse well filled, and many who could find no room within stood about windows and doors. We felt the refreshing Spirit of God as we tried to water others. The people listened with the greatest interest. We then distributed our reading matter which they grasped eagerly, and many were disappointed because we could not supply them. We promised them more the next Sunday.*3LtMs, Lt 12, 1879, par. 7*

Invitations came for us to hold meetings five miles farther to the Hebron schoolhouses. We gave out two appointments for both

Cherry Mound and Hebron. We met in both places the following Sunday more than could find entrance into the house. We had much freedom in speaking to the people, and the tearful eyes of many of the listeners testified of their interest. We then scattered our publications, but could not supply all. There were more people than we expected.*3LtMs, Lt 12, 1879, par. 8*

During the week, one gentleman from Cherry Mound came to the house where we were making our home and inquired for publications. Said he was so anxious to get the health journal and wanted to know where he could find it. We furnished him several and other tracts. He held them in his hand with tears. He said, "I prize this very much; to me it is a treasure."*3LtMs, Lt 12, 1879, par. 9*

Last Sunday, we spoke by special invitation to Virginia Point. A large house was filled. It was enough to stir the soul to see as we approached the place of meeting, which every way you might look, men, women, and youth coming over the plains from every direction on horseback, on foot, in wagons, to hear the words of truth. I had great freedom in speaking to the people, and then we distributed the publications which they grasped eagerly. Your father spoke in the afternoon to Hebron schoolhouse. We intend to have a tent and let them have an opportunity to hear all who will come. This is an intelligent class of people. We are gratified in speaking to them.*3LtMs, Lt 12, 1879, par. 10*

Last Sabbath we had meeting in Brother Bahler's new house. Quite a number of neighbors were present while I spoke one hour with much freedom.*3LtMs, Lt 12, 1879, par. 11*

This must now go in the mail. No more time to write.*3LtMs, Lt 12, 1879, par. 12*

Mother.

Lt 13, 1879

White, W. C.; White, Mary

Denison, Texas

February 11, 1879

Previously unpublished.

Dear Children:

I sent my letter so hastily that I fear I have not written the very things I should have written. Elder Kilgore's Robert and Scott are here packing books, talking, and this confuses me.³*LtMs, Lt 13, 1879, par. 1*

I have just read your letter carefully. Willie Cornell read us his shorthand report. As soon as your letter reached us we telegraphed to you to come to Texas, and we expected you and were much disappointed that you did not come. We thought the matter of your going to California was all settled, but you look at matters right, I think, and so does Father. They have in all their letters to us expressed great desire for you to come to California. We have prayed that the Lord would direct. I believe He will guide you in judgment, for I have confidence that you are among those who are doing the will of God; and if you cling to the Lord with all your powers, He will cling to you. He will sustain you and will be to you a present help in every time of need.³*LtMs, Lt 13, 1879, par. 2*

I do think, Willie, as matters now stand, that you should go to school. I should not leave for California, for you will have to go to Europe soon. I do think, Willie, that Elder Andrews has not had the very best temperament to labor in a new field. He looks at everything in such an intensified light that it fairly blinds him and the people. He is wearing himself out with too much friction. The influence of such a temperament is not the most happy and agreeable. Such a temperament would make a more telling impression upon the people of England for several reasons. One reason is, he can speak English, and not be liable to mistake in language. He will dare venture swinging out into the work without

being crippled because of imperfection of language. Again, his highly strung organization cannot be appreciated in Switzerland as it would be in England. Had Elder Andrews devoted a portion of his time in Old England, he would have seen more fruits of his labor. The truth should be printed before long in England; and when the best place is selected in Switzerland and the people are prepared to co-operate with those who shall help them, the publishing house will be established there. But England should not be passed over, as it has been. It is a sad neglect. Missionaries should have felt the burden. God is displeased with this neglect to send the living preacher to England.*3LtMs, Lt 13, 1879, par. 3*

Willie, God has not designed that you should be a jobman, here and there, doing this and that. You must cultivate your speaking talent and also your understanding of the Scriptures. You have talent in this direction. The experience you have been gaining is all an advantage, but there is a higher position for you: to speak the truth as well as to be a business agent. May the Lord guide you, my dear son, and impress your heart with the very work He would have you to do. I look upon you two as missionaries for God. I feel very closely united to you, my dear children, with stronger and higher ties than any earthly relationship. Do not aim low, but high. God will use those who are willing to bear burdens. Keep humble and lowly, and God will make your path plain before your face.*3LtMs, Lt 13, 1879, par. 4*

Oh, there are so many whom God would have used to do His work who have been diverted—seduced by ambition, indolence, unbelief, or self-indulgence—from the higher walks of piety. Others are too timid to venture. They are not rebellious, and they have a strong desire to gain the conqueror's crown; but they do not venture to lift the cross. These will fail where they might win.*3LtMs, Lt 13, 1879, par. 5*

I know you will both do your duty if you know it. Events belong to God, and it is not best to have too great anxiety for anything beyond the doing of duty when you have a knowledge of it. You will become abler and more efficient by every encounter with difficulties and every blast of adversity—for these are God's chosen instruments, His methods of discipline and His own appointed conditions of

success and victory. Those who make careful provision for self-indulgence and to shun toils and trials will never be happy, never make a success in life. They wait for conditions which neither heaven nor earth will grant, and they will achieve no great results. They will never have strength or will or power of endurance.³*LtMs, Lt 13, 1879, par. 6*

We need never inquire what Christ demands of us in return for His blood which He has shed, and for the mansions which He has prepared for us. We know that He will accept of nothing less than the entire heart.³*LtMs, Lt 13, 1879, par. 7*

Lt 13a, 1879

White, J. E.; White, Emma

Denison, Texas

February 11, 1879

Portions of this letter are published in *OHC 174, 184; 2MCP 663*.

Dear Children, Edson and Emma:

We were relieved to learn that Emma arrived in Oakland safely. We often think of you dear children. Will you, Edson, on the receipt of our letters, read them carefully? When we desire information on a point, note it and answer fully. Do not pass over one point; then we shall have no need to refer to it again.³*LtMs, Lt 13a, 1879, par. 1*

I see by your last letter that you may have some perplexities and may be in danger of becoming impatient, or allowing strong feelings to come in and affect your course of action. This is natural, and you will need to possess strong self-control, or you will, by word or action, express your feelings. Many things may occur that do not harmonize with your feelings, but be guarded. See how closely you can come to your brethren, and harmonize with them. You may be the one who errs in judgment. Closely criticize yourself, and do nothing rashly. Allow no unhappy discord, for it will not pay. Do nothing and say nothing that will mar and wound another, or that will carry the impression that you are cool and unsympathetic. Every person has his own trials and may feel depressed.³*LtMs, Lt 13a, 1879, par. 2*

Do not want in Christian courtesy. Satan is seeking to obtain advantage by his temptations over souls. Let nothing that you may do or say prove a temptation or discouragement to any soul. Remember he is the purchase of the blood of Christ. Every soul is precious. Only as you look to the cross of Calvary can you place a right estimate upon the soul. How sad a thing it would be to have anything you may do or say balance a soul in the wrong direction. You are bound by cords of obligation to God and to your fellow man; you cannot break these cords and free yourself from these

obligations. These claims of God and of humanity are too often neglected or broken.*3LtMs, Lt 13a, 1879, par. 3*

A Christian life will be revealed by Christian thoughts, Christian words, and Christian deportment. In Christ there is a divine completeness of character. In Christ we will work the works of Christ. We shall in Christ sense our binding, far-reaching obligations to God and to our fellow man. His life is not his own. "Ye are bought with a price," even the precious blood of the Son of God. [*1 Corinthians 6:20.*] There are many cords which unite us to our fellow men, to humanity, and to God, and this relationship is solemn with its weight of responsibility. It is no light and easy matter to live so as to meet the mind of God. The life of Christ must be put into our life.*3LtMs, Lt 13a, 1879, par. 4*

Be kindly affectioned one toward another. Seek to help, to strengthen, to bless those with whom you are associated. The Lord will be merciful to those who are merciful. The Lord will be tender and pitiful to those who exercise tenderness and compassion and pity for others. We must realize that we are in Christ's school, not to learn how we may esteem ourselves, how we shall conduct ourselves so as to receive honor of men, but how we may cherish the meekness of Christ. Self and selfishness will be ever striving for the mastery. It is a fight, my children, we must have with ourselves, that self shall not have the victory. Through Christ you may triumph; through Christ you may conquer.*3LtMs, Lt 13a, 1879, par. 5*

You cannot tell how anxious I am that you shall grow in grace and in the knowledge of the truth, that you shall be a man in the fullest acceptance of the term; a man of piety and of integrity, a strong man in battling for the right, having a strong, deep, and living experience, that you may be a blessing to others. We may have a knowledge of the divine will. We may reach a high standard, climbing, ever climbing the ladder of progress, reaching forward that we may attain to perfection in Christian character.*3LtMs, Lt 13a, 1879, par. 6*

God bless you both, is my daily prayer. If you only fight the good fight of faith, you will come off more than conquerors through Him that hath loved you.*3LtMs, Lt 13a, 1879, par. 7*

Mother.

Lt 14, 1879

White, J. E.; White, Emma

Denison, Texas

February 16, 1879

Previously unpublished.

Dear children, Edson and Emma:

We came to Dallas last Friday. Sabbath, Father and Mother McDearmon came down. We were very glad to meet them. They have sold out and must vacate the first of March. We found that all their minds had been exercised to go to Colorado. Joseph wants to go if Father will give him work. We think the way is now open for them to test Colorado; and if they go with a team of their own, it will not cost much. This would divert Brother McDearmon's mind, and he as well as the whole family will be benefited by the journey. After Emma left, her father just sank right down, and they thought he was running down surely and would never get up again, but he is better and looks quite well for him.*3LtMs, Lt 14, 1879, par. 1*

The family's going with thirty others will make it very pleasant for all of them. Father McDearmon can trade clay banks for a good mule team by paying a little boot. He has a good wagon. We shall have no less than two good stoves, if not three in the company, and several tents. I think we shall have them come at once to Denison, rent a house or live in a tent for a few weeks, three or four, and be preparing for their journey with the company.*3LtMs, Lt 14, 1879, par. 2*

We have purchased us a team that Father thinks as much of as he did of Jim and Jack. They are three and four years old, kind and perfectly manageable, no bad tricks, never scared at anything, large dark sorrels. Paid two hundred dollars for the span. The owner had been offered for the four-year-old one hundred fifty and refused it, but he had payments to make and must have money or lose a valuable place. We are perfectly satisfied with the horses. Shall have them take us in our carriage to Colorado. They are fast

walkers and splendid travelers and real pets. We have a good carriage covered with oil cloth and the oil cloth lined; thus you see we are well fixed.*3LtMs, Lt 14, 1879, par. 3*

Dear children, I am sorry that there is no better harmony in the office. I think Willie would be very foolish to go to California the way things are now. I think there is constant suspicion of you. Could you both have linked together as brothers, when God would have had you, everything would be now on a different basis at the Pacific office of publication; but as God's will was not done in the matter, Satan has taken advantage of the circumstances, and everything has been out of joint. Your past errors have so impressed the people, they are afraid of you. And there are those who are jealous, suspicious, envious, who will make mischief with their tongues. Their work is to throw dust.*3LtMs, Lt 14, 1879, par. 4*

Father and I have thought it might be best to remove all of the White family from Oakland and let those who desire run the matters their way until God shall let their folly be so apparent as it was in Battle Creek. They may have to go through the same experience. Would you like to attend school for a time in B.C. and be fitting yourself as a public speaker? You have desired to leave, but have listened to my earnest protest. Perhaps the time has come now for this to take place. There are those who will not be pleased with your best endeavor.*3LtMs, Lt 14, 1879, par. 5*

I knew that you have made many mistakes and may not have seen them all, but I know that you can be of great help to the office on the Pacific coast if you will be cautious. But there is constant suspicion and disaffection. Perhaps you have worked things too much under your control and have not manifested the best of policy in contacting Brother Glenn's sphere of labor. You know I have written you again and again to keep back. I wish you would confine your labors to the counting room and no further. You are not a financier. Your failures in this respect have been as marked as those of Brother Glenn's. Therefore, you should be very cautious how you take upon yourself responsibilities. You should show great modesty in spreading yourself in the office and should not have gathered matters under your special control. Brother Glenn is older than you, and you should have shown great deference to his judgment. But

as testimonies or cautions and reproofs do not seem to have much of any weight with some in the office, as jealousy is existing that the White family are the controlling element as near as I can learn, let the White element work out, step aside, and let others roll the car onward.*3LtMs, Lt 14, 1879, par. 6*

Will you come to Battle Creek and enter the college there and fit yourself to teach the truth? This must be your work if you are humble and consecrated; and when we hear so many Macedonian calls, Come over and help us, we feel that our children should be engaged in the work of teaching the truth to others. In winter we can go to some warm climate where work is to be done. Let California get hungry for the help they have despised and criticized so unmercifully.*3LtMs, Lt 14, 1879, par. 7*

Dear children, complaints come in regard to the helpers that you took with you to California. Sister Holt is pronounced useless, also Ferber Wilch. I know not of any others. Will you tell me how this matter stands. If Sister Holt is not of any advantage, I will pay her passage back from my own pocket. Write freely, is this murmuring and complaint justifiable? Have they reason for their complaints? Answer immediately.*3LtMs, Lt 14, 1879, par. 8*

We now pack to go with Brother and Sister McDearmon to their home. They leave this moment. Came from meeting.*3LtMs, Lt 14, 1879, par. 9*

With much love,*3LtMs, Lt 14, 1879, par. 10*

Mother.

P.S. The more I think of McLarey, the more sure I am you will have to let him go. He has been deeply stained with Mormonism, and there are many things that looked like deception in his course of action. His sons are no credit to the office. There are decided failures here and leaks of a serious character, but I cannot say what in. I saw this man was not connected with God, and his children and himself were great drawbacks in every way, except in their personal labor.*3LtMs, Lt 14, 1879, par. 11*

I wish to caution you and Emma in reference to financial

management. Emma may do well in the boarding house, but you must be cautious in your purchases. You are watched more guardedly. I would favor your remaining if you would put the armor of righteousness on and not be too ardent and hopeful, making plans and suggesting improvements. Retrenchment is the great study now. Do not be self-gratifying, but self-denying. There is positive necessity of this if you outlive the influence of your errors in the past.*3LtMs, Lt 14, 1879, par. 12*

Brother Glenn would never have thought of leaving the office had it not been for the position you were taking in it. Now I beg of you to so conduct yourself that Glenn will not feel that he must leave. Counsel together, be careful how you move, and if you desire to leave, we will do all we can to help you. But never forget your failings; guard against them. There are letters we hope for us in Denison. We are in a hurry to get back.*3LtMs, Lt 14, 1879, par. 13*

My dear children, live near to God. Trust in Him, be hopeful and yet humble and prudent and wise.*3LtMs, Lt 14, 1879, par. 14*

Mother.

Lt 15, 1879

White, W. C.; White, Mary

Denison, Texas

February 20, 1879

Portions of this letter are published in *16MR 69*.

Dear children, Willie and Mary:

We are both well and trying to do what we can in answering correspondence and writing general matter. Will you please return the subject on sanctification as soon as possible. I shall want all the matter left over from No. 28 [to] go into No. 29. I have important matter which I will send you as soon as completed.³*LtMs, Lt 15, 1879, par. 1*

Will you please send Father's overcoat pattern, also his sack coat pattern which Ovenberg made his alpaca coat from. I must get him up something cheap. I have alpaca, also thought of getting waterproof for overcoat. What did Father do with his light-colored overcoat which he had in the mountains? He will spoil his best overcoat unless I can get one for him to wear common. His old overcoat he has ruined as far as looks are concerned. I would like to have the children's Gabriel dress pattern sent, also the length of their skirts and the size of their waists. Send this by mail the first opportunity. I can get very nice gingham for them for eight cents per yard. Will bring them some clothing when I come, but say nothing to them in reference to the matter. I want to surprise them with a little something when I come. Will you please send statement of all the matter for testimony on hand, not printed.³*LtMs, Lt 15, 1879, par. 2*

What do you think in regard to the necessity of our hastening on to Battle Creek? Are matters there in need of us? Please state. We designed to travel two weeks with caravan, then go to your Uncle John's. Spend one week with him and be at B.C. the last of April. These were our plans. What do you think of them? Had we ought to be East sooner than the last of April? Received letter from Aunt Mary. I shall be glad to meet my family once more. I hope dear

Edith will not be disheartened. She must put her trust in God.³*LtMs, Lt 15, 1879, par. 3*

I hope you, my dear children, will have wisdom to move discreetly. I do not think it best for you to go to California. Bend all your energies toward preparation for to start for Europe this fall. We feel that there is much work to be done even here in Texas, but no one to do it. It is the most destitute field for help I know of anywhere. Are there not some young men who are fit for this field? Corliss has been sent for, and Morrison, but it needs a stronger force than even these, for there must be much labor to organize and discipline churches and not leave them to go to destruction after we have torn away their previous foundation. I see that here has been a great neglect of our preachers in doing their work up thoroughly and then frequently visiting and disciplining the churches raised up.³*LtMs, Lt 15, 1879, par. 4*

Willie, your heart would ache to look upon this vast field in Texas with only one preacher and calls coming in from every direction for help. I tell you that God could use hundreds of young men if they would only give themselves to the work to labor humbly in God. Oh, I do feel that we should appoint one day in a month for fasting and prayer for the Lord of the harvest to raise up men who shall go into the field and sow the seeds of truth. What can be done? My soul is stirred to its very depths. So many are in darkness, yet longing for light. They are not satisfied with their present condition. They are pleading for preachers to come. They hear the Word gladly, but the moral darkness is so great one or two discourses are shedding merely a glimmer of light. There are needed not only ministers, but those who can act as missionaries—men and women of good understanding, of moral worth with moral backbone, who can circulate around among the people and shed light, precious light everywhere. Oh, where are those who can work unselfishly for the Master? My heart is afflicted over the condition of the world, and we have so few missionaries to shed light. May the Lord help us. I have in speaking of a fast merely suggested the matter. Please consider it.³*LtMs, Lt 15, 1879, par. 5*

Will you, Mary, settle my indebtedness to the National Association? Sister Sisley sent me a letter specifying my indebtedness. Settle the

matter and charge to me. I have shoes for the children, May and Addie, and all the material for summer dresses and aprons needed.³*LtMs, Lt 15, 1879, par. 6*

Mother.

Lt 16, 1879

Matteson, Brother

Denison, Texas

February 21, 1879

Portions of this letter are published in *TDG 60; 4MR 207-210*.

Dear Brother Matteson:

We feel very grateful to God as we read of your success. We hope and pray that the way may be opened before you and that many souls may be brought to the knowledge of the truth.³*LtMs, Lt 16, 1879, par. 1*

My spirit is stirred within me as I see so many cities and villages in darkness, superstition, and ignorance, and no one to teach them the truth. I can scarcely restrain myself from crying aloud, Where are the missionaries to bear the truth to these ignorant ones? Where are the men and women who will be self-denying, self-sacrificing, to save souls? Alas are there not very many like the doomed fig tree that bore no fruit, mere cumberers of the ground? They seem to think that to profess Christ constitutes the sum of Christianity. Many live in a dead hope of something coming to help them on to a better platform, but they do not grow an inch. These dishonor the religion of the Bible by lowering the standard to their own attainments. They do not prepare themselves to meet hardships and the assaults of Satan, and to fight with principalities and powers. They do not see that there is a constant warfare against the flesh, against the inclinations, vanity, and pride of their own hearts. They do not experience the crucifixion of self.³*LtMs, Lt 16, 1879, par. 2*

Oh, for the Spirit of the Master! How His children need it that they may put on the whole armor of righteousness and go forth to labor, denying self and suffering for Christ's sake.³*LtMs, Lt 16, 1879, par. 3*

I often think of you in your distant field of labor, and I think of your

children so far separated from you. I think it would be well for them to be with their parents. But it is no small work to train up children for the heavenly courts. It requires patient, protracted, incessant effort. Sister Matteson has had much burden upon her, and has failed to give her children all that tender, motherly affection which they needed, and which would bind the heart of the children to the parent. There has been too much anxiety to save in worldly things, too close, rigid economy practiced to let the softening influence of love pervade her heart in her domestic life. Stern justice has shut out the twin-sister love, which should ever stand by the side of justice.*3LtMs, Lt 16, 1879, par. 4*

Sister Matteson should open her heart to the genial, glad rays of the Sun of righteousness, and ever bear in mind that God is love. The attribute of love she should receive into her heart and have it interwoven with all her motherly duties. Then home will be a sunny place to her children. If she again assumes the care of her children, she must change her attitude toward them. While she is strict, she must be patient and tender. She must not be so involved in care as to neglect faith and prayer and tenderness and love. She must encourage and discipline herself to have a gentle, winning, loving spirit, which will have a transforming power upon the children and make the home a Bethel, the hearth holy, consecrated.*3LtMs, Lt 16, 1879, par. 5*

Just such a spirit as our dear sister needs among her children in her home, she needs in her connection with the church. The sweet, melting love of a compassionate Savior should be cultivated in her heart and soften the rugged features of her character so that she can feed the lambs of Christ. She should study to make the religious life pleasant and attractive. She should not have her whole soul absorbed in stern, homely duties, for as children have been brought into the world, it is the duty of parents to educate, discipline, and train them, making this life as pleasant for them as possible, and showing a disposition to make them peaceful and happy. Parents should endeavor to keep the soil of the heart mellow with love and affection, thus preparing it for the seed of truth, and they should preoccupy the soil by paring it for the seed of truth, and they should preoccupy the soil [by] sowing good seed, otherwise it will be impoverished and corrupted with noxious

weeds.*3LtMs, Lt 16, 1879, par. 6*

It is a very nice thing to deal with minds. It will require careful study to know how to deal with the tender, impressible minds of children. Too great severity makes them hard and coarse and unfeeling, while a neglect of discipline is like leaving a field untilled; it is speedily covered with weeds, thistles, and briars. The impressible, expanding minds of children are thirsting for knowledge.*3LtMs, Lt 16, 1879, par. 7*

Parents should make it a point to keep their own minds informed, that they may impart knowledge to their children, thus providing their minds with proper food, leaving no place for hunger after debasing pleasure and indulgences. Good, sound instruction is the only preventive of evil communication which corrupts good manners.*3LtMs, Lt 16, 1879, par. 8*

You may choose, if you will, whether your children's minds will be occupied with pure elevated thoughts or with vicious sentiments. You cannot keep those active minds unoccupied, neither can you [keep them] away from evil. Only the inculcation of right principles in correct knowledge will exclude the elements of evil. But remember the Lord gives to the earth not only clouds and rain, but the beautiful, smiling sunshine which causes the seeds sown to spring up, the green foliage and buds and flowers to appear. Just so, dear parents, should be your work in your family and in the vineyard of the Lord. You need to give not only restrictions and reproofs and correction, but encouragement, the pleasant sunshine of kind words—cheerful, joyful, happy [words]—in your homes and in the church. You need to keep your souls in patience, waiting, hoping, and praying. You will reap if you faint not. You will always not see immediate results, but keep working in faith, quietly waiting for the salvation of God. You should be full of Bible truth, Bible stories, and interesting parables, your own heart softened [and] subdued with its pure morals and fascinating incidents; and as you teach your children, they will catch the inspiration you feel. Like the body, the mind derives its health and strength from the food which it receives. The mind becomes pure, and broad, and elevated when the thoughts and conversation are of that character. Yet it is too often debased, darkened, and soured with fretfulness, censure, and

dwelling upon the things of the world instead of being elevated and attracted by heavenly subjects.*3LtMs, Lt 16, 1879, par. 9*

Our children may be made noble, elevated, pure, and refined if they have the proper Bible instruction. We want more sunshiny parents and more sunshiny Christians. Oh, what a revelation will be made in the great day of accounts when the judgment shall sit and the books be opened! We are too much shut up to ourselves. The kindly, encouraging word is withheld. The smile which costs us nothing is not given to the children, to the destitute, the oppressed and discouraged. There are some members in the families who need more discipline, kindly training, and patient labor than others. Their stamp of character was given them as their legacy, and they need pity, sympathy, and love from those who have transmitted to them their hereditary tendencies. By patient, persevering labor given in kindly sympathy and love, these wayward ones or apparently perverse ones or dull ones may be fitted to do a good work for the Master. Such ones may possess undeveloped powers which will be aroused after a time, and they may fill a place far in advance of those from whom you expected very much.*3LtMs, Lt 16, 1879, par. 10*

It is bad business to let a discouraging blight rest upon the lives of these peculiar-tempered children because they are so.*3LtMs, Lt 16, 1879, par. 11*

The same principle should be carried out not only in the family, but in the church. The great day will reveal that those who have been earnest and persevering in helping these unpromising cases, so generally neglected and shunned, have as the result many stars in their crown of rejoicing. These very ones who seemed so defective had qualities that needed to be developed by patient love and untiring effort. Such persons have often made the most successful laborers in missionary fields. They knew how to help the very ones who like themselves needed help. Was the effort lost upon these apparently one-sided characters? Oh, no, when the right chord was touched, the response came. What a work for the laborer! What a reward will be his! How does God look upon it? We shall know when we shall see as we are seen and know as we are known, for eternity alone can reveal the amount of good accomplished. Who

then will shrink from the unpleasant duties; where can the labor be better expended? Let all parents, teachers, and ministers feel that it is a solemn duty enjoined upon them by the Lord to be light-bearers, light-givers, holding forth the Word of life with persevering fidelity, sowing beside all waters.*3LtMs, Lt 16, 1879, par. 12*

Christians are the light of the world. They should let their light shine in their own homes, and “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” *Matthew 5:16.3LtMs, Lt 16, 1879, par. 13*

We want our taper to illuminate our own home, brightening the path which our children shall travel, and then it will extend its rays beyond our dwellings, to be a bright and shining light to the world.*3LtMs, Lt 16, 1879, par. 14*

Dear Bro. and Sr. Matteson, God will help you every hour, while you trust in Him. He loves you, He loves your children. One is not, but you should shed no tears for her who sleeps in Jesus. You may weep for the living.*3LtMs, Lt 16, 1879, par. 15*

We are deeply interested for you and yours. Do not labor beyond your strength and thus incapacitate yourself for doing the work so essential to be done. Labor moderately. You pray too long, you talk too long, for your physical strength. You should labor intelligently, in accordance with the laws of life and health. Be temperate in all things. God does not require you to overwork. Be cautious.*3LtMs, Lt 16, 1879, par. 16*

I have been shown the great need of help all over Europe, and God sees their want. He will work, He will move upon men to give themselves to His cause unreservedly. But meanwhile, do what you can without exhausting your energies. And in the end you will find you have accomplished very much more than if you had used your strength imprudently until your vigor were gone, and you were spiritless, nervous, and irritable. Attempt no more work than you can do well, and preserve calmness, patience, and cheerfulness of mind. When you overdo, a great share of your influence is lost entirely. You become sharp where you should be kind and patient. You give hasty answers where you should give thought and consideration.*3LtMs, Lt 16, 1879, par. 17*

In preaching, your subjects are not always well chosen, nor treated with the most wisdom. God wants you to do less work and then you can do it more perfectly. As a general rule, a man whose physical system is exhausted with overlabor will not show forth the graces of meekness and patience. If you would glorify the Master in your body and your spirit which are His, you must pay proper attention to the laws of health. God has given you a place in His vineyard. He cannot be glorified in your working so vigorously as to unfit yourself to labor at all. You must work prudently and in the grace of God, and He will be to you a present help in every time of need.*3LtMs, Lt 16, 1879, par. 18*

God can do more for the conviction of the people in one moment than you can do in a lifetime. Just hang upon the arm of Omnipotence, and have that faith which works by love and purifies the heart. Be constantly learning of Jesus, constantly increasing in faith and growing in grace and knowledge of the truth. We are doing a great work, and the Lord is our Helper. The Lord is our Shield. He will not leave nor forsake us. Angels of God are engaged in this work of proclaiming the message of warning for the world. Of ourselves we can do nothing. We are as weak as water without the Spirit of the Lord. Our strength is in hiding in Jesus. Let Christ appear as the One altogether lovely and the Chief among ten thousand.*3LtMs, Lt 16, 1879, par. 19*

Again, I exhort you to take good care of the habitation which God has given you. Let not sin reign in your mortal body, and do not waste physical powers God has given you, but cherish your strength, putting your whole trust in a perfect Savior. He wants you to be victorious and wear a jeweled crown at last. Heaven, sweet heaven, is the saint's eternal home. We shall rest by and by. Let us then so use our powers as not abusing them, that God may increase and sanctify them and make them of the highest service. May the Lord come very near you both, my dear brother and sister, and give you a strong influence to beat down error and superstition and the works of Satan. We may ask of God great things, and He will give them us. We shall be strong in His strength. You will receive opposition from the clergy as you live up to and present to others the high standard of the religion of the Bible; contempt and jeering, slander and falsehood will follow you. Your motives, your

words, your actions will be misunderstood and misrepresented and contemned. But if you pursue the work irrespective of the abuse given you, if you do right, if you are kind and patient, humble in spirit, happy in God, you will have influence. You will receive the sympathy of all those who are honest and reasonable.*3LtMs, Lt 16, 1879, par. 20*

Hold forth the Word of life; the tempest of opposition will spend itself by its own fury and will subside. The clamor will die away. You will be counted odd, overstrict, bigoted. But the people are perishing for knowledge and the harmony of truth will be seen and will be felt and will be obeyed by the honest and God fearing. The children of God will work out their own salvation with fear and trembling, carrying forward the work of God in their own lives and experience, silently and unconsciously to themselves, undermining the foundations of false religion and philosophy. The persecutor and scorner will be put to shame. God will bless the efforts made in His fear..*3LtMs, Lt 16, 1879, par. 21*

Lt 17, 1879

Tay, Brother

Denison, Texas

February 27, 1879

Previously unpublished.

Dear Brother Tay:

I have felt urged to write you. For some time your case has troubled me very much. I was shown in my last testimony that you have a great work to do for yourself. You do not understand your own heart and you do not see yourself as you are. You want to be right, but you make many mistakes. I was shown the attitude you have maintained in your family, especially toward Mittie Severns, has been censurable and decidedly unchristian. Your assuming to dictate and control in the manner you have has been unchristian. You have taken upon your responsibility to dictate and have been overbearing. It would not be her duty to ever place herself where there is any possibility of the repetition of the same course of treatment.³*LtMs, Lt 17, 1879, par. 1*

You will not be clear before God till you humbly confess the unchristian course you have pursued toward Brother Papworth. Your course in that matter was decidedly unchristian; and more than that, it was ungentlemanly. You are headstrong; you are stubborn and unyielding. You have your ideas in regard to a person you think not just right, and then you are blind to their virtues. You persecute them relentlessly. You watch them with jealousy. You are determined to make it that your judgment is correct and they wrong. You concentrate your mind on the point. You magnify their words and their actions. You color everything they may say and do, and you persecute them in every way you can and justify yourself that you are doing your duty. This you have done in the case of Mittie and Papworth. Should Mittie become again a member of your family, she could not be happy. You would not feel at rest or happy unless you dictated [to] her, were conscience for her, making duties for her, and restricting her to your ideas. She and you would have

unhappy differences because she could not follow your judgment and would rise up against your arbitrary requirements. After the reproof given you, you made some changes, but you have not been transformed. You are narrow, not broad and elevated. Were you this, you would look upon your past course as despicable.*3LtMs, Lt 17, 1879, par. 2*

Your wife has been an unhappy sufferer in consequence of the superiority of your bearing and your overbearing, dictatorial spirit. All this is an offense to God. When have [you] decided to make the change God requires? When will you turn your eyes from others' supposed failures to see yourself as God sees you? You are possessing a haughty, self-confident spirit, having a much better opinion of yourself than others can have of you. You need to learn of Jesus who was meek and lowly of heart, that you may find rest to your soul. The characters of others would not appear as faulty as they now do. You would see that a great work is before you to care for the plot of ground before your own door. Weed the garden of your heart and [do] not be so burdened over the supposed wrongs of others. Unless there is a thorough change in you, you will never see the kingdom of heaven. You would, if there, desire to reform the angels of heaven and make some improvement among the heavenly host. This spirit possessed by you will never find access to heaven.*3LtMs, Lt 17, 1879, par. 3*

Your wife and her sister have suffered long years by this cruel, oppressive spirit. It is self and self-confidence and a disposition to control that have brought unhappiness and corroding, cankering care and heartache upon two of the best of women. You have felt that you must teach them when you needed that one should teach you. This same spirit you exercise in your home is carried into the church. If you fancy that one does not regard you as highly as you wish to be esteemed, you will tear them down through persevering effort. If they stand in opposition to your plans, or ideas, then you will be on their track as a persecutor. All this must be put away from you. You have exercised this spirit during your lifetime. It has grown with your growth and strengthened with your strength, and at your age it will be most difficult for you [to] overcome and become a child of God in spirit as well as in name.*3LtMs, Lt 17, 1879, par. 4*

Watchfulness and prayer will be necessary. Your spirit must be changed, softened, refined, and elevated. Get above and away from yourself and esteem others better than yourself; then there will be more peace, love, and happiness in your house. The more that you have in your family, the more unhappy you will be, for there is more to call out these miserable traits of character which exist with you. You are in very many respects deficient in good judgment and keen foresight. You follow impressions frequently that are the result of your own self-confidence and self-esteem. I dare not withhold this from you, for I know you will be weighed in the balances and found wanting without a decided change of your character. You need a reconversion. To be a Christian is to be Christlike. However much you love the truth, you are not sanctified by it, and you need to be melted over and become purified from the dross of self-love, self-confidence, and self-esteem.*3LtMs, Lt 17, 1879, par. 5*

I call upon you in the name of Jesus Christ to reform. Your soul is in peril and others are in peril because of your deficiencies in Christian character. You need to awake to yourself. You need to be alarmed in regard to yourself. Turn your whole heart to the work of criticizing your motives, take on the burden of yourself. Have pity upon your own soul and the souls of those connected with you, and work for your life, for there is more work and greater than you have supposed to be done for you. You need the sweet spirit of Jesus. You need the power of true religion. You need to be a thoroughly converted man. Can you not see you have reason to be very jealous of yourself? Can you not see your judgment and plans, as far as financial business is concerned, have not been a success? Turn your critical eye upon your life failures, and when tempted to criticize others, see your own errors and mistakes and be silent.*3LtMs, Lt 17, 1879, par. 6*

God looks from heaven upon your course with displeasure. You are feeling yourself to be rich and increased with goods and having need of nothing when you are wretched and blind and poor and miserable and naked. But the true Witness graciously invites you to buy now before it shall be too late—gold that you may be rich, eyesalve that you may see, and white raiment, pure and faultless character, that you may be clothed and that the shame of your nakedness do not appear. For the day of God will present every

man's case as it is. Those who have not cherished the graces of the Spirit of Christ, but [have] been preoccupied and elevated in self-will, have a fearful awakening. I dare not withhold this matter from you.*3LtMs, Lt 17, 1879, par. 7*

You have unchristian feelings towards my son Edson White. Were he as faulty as yourself at the present time, I would not rest, but would go to him and plead in his behalf before God until he should see and sense his true condition. I have been fully aware of the errors of my son, but he has been making most earnest efforts in the strength of the Mighty One to reform. He may still have many things to overcome. Because he is my son, I have had but little to say in regard to the unjust feelings against him from you and others. But now I shall take my stand. I shall sustain my own child as well as strangers probably. I know more in regard to the standing of my children before God than you or those who are so fearful that Edson White shall gain the confidence of the people in California.*3LtMs, Lt 17, 1879, par. 8*

If God's cause is imperiled by Edson White, it is much more so by those who have such feelings as you and others have had. I have no sympathy for this spirit because it is satanic. I have kept silent, knowing that God would not let Edson faint and fall under the spirit you and others have had. The unreasonable prejudice, the emotion and exercises of your mind, had they been for your own soul, it would be as God would have it and much safer for you and others.*3LtMs, Lt 17, 1879, par. 9*

Lt 18, 1879

White, W. C.; White, Mary

Denison, Texas

February 25, 1879

Portions of this letter are published in *3Bio 104*; *10MR 7*.

Dear children, Willie and Mary:

I send the enclosed to you that you may be sure to send it to the right place, to Bro. Matteson. You may read it if you please to do so.*3LtMs, Lt 18, 1879, par. 1*

Father has gone to Sherman today.*3LtMs, Lt 18, 1879, par. 2*

The tent came from Chicago this morning. Shall pitch it at Virginia Point this week to commence meetings next Sunday. Father and I will speak perhaps a few evenings after Sunday. Shall then hasten to Dallas, leaving Brother Daniells and Scott Kilgore to continue the meetings at Virginia Point while we hold some meetings with the large tent in Dallas. Shall then bring large tent to Denison and make this the important point at present for meetings. We shall be in Battle Creek by the first of April.*3LtMs, Lt 18, 1879, par. 3*

Weather is getting rather warm. Much wind. Have either northern or southern. It is very dry. We would welcome rain. Ground needs it very much.*3LtMs, Lt 18, 1879, par. 4*

We think it is not best to spend the time to go over the road through Indian territory by private conveyance. A little water treatment would be of great benefit to us both at this season of the year. Not that we are sick, but we have plenty of flesh that will bear considerable washing. I have some clothing for our children; purchased nothing for them of summer garments. Marian will return with us. She says that she was just on the breaking point when she came here, not in these words, but this, "This was coming on before I left Battle Creek." She seems better, healthier, but frail. As we do not go to California, it would not be prudent for her to go. She is a precious

child, and we love her society.*3LtMs, Lt 18, 1879, par. 5*

You must not take too seriously what Father writes, but you do just right in leaving out thrust and censures and hard hits. You must do this. He will not be offended. He is in a good state of mind, willing to be counseled and advised. He is not so determined and set to carry out his ideas. We have had as pleasant and harmonious a winter as we have ever enjoyed in our lives. We feel like walking humbly and carefully before God. We are not perfect. We may err and do and say things that may not be all right, but we hope no one will be injured in any way by our sayings or doings. We are trying to humbly follow in the footprints of our dear Savior. We need His Spirit and His grace every hour, or we shall make blunders and shall do harm.*3LtMs, Lt 18, 1879, par. 6*

I hope you will, dear children, know your duty without being obliged to follow others' minds and others' directions. Advice and counsel are valuable, but it is important that you know your duty for yourselves, and you will know it, if you come humbly to God in the name of Jesus.*3LtMs, Lt 18, 1879, par. 7*

I tell you, children, the dear Savior will never leave a humble, trusting soul to go astray if he asks Him for guidance in faith. Jesus will teach you and lead you and bless you. You will have a knowledge of His will, for He has promised it.*3LtMs, Lt 18, 1879, par. 8*

Will you please have the South room in the office made ready for us—one good bed in it and stone stove. I shall feel at home there, perfectly at home. We shall remain only a few weeks. Shall then return to Colorado unless the Lord indicates our duty in another direction. I am so glad you did not go to California.*3LtMs, Lt 18, 1879, par. 9*

The Lord bless you, my children. Love to the household.*3LtMs, Lt 18, 1879, par. 10*

Mother.

Lt 19, 1879

White, J. E.

Denison, Texas

March 22, 1879

Portions of this letter are published in *10MR 379*.

Dear Son Edson:

I am not sorry that you express in your letter a determination not to be driven from your post of duty by opposition, censure, or prejudice. You will do well to cultivate steadiness of purpose and unwearied perseverance. This will become habit if continued, and you will not fail to realize the beneficial influence during your lifetime.*3LtMs, Lt 19, 1879, par. 1*

It is related of the celebrated conqueror, Timor the Tartar, that upon an occasion of adverse fortune he was compelled to secret himself from his pursuers in a ruined building. While in this condition, as he was ruminating upon his ill fortune, he spied an ant sedulously engaged in efforts to carry a kernel of grain larger than itself up a high wall. For a long time its efforts were unavailing. Still, at every defeat, would it renew its exertions with unabated energy and perseverance. Sixty-nine times did it assay to perform this feat, and as often failed. But the seventieth time, the industrious insect succeeded in gaining the top of the wall with its prize. "The sight" said the conqueror, "gave me courage at the moment, and I have never forgotten the lesson it conveyed." Edson, let the example of the persevering ant teach you a lesson of patience and perseverance. Without perseverance you may undertake a thousand projects and make a success of none. Bend all the energies of your mind to the branch of the work in which you are engaged. Let nothing induce you to turn aside.*3LtMs, Lt 19, 1879, par. 2*

"A young man who had wasted his patrimony by profligacy, whilst standing one day on the brow of a precipice from which he had determined to throw himself, formed the sudden resolution to regain

what he had lost. The purpose thus formed was kept; and though he began by shoveling a load of coal into a cellar, for which he received only twelve and a half cents, yet he proceeded from one step to another till he more than recovered his lost possessions and died worth sixty thousand pounds sterling.”*3LtMs, Lt 19, 1879, par.*

3

We are not so anxious that you should become rich as that you should form correct habits. Faithfulness and steadfastness of purpose are traits of character which all young men should cultivate. Let a young man earn the reputation of faithfulness in the performance of all the duties entrusted to him, and he will secure the confidence of all connected with him; but let his interest be diverted, let him become careless and unreliable, and soon all confidence in him is destroyed. If you have business to transact for others, do it with faithfulness as if it were your own; and more especially, if others have had sufficient confidence in you to entrust you with grave responsibilities. You may every day gain an experience that is of the greatest value to you. I want you to make life a success. Seek counsel of men of experience, and be willing to learn of them. But above all seek counsel of God. You will then move cautiously and with good judgment. Do not be occupied by too many objects or enterprises. Such a course is almost certain to bring failure. May the Lord be your guide is my daily prayer. Move in the fear of God, and you will increase in wisdom as greater responsibilities are placed upon you.*3LtMs, Lt 19, 1879, par. 4*

Your father and I have felt desirous that Edson and Emma should be with us this summer in the mountains and that Willie and Mary should also join us. This would certainly be most gratifying to your parents, and you could be a great help to us. But the question arises, Would this be duty? If the Lord sanctions, all is well; with His blessing resting upon such a reunion, it would be to us one of the greatest privileges. But if the Lord does not guide you to take this course, in no case follow human judgment, for your journey would prove a failure. I dare not act selfishly because this union of our family would be pleasant and agreeable and urge you to come, leaving a position of trust where you are. No, my children. Go to God for your duty. Follow the leadings of His Spirit. I know you could help us much and wish it could be right for you to be with us,

and yet I am inclined to think the Lord does not will this. I look forward to the coming of Christ, when, if we are faithful, we shall be united no more to be separated.³*LtMs, Lt 19, 1879, par. 5*

Mother.

Lt 20, 1879

White, Mary

Emporia, Kansas

May 20, 1879

Portions of this letter are published in *3Bio 116-117*.

Dear Mary:

Last night Father and I took the train for the camp ground. Arrived here about half-past six. The omnibus drove to the ground with two span of splendid horses. We came on the ground in style. Here we found about thirty who came two hundred miles in their wagons and did not receive the change of appointment. With the exception of two, all remain over another week.³*LtMs, Lt 20, 1879, par. 1*

I am fearfully worn. We arrived in camp in season to have our tent pitched, but as usual no one felt the necessity of spending one-half hour's time in finishing their work in staking the curtain of our tent. At two o'clock in the morning the storm struck us and our tent, as in Indiana, was as though going up like a balloon. The rain commenced to pour. Father called for a dozen men to come to the rescue. While they were preparing to get out of bed, Father and one or two who came upon the scene earlier were holding on to the curtains with both hands, crying for more help. In half an hour the tent was fastened down and all things secured for the rain to pour down, as it did until after daylight.³*LtMs, Lt 20, 1879, par. 2*

Father then used the time of the thunderstorm to read letters received. I have just read your letters and cried like a child. I would rather have you, Mary, my daughter, than any one else. I suppose I was babyish, but I have been sick the entire journey. Lost twelve pounds. No rest, not a bit of it for poor Marian, and we have worked like slaves. We cooked repeatedly half the night. Marian, the entire night. We never should have consented to start on this journey.³*LtMs, Lt 20, 1879, par. 3*

I have spoken every Sabbath to our camp, because no one else

seemed to feel the burden, and every Sabbath evening or Sunday in towns and villages. I am worn and feel as though I were about one hundred years old. But enough of this. I cannot write much till I get rested. Will see how to send the things to our children. May come and bring them. I have shoes, gingham for aprons and dresses. Would have made them, but have been sick for some time and have not been well for some time. I am worn out with anxiety, and this journey has nearly killed me. My ambition is gone; my strength is gone, but this will not last if we can have a fair chance.*3LtMs, Lt 20, 1879, par. 4*

I hope that by the cheering light of the countenance of my Savior I shall have the spring-back power. I went to Texas against my will. I have stayed against my judgment and wishes. I have consented to take this long journey, flattered that no care or perplexity should come upon me, but it could not be avoided. I have not had even time to keep a diary or write a letter. Unpack, and pack, hurry, cook, set table, have been the order of the day. I have two twelve-year-old girls who do what they can, but no experience in care-taking. Marian astonishes us all. She is really forgetting herself and is efficient help. What I could have done unless she had taken the burden is more than I can tell. Poor child, she is tired, so tired. God bless dear Marian; but then I feel so utterly prostrated. I will stop. I might say, friendless and forsaken, but this is not the case. Send me all my linen dresses, Father's linen clothes, my calico dresses.*3LtMs, Lt 20, 1879, par. 5*

Lt 20a, 1879

White, W. C.; White, Mary

Johnson Ranch, Indian Nation

May 3, 1879

Portions of this letter are published in *3Bio 110, 112*.

Dear Children, Willie and Mary:

When I wrote you last we were encamped two miles out of Denison, waiting for decrease of water to cross the ferry. After being held until April 30, we decided to take another ferry, making us some ten miles more travel.*3LtMs, Lt 20a, 1879, par. 1*

We have eight covered wagons beside our two-seated spring wagon. Our party is composed of twenty-one, taking in men, women, and children. We have three tents along, two cookstoves, one sheet iron camp stove. Our family is composed of eleven, including Elder Corliss and Dr. Hardin, a fine man of excellent spirit. He ought to be connected with our sanitarium. We enjoy his society. He is cheerful and refined. His company is a great acquisition to our party. Then there are Brother Bears and his daughter Nettie Cole who has been living with Brother McDearmon's family; two boys from Kansas whom we provide with food and they take mutual interest in doing the work, driving team, and taking care of stock.*3LtMs, Lt 20a, 1879, par. 2*

We crossed Red River upon a poor ferry boat, managed by working the way with poles. Wednesday noon we were a happy party to have Red River between us and Texas. We spread our oil cloth on the ground, and all sat down to our low table and took refreshments. I was too much exhausted to enjoy the journey or the food.*3LtMs, Lt 20a, 1879, par. 3*

We camped on the open prairie. Before the tent was trenched, the beds were made on the ground and on the bedstead. When the storm struck us we were found unprepared, and in ten minutes there were several inches of water in the tent. We got up the two

girls and placed bed and bedding on our own bedstead, and such a mess as we were in. After a time we decided, all four of us—Marian, Adelia Cole, Ette Bears, and myself—to sleep crossways on the bed and Father lodge with the doctor in the wagon, Corliss in our carriage. Thus we returned to rest. Next day all were sick with colds and bowel complaints. I was an exception, but was sick with weariness.³*LtMs, Lt 20a, 1879, par. 4*

The next night we lodged in the same way. I slept about one hour. We pressed on Friday and camped early on this spot, Johnson Ranch. We were prepared for the Sabbath, for we had ample time to buy eggs, butter, and milk for the Sabbath. I washed out thirteen towels while Marian prepared the food for Sabbath. This journey is doing her good. She is getting into domestic labor nicely. If we only had a cook we would do excellently. Marian does well, but I dare not rest the burden upon her because she is willing. If Mary White could be here to thrash around and cook and enjoy the journey, then I should enjoy it much better, but anxiety for Marian and fears that she is doing too much make me labor too hard, and in my worn state I feel every tax.³*LtMs, Lt 20a, 1879, par. 5*

I wish Mary would join us at Emporia; and if she cannot come, have someone come who can help us in the cooking line. Cannot Willie and Mary take the trip from Emporia with us? If not, I shall be obliged to leave the train. I cannot go farther weak-handed as we are. We ought not to have this care. I had rather attend twenty camp meetings with all their wear, knowing I was doing good to souls, than to be here traveling through the country. The scenery is beautiful, the changes and variety enjoyable; but I have so many fears that I am not in the line of my duty. Oh, when will this fearful perplexity end? I am getting rested some, but I still feel very tired. Today, Sabbath, I spoke one hour to our small congregation under the tent. I had special freedom in speaking from these words: "I am the Vine, my Father is the Husbandman," etc. [*John 15:1.*]³*LtMs, Lt 20a, 1879, par. 6*

We have to be very well armed in passing through the Indian territory. We have our wagons brought up in a circle, then our horses are placed within the circle. We have two men to watch. They are relieved every two hours. They carry their guns upon their

shoulders. We have less fears from Indians than from white men who employ the Indians to make a stampede among the horses and mules and ponies. A messenger was sent forty miles on our sorrel pony to send a dispatch that we could not get to Emporia in season. The prayer over for the close of the Sabbath, our messenger rides into camp with letters, one from Willie, one from Elder Andrews, and one from Sister Wilbur.*3LtMs, Lt 20a, 1879, par. 7*

There are plenty of tarantulas here. The doctor has just bottled two immense fellows that look frightful.*3LtMs, Lt 20a, 1879, par. 8*

I do not think Eliza Burman [Burnham?] can take the place of Lucinda; anyway her very appearance is objectionable. She is a defiant person to get along with. She is capable, but oh, dear, I do not know what to do for help. My soul is sick and faint and discouraged. I tell you, Willie, I shall never, never consent to go to any place with Father alone again. It is the last time. I know not what is before me. God hangs a mist over my eyes.*3LtMs, Lt 20a, 1879, par. 9*

Dear children, may God bless you, is my prayer. Love to our children, Edith Donaldson, Addie, and May, and all dear friends.*3LtMs, Lt 20a, 1879, par. 10*

Mother.

Lt 21, 1879

Bourdeau, Brother and Sister

Camp Ground, Dunlap, Iowa

June 28, 1879

Previously unpublished.

Dear Brother and Sister Bourdeau:

We received your letter last night. I read it to my husband this morning. I have decided to write you and then submit it to him to approve or disapprove.³*LtMs, Lt 21, 1879, par. 1*

Your case was opened before me in vision and the course you pursued in Europe from first to last, and I tell you it was a sad picture—your independence, your strong feelings, your lack of self-control, your continual talk in regard to yourself and your troubles. And you are so constituted that you cannot have trouble and bear it yourself. You have not self-control to be perplexed without talking it, concentrating your mind upon it, and magnifying little matters to large things. The only hope of your wife's recovery is separation from you, as much as possible, that your peculiarities will not make scars or wounds upon her spirits or for you to be situated as pleasantly as possible, you laboring not very hard, but taking time to rest your mind and speaking organs.³*LtMs, Lt 21, 1879, par. 2*

Do what you can and not overdo. Be guarded, keep your mind free in the love of God. I cannot feel that you should in consideration of the past go back to Europe. Your mind while there much of the time was overstrained by your dwelling upon matters that the enemy magnified before you into terrible, fearful proportions. It will take time for your mind to become what God would have it and you find rest under the yoke Christ lays upon you. You have put a yoke upon your own neck, grievous to be borne. Jesus lays no such yoke upon us. We get into hard places and make the yoke for our necks grievous and the burdens exceedingly heavy to carry because we want our own will and our own ways and do not submit to God's will and way; especially is this true of yourself. Lay off this burden of

Europe until your brethren shall feel the burden. Let your mind be at rest. You are doing well where you are. You need [not] to make any arrangements for permanent location at any point. But your brethren will take you in their hearts and love you and do for you if you will let them.*3LtMs, Lt 21, 1879, par. 3*

Do what you can as God opens the way. Do not be always stretching your mind ahead for some time to come, but labor as God clears your way and be at peace and rest in Him. What you want is rest now in Jesus. If you could see the condition you were in while in Europe you would know that you are not ready yet to go there again. Your wife was a constant sufferer. Your returning to Europe will not change the condition of the climate in its effect upon Patience. Probably the climate is against her. Then it is important to get her away. I cannot see how you dare run the risk again of placing your family in Europe after what you have experienced. I think the present opportunity favorable indeed for the return of your daughter.*3LtMs, Lt 21, 1879, par. 4*

As to your goods, you cannot have a very large amount. Could not you dispose of these things among your brethren and thus save transportation? If you can do this, is it not best to do it? Would you not risk your wife's health and her life by returning to Europe? I fear you would, and it is a little surprising to me that you would dare to do it with your experience in the past, and you knowing she has not fully recovered from her difficulty. Let Sister Bourdeau have the very best opportunities and privileges she can to have peace and quiet and her mind not be continually agitated by your talk and your feelings, and I know she will do well enough. You are more to blame for her present condition of health than anything and everything else put together. Now I do not write this to grieve you, but because it is the truth, and it is essential you should understand it. And may the Lord so impress your mind as He has mine that you will make decided reforms, for your happiness and the health and happiness of your wife depend upon your course of action.*3LtMs, Lt 21, 1879, par. 5*

I do not wish you to think that we consider your case hopeless and you useless, not at all. You are a man that cannot bear difficulties and affliction as well as some. You lose your patience and self-

control. You would not make a good and effectual missionary unless your surroundings were favorable. I know whereof I speak. You do not, my dear brother, see things I am well aware just as they are. Your surroundings must be favorable. You have encouragement from friends, and be surrounded by friends until your mind shall regain its healthy tone. It will take more than a few months to do this. And yet you may be at work, trusting in God and not taking your life in your own hands, but giving that life to Jesus; let Him take care of you and your case, caring so much for yourself; rest in the love of God, hide yourself in Jesus, your life hid with Christ in God.*3LtMs, Lt 21, 1879, par. 6*

Talk less of yourself and of your children and talk less of your trials, but talk of Jesus, of the truth, of heaven. Do not be overanxious in regard to Patience. God can care for her in Europe as well as you could. Oh, for that faith and trust and repose in God. These are the lessons you have to learn—calmness and cease worrying and give God a chance to work for you.*3LtMs, Lt 21, 1879, par. 7*

I think you should avail yourselves of this opportunity to get Patience to you. If you fail, then let Sister Ings have a care for her till another opportunity presents. The sooner she comes to you the better, if her health is not good. May the Lord deal tenderly with you and your child, is my prayer.*3LtMs, Lt 21, 1879, par. 8*

In much love.*3LtMs, Lt 21, 1879, par. 9*

Lt 22, 1879

White, Edson

Camp ground, Dunlap, Iowa

July 1, 1879

Portions of this letter are published in *VSS 391-392; 8MR 77*.

Dear Son Edson:

We received your letter and think you are mistaken in your ideas. We assure you, my son, my heart is not estranged from you. It is true, I have spoken my convictions by letter. If my fears were not warrantable I am glad, but to have the least change in my feelings or to have less confidence in you is not so. My confidence in you had increased.³*LtMs, Lt 22, 1879, par. 1*

It is true I have not written you of late, but I made up my mind that if my letters were not worth answering, they were not worth receiving. Your time cannot be more precious than mine, and therefore I have not written. But you should know the letters written to Brother Tay show how I regard your case.³*LtMs, Lt 22, 1879, par. 2*

Father, I am sure, has confidence in you. We often hear him speak of you and Emma with pleasure, in high terms. He shows your pictures, and he calls you two his canaries. He prays for you at the family altar very tenderly and earnestly; and if you think your mother has forgotten you or is estranged in her feelings from you, you are greatly mistaken. You are both very near and dear to me.³*LtMs, Lt 22, 1879, par. 3*

I have been passing through trials of a very trying, perplexing character, not from one source or from two, but from different sources and from different causes. I have been in a fearfully worn condition. Such prostration I never realized before unless cut down with violent sickness. I was worn when I reached Kansas; then in my prostrated condition I took a severe cold, but went to the Missouri meeting. I had then to be cared for. I received water treatment, found a little relief, and spoke twice only during the

meeting, and then in great feebleness. After the meeting closed I returned to Battle Creek and was able to sit up but a few hours each day, but spoke with great feebleness twice.*3LtMs, Lt 22, 1879, par. 4*

The physician at sanitarium and your father pled with me not to go to the meeting at Madison, but I felt that sick as I was I would venture if I were taken on a bed. Satan will work every device to hinder our efforts to discharge our duty. If I did my part, I believe the Lord would be true to His promise and strengthen me. Mary and Willie accompanied us. I endured the journey better than I expected.*3LtMs, Lt 22, 1879, par. 5*

Sabbath I was very feeble. After speaking to the people I was so wearied I came near fainting. The people said they had never seen me look so wretched before. I lost fifteen pounds of flesh in three weeks. Sunday I entreated the Lord to give me strength to bear my testimony to the people, and I believed. I went upon the stand in great weakness, talked one hour and a half, and left the stand much stronger than I went upon it, and kept all the strength that was given me on that occasion.*3LtMs, Lt 22, 1879, par. 6*

I went to the Minnesota meeting and labored from Friday morning till Wednesday morning, speaking twice each day. Unfortunately I took another cold which was very severe upon my throat and lungs. I had not recovered from my first cold. But I labored in Dunlap, speaking twice each day under difficulties of throat and lungs. Sunday had great freedom, but my throat and lungs were much troubled. I felt somewhat discouraged Sunday night, but still grasped the unfailing promise of God. I thought Sunday night my work was done for that meeting. But an important meeting was held Monday forenoon. I spoke once upon health reform, (showing why we did not now wear the reform dress).*3LtMs, Lt 22, 1879, par. 7*

As I was about to sit down Elder Butler desired me to speak in reference to education and our college. I spoke one hour upon that. As I sat down he said, "I was hoping you would say a few words and call them forward." I arose again and spoke one hour more upon Noah's time and ours. My voice grew clearer and more free. We called the people forward and had a most wonderful meeting,

the best of the series. I then engaged in earnest prayer for the backsliders and sinners. God gave me great power in prayer. I fastened my faith upon the promises of God and would not let go. Peace, consolation, and strength came to me, and I was very happy in the Lord.*3LtMs, Lt 22, 1879, par. 8*

Today, Tuesday, I have been very tired, but I am encouraged and more convinced beyond a doubt that God will sustain me in attending the camp meetings and bearing my testimony that no other one can bear and which the people need so much. I must not walk by feeling, but by faith.*3LtMs, Lt 22, 1879, par. 9*

I have just received an appeal from the most influential men of Dunlap—bankers, ministers, and merchants—to repeat my discourse given Sunday under the tent, on temperance, in the Congregational church. We are now unsettled what to do. We are urged to go to Dakota and have a camp meeting before going to Colorado. But we see so much to do we know not which way to turn. If Brother Haskell will remain in California, we will attend the camp meetings in New England and also in the West Nebraska. This is a hard struggle for us to give up our cherished plans of writing this summer, but I know the people need our testimony. I also know Elder Haskell should remain a while in California.*3LtMs, Lt 22, 1879, par. 10*

Father is in the best condition to labor I have known him to be for years. His spirit is free and his testimony is valuable. I therefore feel that we can do good to the people of God now. They need my testimony and his. This will change all our arrangements. I wish Sister Hall could be with us, but I know her mind in regard to traveling in camp meetings. Her help would be a great blessing to us. We hoped to have her join us in Colorado and work with us. The change in our arrangements may throw her into confusion. We know not now what to do and what move we shall make next, where we will spend the winter. It will probably be in Colorado. We see no light in going to California in their present condition.*3LtMs, Lt 22, 1879, par. 11*

Will you write to us at Battle Creek? We will be glad to hear from you and Emma. Much love to all friends.*3LtMs, Lt 22, 1879, par. 12*

Mother.

Lt 22a, 1879

Walling, Addie; Walling, May

Sioux Falls, South Dakota

July 14, 1879

Portions of this letter are published in *5MR 191; 11MR 140*.

Dear Children Addie and May [Walling]:

Our camp meeting has been good. One hundred and fifty Sabbathkeepers camped on the ground. It is a beautiful encampment upon an island. The falls is within a few feet of the camp ground and the fall of water is rather too distinctly heard. This is a place of resort for excursionists and picnic parties. There are seventeen acres in the island. The island and water power were sold for forty thousand dollars.*3LtMs, Lt 22a, 1879, par. 1*

We have had no rain during this meeting, but it is excessively hot. We are encamped in a grove belted with underbrush, which makes it impossible to get much air. It has seemed as though we should dissolve. I have this day, Monday, done scarcely anything. I must now go upon the stand to speak. Yesterday, Sunday, I spoke to the crowd for one hour and a half. The people listened with great attention, although there was scarcely a breath of air stirring. My clothing was wet through. We are anxious to get to Colorado where it is cooler. We take the stage tomorrow, ride twenty-five miles, then take the cars and ride sixty-five miles, then change and ride seventy-five miles; then stop over, and next day ride twenty-five miles to Omaha.*3LtMs, Lt 22a, 1879, par. 2*

July 15

Yesterday about seven o'clock a sad accident occurred. A young man was drowned. He went in swimming with several others. Sudden he threw up his hands and called for help. He sank, rose again to the surface, and called for help. He did this the third time, then sank for the last time. His companions thought he was deceiving them in fun and made no effort to save him until they saw

he did not again come to the surface, then they tried to find him. After two hours he was found, and it was stated his pulse could be felt; but many people crowded close about him in the building where he was. It was one of the most intensely hot days; scarcely a breath of vitality in the air. The young man is dead, but we think he might have been saved had the crowd kept away and had they worked over him hours longer. Here you can see, dear children, how important it is that we have our peace made with God and that we seek to perfect Christian character, that we may, if death comes suddenly, not be found unready.*3LtMs, Lt 22a, 1879, par. 3*

Early this morning we took a carriage for Beloit. We rode twenty-one miles. It rained the first part of the journey and was very cool all the way. The change from yesterday was very great. The heat was almost melting us; even the ministers laid off their coats and some their vests in order to keep any way comfortable. We were disappointed to learn that there had been a washout and we would be delayed. We are now seated in a parlor chamber of a hotel and tracing these lines. I feel anxious to know where you are and what you are doing.*3LtMs, Lt 22a, 1879, par. 4*

We want you to learn to be useful wherever you are. You may both be a blessing. We do not propose to give you merely a book knowledge, but an education in the common duties of life. I want you both to accustom yourselves to work, and by practice learn to do things handily. Practice will give you an aptness in household labor. Unless you accustom yourselves to work, you will ever be slow and without tact. You know how much we all think of Mrs. Hull. The reason is, she is always helpful and understands how to make herself useful. She began to work when she was much younger than you. She worked because she felt that it was her duty to work, and that idleness was displeasing to God. She is able now to fill in any and every position, and everyone thinks she is a treasure. I want you to learn to work, both of you, that you may become independent in taking care of yourselves.*3LtMs, Lt 22a, 1879, par. 5*

No one is pleased to have girls in the family who cannot see the commonest duties in practical life. A day or two of such persons is all any family wants. We all have to work for what we have, and I

should do you a great wrong should I allow you merely to attend school and pay from my own purse your tuition and you feel that no burdens must rest upon you. You will become careless and inefficient and a burden.*3LtMs, Lt 22a, 1879, par. 6*

In the first place, your room demands your attention without your being reminded of it. You are both old enough to discipline yourselves to care and thoughtfulness, to educate yourselves to habits of neatness and order. Correct at once any habits of slackness, and discipline yourselves to make neat and thorough housekeepers that you may one day, if necessary, keep your father's house. And I shall expect you to learn all that you can every day in becoming useful and helpful, that you will pay back the care we have given you.*3LtMs, Lt 22a, 1879, par. 7*

You are very apt to have a zeal in doing new things, but the common duties of life wherein you can help the most have no attraction for you, and you become weary of the task. You do not have stick-to-itiveness. You soon get tired of a thing. Now if I see and hear that you are averse to doing those things you can and should do, and you neglect even your own room and leave it in disorder, neglect your own clothes and do not mend them, I shall take you both from school and place you under a teacher to educate you to do these things.*3LtMs, Lt 22a, 1879, par. 8*

You are both old enough to learn to do much of your own sewing. I had to pay out six dollars for the mere item of making your summer clothing. Now I do not think it is my duty to do this much longer. You have time which you can and should improve in becoming apt and thorough in household duties. No one wishes to teach girls how to work while they are filled with discontent and dissatisfaction, as though something were required of them they ought not to do. When do you expect to learn to sew and to cook, to place things in order, to tidy up a room, to do it with thoroughness and neatness? You are old enough to learn how to do, in order to be useful.*3LtMs, Lt 22a, 1879, par. 9*

We must soon throw you on your own resources, for your own good, because just as long as we pay your tuition and clothe and feed you, you take it as a matter of natural consequence that we

always shall do just as we have done. Now the very love we have for your future happiness, and your future usefulness, will not allow us to let you come up disinclined to work. You should work according to your years and strength, work in any capacity, washing dishes, sweeping, picking up, mending, repairing, and making your own clothes.*3LtMs, Lt 22a, 1879, par. 10*

I want you to consider what I write to you, for if you do not show any interest to learn how to work wherever you are situated, then I must place you in families where you will have to labor for your support. Whenever you neglect to do the work you can and should do, you should be kept from school until the work is done.*3LtMs, Lt 22a, 1879, par. 11*

Addie, you must not indulge in scolding May, not once. Your mother made the life of your father very unhappy by this scolding and it resulted in breaking up the family. You profess to be a child of God. Be very careful that you do not, by your conduct, show that you are the child of the wicked one. Christ's followers should be patient, meek, forbearing, humble, and courteous.*3LtMs, Lt 22a, 1879, par. 12*

I have noticed one thing that is very wrong in you both. I have seen Sister Lockwood and others who showed you some attention, saying, "Good morning," and you would not return the kindly attention, but never look up or answer one word, and pass along without answering. Do you realize how impolite this is? If you wish to be loved, you must be courteous. If one says, "Good morning," look up with a pleasant smile and say, "Good morning!" If one notices you and speaks with you, return some answer.*3LtMs, Lt 22a, 1879, par. 13*

In much love.*3LtMs, Lt 22a, 1879, par. 14*

My dear little girls, I want you to be good and true. I want you to be kind, cheerful, and happy. Be more anxious and earnest to be pure in heart and truthful in your words and actions than to be flattered for your appearance. It is the true goodness, the moral worth, that makes noble men and women. Your Aunt Ellen has not written thus plainly because she has no love for you. It pains me to write thus, but I do it for your good. I know that you will have to meet the stern

realities of life, and I want you to be prepared for them. As yet you know nothing of hardships and cares, but you may know these. Although I may try to shield you, I may not be able to do so. We have given you a religious education, and we want you to love and fear God.*3LtMs, Lt 22a, 1879, par. 15*

I have my fears, Addie, that you do not realize what it is to be a child of God. There are little crosses to bear, self-denial to practice. I want you both to love to read your Bibles, and do not forget to pray. The Lord loves to have children pray to Him, and the dear Saviour will hear that prayer that is offered in sincerity. A young soldier of the cross of Christ will have temptations, but he must be prepared to resist them. You must not feel that your life is to be spent in pleasing yourself. Our dear Saviour lived not to please Himself, and His followers must be self-denying. And they must try to make others happy. Religion is to give shape to your character, to make you mild, kind, and considerate of others. You must not have the name of being a lamb of the fold of Christ unless you seek to be, in your words and actions, all that you profess.*3LtMs, Lt 22a, 1879, par. 16*

You may be overcome and may do wrong sometimes, but this should not discourage you. Jesus pities us and loves us even if we do make mistakes and do wrong. He does not leave us to perish, but He pleads with His Father in our behalf; and if we feel sorry for the wrongs we have done and ask Jesus to forgive us, He will do it. Every one of us, even little children, may have a rich experience in the knowledge of God's will and ways. Children cannot have the experience that older persons may have, but children may have a child's experience in overcoming, as well as those who are older.*3LtMs, Lt 22a, 1879, par. 17*

I want you to be very fearful lest you shall grieve the Spirit of God. You must seek to please others. Addie must not choose her own way and be unwilling to receive counsel and reproof. Addie must overcome her set and determined disposition. She must be yielding, and not persistent to carry out her will and her purposes. I have seen this inclination to tease and urge and reason and talk to carry out her plans which were not thought, by those who were more experienced, to be wise. I think Addie can do a good work in

overcoming on this point and yield her own plans and ways without arguing about it. This trait of character, unless corrected, will make Addie great trouble and be very troublesome to those around her. Addie will need to guard against getting into a passion and showing temper if her way is crossed. Addie, you fret at others a great deal. This is displeasing to God. You grieve the angels of God when you do this. You want to be meek and patient, like your dear Saviour, or you cannot be His child and be with the holy ones in His kingdom.*3LtMs, Lt 22a, 1879, par. 18*

May must not be careless and depend upon Addie to do those things for her she should do for herself. She must be thoughtful and tender and kind. I must close. The team takes us to Swan Lake. The cars will not run till next Monday.*3LtMs, Lt 22a, 1879, par. 19*

Write to me and tell me just what you think of my letter and what you propose to do in reference to it.*3LtMs, Lt 22a, 1879, par. 20*

Aunt Ellen.

Lt 23, 1879

White, J. E.; White, Emma

White's Ranch, Colorado

August 5, 1879

Portions of this letter are published in *4MR 210-214*.

Dear children, Edson and Emma:

We are now living for the time being on the Froget place. There is a very good house of three rooms. The surroundings are much more pleasant than at the old place at the mill.*3LtMs, Lt 23, 1879, par. 1*

We found Bro. McDearmon and family occupying two rooms in a chamber. Brother Olmstead occupied the lower part of the house. It was located in a low spot where all the drains [were] to conduct the refuse from the buildings, taverns, and stores on the main street. We encouraged them to come to the mountains. They could have the use of the Froget house and pay nothing. They are here. We are all living together. We can come and go when we please, and our goods are safe, for some one will be at home. They all like the mountain much better than Boulder City.*3LtMs, Lt 23, 1879, par. 2*

The church at Boulder was organized last Sabbath. Twenty-seven united with the church. About ten more, it is expected, will unite. We had hard labor in Boulder. I spoke twice under the tent and three times to our people especially. I had a very pointed testimony to bear to Brother Olmstead and Brother Cornell. If these men had moved with wisdom, seeking to honor and glorify God, had their lives been unselfish, had their works corresponded with their faith, there would have been a church with a healthy influence in Boulder. Oh, what an account these men, professing to be children of God and yet showing the Satan side of their characters, will have to give! Retarding the work of God is a fearful matter. The record of these men who profess righteousness and do not exemplify the life of Christ in their words and acts will be such that they will never want to meet in the judgment. The "well done, good and faithful servant" [*Matthew 25:23*] will be spoken only to those who have been faithful

and unselfish, being good and doing good. We have had a hard battle, and there is a more favorable appearance. There are openings for the truth every where, but Elder Cornell has no courage to labor (I suppose in consequence of his past life) and has no burden for souls. I told him the reason he has not been connected with God. He does not love to search the Scriptures; he does not love the hour of meditation and of prayer; and therefore it is impossible for him to have spiritual strength.*3LtMs, Lt 23, 1879, par. 3*

Angeline Cornell will prefer papers or fictitious story books to the Bible. The story books fascinate and create a disrelish for the reading of the Scriptures. Thus the mind becomes fanciful and narrows down to the things with which it is occupied.*3LtMs, Lt 23, 1879, par. 4*

My testimony was especially to them upon this point. I could write many interesting things, but I am limited for time. All are talking around me, and it disturbs me some.*3LtMs, Lt 23, 1879, par. 5*

Dear children, I beg of you to be very careful of your deportment. Never, never feel that you may release your diligence to watch unto prayer.*3LtMs, Lt 23, 1879, par. 6*

Edson, you wrote to me last expressing some things that have troubled me. My son, you must not trust to your own strength or have too good an opinion of your own attainments, for I have continual fears lest Emma and you both will become careless and neglectful of your duty, that self-indulgence will deprive you of the precious blessings that are only realized by the self-sacrificing, humble, meek, and lowly ones. You need to cultivate the graces of the Spirit of God. You have had great light, great privileges, and you will be responsible for all this amount of light. A voice has been speaking to you both from heaven for years, reproofing, warning, and encouraging. Have you felt as you should the importance of cherishing every ray of light that has shone upon your pathway?*3LtMs, Lt 23, 1879, par. 7*

Emma, I was shown that your time is not always the best employed. You dwarf your mind in reading books that cannot improve the mind. The Bible you should make your study. You can do a great

deal more good than you now do for the Master if you were only a thorough, self-sacrificing, devoted Christian.*3LtMs, Lt 23, 1879, par. 8*

Not one of us can live to please and gratify self and yet have the approval of our Redeemer, who lived not to please Himself, but to do others good. Our daily record is going up to heaven. What shall that record be, our own course will determine. There [are] but few real missionaries for God in our world, but few who will work the works of Christ, but few who will love their neighbor as themselves, but few who will serve God with their undivided affection, and but few who will win the eternal weight of glory. According to the light received will be condemnation of every individual.*3LtMs, Lt 23, 1879, par. 9*

God is speaking to us through His Word, pointing out the path of faith and righteousness as the only path to glory. All who have the Spirit of Christ will place high value upon the Scriptures, for they are the oracles of God. They are as actually a divine communication, saying, "This is the way, walk ye in it," (*Isaiah 30:21*), as though its words came to us from Isaiah, syllabled and in an audible voice. Oh, if people only believed this, what awe, what reverence, what prostration of soul would attend their searching of the Scriptures which show the way to eternal life! The Scriptures are the Word of the living God to man, a message from heaven. Every true child of God will love to peruse it, to study it. And if they read it prayerfully, in humility, yet with hope and faith and confidence, it will be a lamp to their feet, a light to their path, and they will not walk in darkness. The more they search for knowledge, the clearer will truth shine; and yet they may never quit their searching, for there is an infinity still of knowledge of light and truth. God would have you both diligent students of His Word.*3LtMs, Lt 23, 1879, par. 10*

I have been shown that Edson will search the Scriptures to a limited degree, and his light and knowledge and ability to understand the Word of God will be limited to his researches and his prayer in humility and faith for a knowledge of the truth revealed in God's Word. Light is sown for the righteous and truth for the upright in heart. There may be one hundred able men in the Scriptures where there is one now. But few hunger and thirst for divine knowledge

revealed in the Bible, and the result is inefficiency and weakness as far as spirituality is concerned. God will not work by miracles to solve the mysteries of His Word to the lazy, careless, inattentive student. If you, my son, want to be a strong man in the understanding of the Word, search the Scriptures with a humble, prayerful heart.*3LtMs, Lt 23, 1879, par. 11*

Emma should read her Bible more and story books less. In reading fascinating story books, she loses all relish for the Scriptures. God has been speaking to His people in the testimonies of His Spirit, in the Spirit of prophecy, to lead the minds of His people to the Bible teaching, and these lie upon the shelf, neglected, unread, and unheeded.*3LtMs, Lt 23, 1879, par. 12*

Edson, I want you to keep one fact before you; that through your neglect to work constantly, earnestly, and perseveringly to perfect Christian character, you have, through the temptations of Satan, become wayward and your energies crippled, your capacities contracted, your desires worldly and selfish. Your "soul now might be as a watered garden whose waters fail not." [*Isaiah 58:11.*] Your own soul refreshed, you would be constantly refreshing others, Christ in you a well of water springing up into everlasting life. The souls you win to Christ will be heirs of immortal life, thus the life of Christ in you will be manifested to others, charming, winning, and gathering them to Christ. Heaven is worth a lifelong, persevering, and untiring effort. Those only who prize it as the pearl of great price and will sell all to obtain the precious treasure will come into possession of it.*3LtMs, Lt 23, 1879, par. 13*

Christ has made an infinite sacrifice for man, and man for whom so great a sacrifice has been made that he might have eternal life is now called upon to make sacrifices on his own account and in his own behalf.*3LtMs, Lt 23, 1879, par. 14*

Edson, very many professing to be followers of Christ are lovers of pleasures more than lovers of God. We hope that your influence will be such as will not lower the standard of Christianity. All know that my position is a responsible one, constantly teaching, reproving others of faults, and seeking to impress souls with the solemnity of the time in which we live and the importance of eternal life. And if

my own children are careless and constantly lukewarm, without religious zeal or fervor, they counteract the influence that God would have me exert. Souls will be lost through heedlessness and lack of devotion and piety.*3LtMs, Lt 23, 1879, par. 15*

I leave these lines with you, having a burdened soul that you both need this. You forget so easily and slide away from God so naturally that you need to live hourly, daily lives of watchfulness and prayer.*3LtMs, Lt 23, 1879, par. 16*

Mother.

Lt 24, 1879

Witham, Brother

August 23, 1879

Missing.

Lt 25, 1879

White, J. S.

Refiled as *Lt 49a, 1878*.

Lt 26, 1879

[Morrison?], Charlie and Emma

Carthage, New York

September 12, 1879

Portions of this letter are published in *TDG 264*.

An Example of Personal Labor by Correspondence

Dear Charlie and Emma [Morrison?]:

Since parting with you I have not had you off my mind but a few moments. I have felt anxious for you both. While you remain in an attitude of neglect and resistance of the Spirit of God, and do not answer the purposes of God in your existence, neither of you would wish to close your lives. Satan's delusive power makes the sins of carelessness and indifference in regard to eternal things appear harmless. Many mean to be Christians sometime, but do not want to make the start just yet, and be at the care and labor of changing their present condition and commencing a life of reform. Careless inattention to the claims of God is criminal. Not only are you losing much yourselves in giving to the enemy the very best part of your lives, but you are bringing your children up in the neglect of eternal things. They have your example all on the wrong side. Your neglect is robbing them of the very knowledge which God makes it your duty to give them that they may learn to love, reverence, and obey the requirements of God. These are grave considerations.³*LtMs, Lt 26, 1879, par. 1*

Your little ones are quick and observing in the presence of older persons. You are molding their minds to think as you think, to act as you act, not to bow the knee to the Sovereign of the universe because you do not do so. It is bad enough and fearful enough to contemplate the loss of your own souls unless you surrender to God, to contemplate that you are not entering in at the door of salvation yourselves; but it is more terrible to think that you bar the way to the entrance of your children. You will neglect to teach them

that the fear of the Lord is the beginning of wisdom. Forget for once all about your dignity and social position, and start out before your children as learners in the school of Christ. Tell them frankly, Charlie, that you have made a mistake in neglecting to acknowledge yourself as a child of God. Tell them that you want that as a family you should now commence to live for God; and then read and pray with your children.*3LtMs, Lt 26, 1879, par. 2*

If you can say no more than these words, "God, be merciful to me a sinner" [*Luke 18:13*], if you will thus identify yourselves with sincerity as on the side of Christ, although it may be humiliating to yourselves, the light and love of God will come into your hearts. Rays of light will shine from the throne of God, and there will be music in your souls. And in being learners yourselves, you will be teachers of your children and will be leading them along. You will find the little children will be apt learners, for they have clear minds and can recognize the truth and purity of the Scriptures. Their quaint thoughts will burst forth now and then like buds in the springtime, fresh and original.*3LtMs, Lt 26, 1879, par. 3*

God loves the innocent children. If Jesus and heavenly things are connected with and woven into their feelings and fancies, they will receive upon the tablets of the heart the lessons of heaven and eternity. No man can receive the kingdom of heaven except it be with the spirit of a little child.*3LtMs, Lt 26, 1879, par. 4*

Do not, I entreat of you, be hindered by Satan's suggestions. He will tell you you have no feeling. Why should you expect feeling when you have not, on your part, taken the steps required to fulfil the conditions? Jesus is saying, "Give Me thine heart." [*Proverbs 23:26*.] Have you done this? Jesus has purchased you by an infinite price. You are not your own. Your powers are not your own. You belong to God. You are His property, "therefore glorify God in your body and spirit which are God's." [*1 Corinthians 6:20*.] You help and strengthen each other in your impenitence. Now both move together. Cease to be careless, cease to be indifferent.*3LtMs, Lt 26, 1879, par. 5*

Said Jesus, "Ye either gather with Me or ye scatter abroad." [*Matthew 12:30*.] Your careless inattention gives example for others

to do as you do. Be kind, be cheerful—not light, vain, trifling, giddy and without serious reflection. You will be called to render an account for the good you might have done and did not do because you did not avail yourselves of the privilege of connecting with God and having His wisdom and His grace to qualify you to live an earnest Christian life, that your influence would lead others to Jesus.*3LtMs, Lt 26, 1879, par. 6*

You are responsible for the obligations resting upon you to have the whole weight of your influence be of that character to be a blessing to others. You belong to God. Your Redeemer has just claims upon you to your supreme affections and the persevering, faithful service of your lifetime. God has a right to use you in your physical, mental, and moral powers, to the extent of your ability, for His own honor and for His own glory. You should not question what labor or crosses may be imposed upon you. You are His, bought with a price, and you receive from His hands all the bounties and blessings you enjoy. Having been objects of God’s especial love, evidenced by the sacrifice Jesus has made for you in redeeming you by human agony and blood, He says to you, the subjects of His grace, “Go, labor today in My vineyard.” [*Matthew 21:28.*]*3LtMs, Lt 26, 1879, par. 7*

No selfish consideration is to be urged. No worldly love of pleasure, no earthly ambition, no plea or purpose should prevent willing and cheerful compliance with the will of God. You should yield unquestioned obedience.*3LtMs, Lt 26, 1879, par. 8*

You can have rest and peace only as you find it in Jesus. The world, its maxims, and its customs are the parents of unnumbered sufferings. Many suffer with ungratified wishes. They bind burdens on themselves—their ungratified desires. With the condemnation of conscience—not having harmony with God, and with an apprehension of His displeasure and wrath—their existence is a matter of continual anxiety. There is a dearth of heavenly consolation in suffering. They are fearful of punishment. There is a fearful foreboding of the future. And yet they are impenitent, unrepenting, unholy to the last. Is this to be your state? God forbid.*3LtMs, Lt 26, 1879, par. 9*

You draw away, Emma, from God, when He seeks to draw you to Himself. See the wicked, one after another, right among your very acquaintances, dying as they have lived—without repentance, without hope, without God. The dark future is not illuminated with one ray of light. Although many may have prospered in the world in securing riches and have more than heart can wish, yet this apparent prosperity does not avert the retributive justice of God. Though pride compasseth them as a chain, yet their feet have stumbled upon the dark mountains of unbelief. Their feet were indeed set in slippery places, and they perish while the wrath of God is kindled against them. “How are they brought into desolation in a moment?” The mandate goes forth, “He shall remain filthy forever.”*3LtMs, Lt 26, 1879, par. 10*

A ransom has been given for souls, a sacrifice that was infinite—a Monarch dying for rebellious subjects, that they may escape from sin, corruption, and misery. They may all receive pardon, purity, and heaven through the great condescension of the Son of God. But if this priceless Sacrifice is looked upon indifferently and with lightness, with jest, with sneers, what will be the punishment of this class? It was offered them, the gift of eternal life, but they turned from it with mocking indifference.*3LtMs, Lt 26, 1879, par. 11*

Dear friends, the purchase of the blood of Christ, make no delay. Come to Him, Emma, while you have your reason. Come while Mercy’s sweet voice invites you. Come while the Spirit and the Bride saith Come, and he that heareth saith Come, and whosoever will, let him come and partake of the waters of salvation freely. In coming, in the very act, you are saying to others, Come.*3LtMs, Lt 26, 1879, par. 12*

Lt 27, 1879

Cornell, Brother and Sister

Camp ground, Lyons, Michigan

September 25, 1879

Previously unpublished.

Dear Brother and Sister Cornell:

I have received no response to my letters to you. I know that there is work enough to be done, but I also know that that work cannot be done aright unless you are connected with God. You need to closely examine yourselves whether you be in the love of God. Your jealousy, your envy, must be put away. Your relatives when they came from Texas with their version of things in accordance with the selfishness of their hearts, you were affected. Impressions were made, and when we came and took hold to help the church, we had none of your help. I bore a testimony for you and others. You made no response, but from the letters we have received from you, we knew that you and your wife are in no condition spiritually to labor for the salvation of others till you know how your souls stand before God.³*LtMs, Lt 27, 1879, par. 1*

I feel a responsibility in your case. The mold that you would give the work in a new place made me afraid to have you commence in Denver. The first work with you is for yourselves. If this work is not entered upon by you two selves, unless the Spirit of Christ is working in your hearts and you are having a daily consecration to God and are sanctified with the truth you preach to others, you need a work of conversion, both of you. You have been tempted by the devil, and selfishness is natural to you both. I implore you to not enter upon work in any place till you know that your will and way are surrendered to God. Tarry ye in Jerusalem till ye be endowed with power from on high. Where Sister Cornell first became weak years ago was she did not accept the light given her of God and act upon it. She followed her ways, and Satan led her into his satanic delusion. Where you became weak, Elder Cornell, and subject to Satan's temptations was in neglecting to follow the light given you

of God. You professedly received it, but did not reform. Now the work is before you. You withdrew yourself. You did not lay hold with us as though the work were of God and you had an interest in it. Jealousy and envy and evil surmising kept you from good.*3LtMs, Lt 27, 1879, par. 2*

I have not a particle of confidence in your labor because you have a knowledge of the theory of truth. But if you feel humble and sense your own weakness and live, both of you, lives of continual repentance before God, you will be strengthened with power from God to overcome self which needs a daily death. Unless you have the transforming power of God upon your own heart and you overcome your peevishness, fretfulness, and jealousy, you might just as well labor with your hands; and a great deal better, God will not accept your labors, and you will mar and wound the cause you profess to be serving.*3LtMs, Lt 27, 1879, par. 3*

I deeply regret that James and his family are in Boulder City with their present spirit and experience. They will be a load stone to the church. Why did not you come up when Elder Corliss was laboring in Boulder City? You kept back. You did not co-operate and left him to go forward alone, and then you complain of being left out and of having no voice in matters of the church. You could have had a voice if you were not acting like a petted, spoiled child as you have done again and again in your life. Had you felt as much interest for the souls of men and women and the prosperity of the churches [as] you felt for your own self, you would have pursued an entirely different course. Your labors cannot be effectual unless you put away this miserable unchristian spirit. Angeline, you cannot have the Spirit of God while your reading is of the character it is. Not a word have you responded to my letters. Had you any sense of the wrong course you were pursuing in your influence in this respect, the injury done to your mind in reading, you would have responded _____ to die and Christ to rule in your mortal body.*3LtMs, Lt 27, 1879, par. 4*

I wish I could help you to see these things as I see them in the light of God until you make God your strength and have the sanctifying influence of His grace. You should not labor anywhere. Your jealousy is offensive to God.*3LtMs, Lt 27, 1879, par. 5*

Now, my dear brother and sister, I have a deep interest for you, but I should perjure my own soul should I cease to warn you. You need to be converted. Will you, O will you come and perseveringly remain where God can own and bless you, or will you bolster up yourselves, become ensnared, and perish? Look well to your own spirit, humble yourselves under the mighty hand of God, and He will lift you up. You will gain nothing by lifting up yourself. Your deportment, your private and public influence, must be such that you will be living epistles known and read of all men. Angels will then minister unto you. Angeline can be a co-laborer with God. Her heart imbued with His Spirit, her ... [remainder missing.]³*LtMs, Lt 27, 1879, par. 6*

Lt 28, 1879

Walling, Mr.

Battle Creek, Michigan

October 26, 1879

Previously unpublished.

Mr. Walling

Dear Nephew:

I received your letter stating that you had written to Willie in reference to your children. No letter has come, and we are paying their board as we have done. We have been very much cramped for means. We are in debt to the office of publication three thousand dollars. We were disappointed in selling property we hoped to sell. Now is it just or right for you to leave the support of your children upon us? We get them boarded and pay the board ourselves, and that is the only way. No one will board and care for two children for less than four dollars per week. This we have paid. But we do not feel that we can pay their school bills longer.*3LtMs, Lt 28, 1879, par. 1*

Only upon one condition can I care for your children, and that is that you give me a legal writing that I may have the charge of them until they are eighteen. If you will not do this, I will not longer be responsible for your children. If you will do this, I will do as I have done, care for them as if they were my own. I love the children, but there is a consistency in all things. They need shoes for winter, hats, and clothing. Our credit is good; we can get these things for them on credit, but cannot consent to do this unless you shall give us a writing in regard to the children. We shall spend our winter, a portion of it, here. The children need care and education for some years to come. They have been learning well, but I have not sent them the last term of school.*3LtMs, Lt 28, 1879, par. 2*

I wish to hear from you at once, for I have a chance next month to send the children, accompanied by a reliable person. We can send

them to some of our friends at Boulder City. They both feel very bad about leaving me. They want I should continue to care for them, and they cling to me as children to their mother.*3LtMs, Lt 28, 1879, par. 3*

My request is reasonable, just, and right. I will be responsible for all their expense of schooling, food, and clothing, if I can have the charge of them till they are eighteen. If I cannot have this, I cannot be responsible. The children are well. In haste.*3LtMs, Lt 28, 1879, par. 4*

I thought this letter was sent; by mistake it was not. If you will comply with my request, I will give the children a thorough education, but no one will take charge of them without pay from us when due.*3LtMs, Lt 28, 1879, par. 5*

Lt 29, 1879

White, J. E.

NP

November 10, 1879

Portions of this letter are published in *2MCP 649-650; OHC 81; TDG 323*.

[First part missing.] ... My heart yearns for my children. I have only two. And, when it has appeared that we might have to part with our Willie, it has seemed that we could not bear the thought of not having one child to whom we could look, who would be a comfort to us while we are growing worn and old and gray. But I suppose words will do no good. If they would, we should have seen some result of our labors on these points before now. We have hope that God in mercy will let the scales fall from your eyes, and that you may see that your heart has not been reconciled to God, and His will has not been done in you. I know that you are not right with God. Our prayers follow you continually.³*LtMs, Lt 29, 1879, par. 1*

God seeks our real happiness. If anything lies in the way of this, He sees it must first be removed. He will thwart our purposes and disappoint our expectations and bring us through disappointments and trials to reveal to us ourselves as we are. In physical infirmities, a physician who understands his business gets at the cause of the difficulty and however painful the process removes the hindrances to health and the enjoyment of life. Sin is the cause of all our woes. If we would have true peace and happiness of mind, sin must be removed. But when the mind is blinded to sin, when its nature is not understood, how shall it be removed? If the mind refuses to open to conviction and builds itself up in self-justification, what can be done to let heaven's light into the darkened chambers of the mind? How can those who do not sense sin and do not realize the deficiencies in their character feel the consequences of their course sufficiently to make thorough work for repentance? Oh, this fatal deception upon minds! It will shut the gates of heaven against many. I see many self-deceived. They mistake their true character and their relation to God. They encourage false hopes which paralyze

exertion and delude the soul. Oh, may it not be to their ruin!³*LtMs, Lt 29, 1879, par. 2*

No one can afford to go on in self-deception, for eternal interests are here involved. Oh, how many that I know, for their cases have been shown me, who are similar to yourself, who look upon sin as a little thing when viewed from the standpoint of men. Many take counsel of their own wishes and desires and follow their inclinations and finally conclude that sin is not so very offensive, not so terrible and dreadful in the sight of God. Sin that may appear little, that may be termed little by the blunted conscience, is so grievous a thing in the sight of God that nothing but the blood of God's own Son could wash it away. This fact places the true estimate upon sin. God will never tarnish His glory to come to our ideas and views. We shall certainly have to come to His. Just in proportion to the excellence of God is the heinous character of sin. Oh, what a state the world is in. My son, my dear son, do not be discouraged; and do not cherish a spirit of fault-finding. Forever cease to find fault with and censure others. Look to your own heart and discern hidden sins and confess them and let God heal them.³*LtMs, Lt 29, 1879, par. 3*

Jacob was afflicted because he had made a mistake in his life. He was cast down to the very depths. Alone, weary, dispirited, tortured by the recollections of his past errors, and overwhelmed with apprehensions for the future, he laid him down to rest, his head pillowed upon a stone. Had Jacob's conscience been clear, his heart would have been strong in God. But he knew his present perplexities; his fears and trials were in consequence of his sins. This reflection is what embittered his life. Jacob was repentant, yet he did not feel easy under the wrong he had done. Through tribulation and through physical and mental suffering he could only have hope to find his way again to the favor of God. He lay down in sadness, with a heavy heart, repenting and yet fearing. He expected that new trials would meet him on the morrow as he pursued his weary way.³*LtMs, Lt 29, 1879, par. 4*

There was no friend nigh to speak a comforting word to Jacob, no one to tell him he had in his sincere repentance done what he could. But God's eye was upon His servant. He sent His angels to reveal to him a ladder of brightness reaching from the earth to the

highest heavens, and angels of God ascending and descending upon this glorious ladder, which showed Jacob the connection and intercourse constantly going on between the two worlds. When Jacob awoke his difficulties had not vanished entirely, but he had such confidence in God that he was comforted. In humble gratitude of heart he adores his Saviour and especially honors even his stony pillow.*3LtMs, Lt 29, 1879, par. 5*

Oh, the wonderful condescension of God! He is ever ready to meet us, even in our infirmities, and to encourage us by His presence when we have done all on our part to make an entire surrender to Him. Heaven is open to man. God will be entreated to do these things for us. The future may seem dark before you, but God lives. Make Him your sure Friend. Do not let a murmuring thought escape your lips, except it be against yourself. Let not a breath of censure be given to any one. Be willing to make your way up slowly, Edson. It has been because of your impetuosity that you have failed over and over again.*3LtMs, Lt 29, 1879, par. 6*

Oh, my son, place yourself in connection with heaven. Break down every barrier and let the Saviour into your heart. Let self die. Surrender your will and die to self now, just now, and leave God to make your way for you. It is a blessed thing to be in sympathy with heaven, to be awake to catch the first tones that come from your heavenly Father. Time is very short. Get ready while probation lingers. I want you and Emma to slight not the warnings I give you. I have followed you both with entreaties, faithful reproof, and warnings. Have you heeded them? Or have you chosen your own course? The angels are always happy, not merely because all their surroundings are cheerful and glorious, but because they have a spirit in sympathy with God.*3LtMs, Lt 29, 1879, par. 7*

God is just as willing to bestow His blessings upon you, Edson, if you comply with the conditions He has given in His Word, as He was to bless His faithful ones in all ages of the world.*3LtMs, Lt 29, 1879, par. 8*

Remember, a blessing was promised Naaman if he would perform a humble duty, but he refused at first because he saw humility in the requirement. But he afterwards repented of his indignant refusal

to comply with the prophet's directions, and as the result gained a healthful, happy life. Had he refused utterly he would have lost a rich and holy blessing. Edson, you may be inclined to think lightly of the present opportunities and reach so high, so far above yourself that you may fail to realize anything.*3LtMs, Lt 29, 1879, par. 9*

Angels weep over the infatuation of men, and it will be the turn of the deceived to weep by and by over their own insane actions when they find themselves gone too far to retrace their steps. They strengthened propensities which they ought to have subdued, and these tendencies to evil have finally bound them and made them captives. Now, Edson, now begin as never before to live for God, having His glory in view. He alone can help you and He alone can strengthen and bless you. Yield your independence, poor erring sinner, before God. Meekly bring all your burdens to the feet of Jesus and leave them there. Do your very best in California in any position. Do not come to Battle Creek. Make a success in California, I entreat of you. If you do not set type, take hold of some work; but I advise you to take any position assigned you and show your ability by care, thoroughness, and stick-to-itiveness.*3LtMs, Lt 29, 1879, par. 10*

Love,*3LtMs, Lt 29, 1879, par. 11*

Mother.

Please send my bright green wrap, not the dark green; send red merino dress with pleats.*3LtMs, Lt 29, 1879, par. 12*

Lt 30, 1879

Ketchum, Br-Sr.

Refiled as *Lt 88, 1887.*

Lt 31, 1879

Mt. Pleasant Church

Greenville, Michigan

September 1879

Previously unpublished.

To the Mt. Pleasant Church:

God calls upon the church in Mount Pleasant to begin to work. It should be an individual work, every one working over against his own house. There is a lack of fixed principle of action. There is an occasional blazing up of feeling like a blazing meteor, but its brilliancy is short-lived. It goes out and darkness is left in its track.*3LtMs, Lt 31, 1879, par. 1*

As Christians, we shall fail to accomplish the purposes of God unless it is our firm purpose to do good, to live to bless others with our influence. Consider how many precious hours of probation have been wasted, and how many talents buried which should have been put out to the exchangers that when the Master comes He might receive His own with usury.*3LtMs, Lt 31, 1879, par. 2*

There is a world of sin and ignorance around us, and to every one is given a mission to lead to the light souls that are in darkness, error, and sin.*3LtMs, Lt 31, 1879, par. 3*

God calls for earnest, devoted labor. Exertion must be made to live in the light and then to let that light shine to others. The true way for those who complain of leanness and darkness and despondency to help themselves is to go to work to help others. Their highest glory should be labor in the vineyard of the Lord. This work the humblest servant can do, and in the consciousness of doing right will be his reward. All are not required to labor by much talking and battling others continually upon the subjects of our faith. The labor ever acceptable to God is to consistently live out our faith.*3LtMs, Lt 31, 1879, par. 4*

There are many particulars I have not entered into, for I have not time or strength to write further.*3LtMs, Lt 31, 1879, par. 5*

I stop here for I am sick and must suffer for thus taxing my brain. Will finish individual cases when I have strength so to do.*3LtMs, Lt 31, 1879, par. 6*

In love.*3LtMs, Lt 31, 1879, par. 7*

Lt 32, 1879

Daniells, A. G.

Swan Lake, Dakota (Territory)

July 17, 1879

Portions of this letter are published in *11MR 61-62*.

Dear Brother and Sister [A. G.] Daniells:

I have thought of writing you several times, but have wanted to write you quite at length, therefore have kept hoping for a more favorable opportunity; but it does not come, so I will write only a few lines to let you know I have not forgotten you.*3LtMs, Lt 32, 1879, par. 1*

It seemed to be duty to attend the first camp meeting held in Dakota. The conference has been organized, and we hope good has been accomplished. Last Tuesday we rode in a hired carriage twenty-one miles to meet the cars at Beloit, Iowa. When we learned that there had been a bad slide, and we could not take the cars before one or two days—and it may be a week before we can go on our way to Colorado—we hired a man to take his team and bring us twenty-eight miles to Sister Anner's, where we are at the present time.*3LtMs, Lt 32, 1879, par. 2*

I have whole chapters I could write you if I only had time, but this is impossible. Since we parted from you we have attended six camp meetings and labored one week very hard at State Center. We have been seeking the Lord while engaged in labor, and we have had evidences of His love and presence. Next week we hope to go on our way to Colorado, if the Lord will. We intend to be present at the eastern camp meetings after a short stay in Colorado.*3LtMs, Lt 32, 1879, par. 3*

We feel anxious to learn how you bear the heat in Texas. We have had some anxiety for you both, but we hope if this is the field of your labor you will be sustained and of good courage. We would be much pleased to hear directly from you. If I could see you, I would be pleased to have a long talk with you upon many things. Be

assured of one point: I am not favorably impressed with Texas. Especially am I disgusted in reading the report in the Dallas and Denison papers of the "Ridiculous Raid" made upon us. It shows the material which composes a great part of Texas. I have no faith that it was our duty to go there when we did. It looks to me as though our time was lost.*3LtMs, Lt 32, 1879, par. 4*

As I now view the matter, I have no faith in my husband's buying horses and mules; no faith in his trying to get the families he was interested in out of Texas. This is not his work; neither is it mine. Our time and minds should be wholly devoted to our specific work. My husband is not the same man he was in Texas. He is more gentle, subdued, courteous, and kind. I do not look back upon our visit in Texas with pleasure, but with grief. It is a very sad chapter in my experience. But I am willing that those who love the southern element and see their courtesy shall enjoy it. I have no desire to know anything more of southern chivalry or courtesy than I do now. I believe we can do tenfold more good in other fields in the same time and with the same labor. We have spoken in the *Review*, for the flourishing accounts of sunny Texas have unsettled many, and they are disposed to go to Texas. I tell them, Remain where you are. These ridiculous, unfair statements in the papers show the spirits you have to handle. We shall make a fair statement in regard to Texas to every one whom we see and discourage our northern people from going there. We would not discourage those who can labor there from doing so.*3LtMs, Lt 32, 1879, par. 5*

We would be glad to learn how Scott Kilgore succeeds. Please write us especially in regard to Arthur and Mary. How do you both prosper? I love you both and earnestly desire to see you.*3LtMs, Lt 32, 1879, par. 6*

Our daughter Mary is with us now. She is a precious child and relieves me of a great deal of burden. I hope you will not have a very unfavorable impression of my husband. He was surfeited while in Texas with the cares of business which he should never have had.*3LtMs, Lt 32, 1879, par. 7*

Dear children, God is good. I have had precious tokens of His love since I parted from you. I love Jesus. I love the precious cause of

truth. My husband is humbly seeking the Lord. We hope to find His rich blessing together and receive the holy unction to fit us for the great and solemn work before us. I want to labor in cheerfulness while I shall have a full sense of the solemnity of the time in which we are living. God bless you is the wish and prayer of my heart.*3LtMs, Lt 32, 1879, par. 8*

In much love.*3LtMs, Lt 32, 1879, par. 9*

Direct your letters to Boulder City, Colorado.*3LtMs, Lt 32, 1879, par. 10*

Lt 33, 1879

Johnson, Brother

NP

1879

This letter is published in entirety in *19MR 55-61*.

[Brother Johnson]:

Brother Johnson, you were shown me as no strength or benefit to the church. You are most thoroughly deceived in yourself. You have a stubborn, rebellious spirit. You have been no strength to the church, but only a clog. You have a disposition to dictate and control matters, and if you cannot do this you are almost sure to be sullen and uncongenial. This is a sad thing. God is not pleased with such soldiers: they would be discharged from an earthly army in disgrace. Jesus is ashamed of you. You are whole. You feel rich and increased with goods and have need of nothing, when you are miserable, poor, blind, and naked. "I counsel thee," says the True Witness, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eyesalve, that thou mayest see." *Revelation 3:18.3LtMs, Lt 33, 1879, par. 1*

Oh, how blind you have been, how unworthy the name of Christian! Your spirit is not in harmony with the Spirit of Christ. You think too much of yourself. You are spiritually blind. The feelings you cherish in reference to the faithful sisters of the church are more satanic than divine. You have united with some others in cherishing feelings that were all wrong. If you only had as much piety, perseverance, earnestness, and steadfast energy as has been manifested by these humble, devoted women who have the benefit of your sneers, you would have been in a far better condition spiritually. But such feelings as you have had are displeasing to God and those who have united with you.*3LtMs, Lt 33, 1879, par. 2*

Brother and Sister Buzzell have taken the same stand. They have had the same feelings. Would you wish all your remarks, as well as

your feelings in regard to these sisters, registered in the book of heaven? It is a shame that men who have been as long in the truth as you have been are not qualified to stand in the church and build up the cause of God by faithful, earnest labor. But should you or Brother B. attempt to take any responsible position in the church, it would not prosper, for you are neither of you right with God. The converting power of God must come to your own hearts and sanctify your own lives and refine and purify your own characters before you will be a help to the cause of God in any place. You are both far from God. Self and self-esteem are standing directly in the way of your advancement, and you will not make progress until you have a sense of your own defects of character. *3LtMs, Lt 33, 1879, par. 3*

You are not in sympathy with the great Head of the church. The church in South Lancaster has had the misfortune to have a large share of unconsecrated, talkative, envious, jealous members to discourage any effort which some are anxious to make to advance the prosperity of the church. This contemptible picking, faultfinding, seeking spot and stain, ridiculing, gainsaying, that you with some others have indulged in, has grieved the Spirit of God and separated you from God. *3LtMs, Lt 33, 1879, par. 4*

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life. *3LtMs, Lt 33, 1879, par. 5*

You and others have seen the church struggling under the heaviest difficulties. Brother Stratton has from the first stood as a soul-trying case of hindrance to the church, and then other cases of difficulty have been continually arising. C. H. H. has been a very trying burden to the church. God's frown has been upon him and upon M. B. S. Both have been an offense to God, and His frown has been upon those who have sympathized with them and reflected upon the mother of Chapin. There are other cases I cannot mention now, which have brought the displeasure of God upon the church. *3LtMs, Lt 33, 1879, par. 6*

It was your privilege to be right and to stand for the right. Had you done this your soul would now be like a watered garden whose waters fail not, yourself constantly refreshed with a new and living experience, and you would be refreshing others. But your soul is as destitute of the grace and love of God as the hills of Gilboa. God calls upon you to be zealous and repent of your lukewarmness, your inconsistencies, your overbearing, dictatorial spirit, which is as unlike the Spirit of Christ as it is possible to be.³*LtMs, Lt 33, 1879, par. 7*

It is just such material as you, who help compose our churches, that make these churches weak and full of disease. Make diligent work to save your own soul. You have become so weak, petting your own notions, so strong in self-confidence, so easily swayed from the right to the wrong side, that the South Lancaster church would be much better if they were not burdened with your unconsecrated, perverse spirit. But this need not be so one day longer if you will only have your way and your will in obedience to the way and will of God. Oh, my soul is in anguish day and night, as I see the weakness of our churches in consequence of men who want to rule by their own spirit. Unholy and unsanctified tempers control them, and they are so deceived they flatter themselves they are the only ones really right.³*LtMs, Lt 33, 1879, par. 8*

Your feelings in regard to Brother Robinson have been in harmony with some others. An unsanctified sentiment and union has prevailed and had a deleterious influence upon others. Because Elder R. has not that self-sufficient composure that some men have who profess to be ministers of Christ, you and others run over him in the place of feeling a spirit of kindness and noble generosity to help him, to sustain him. God's will is holy, just, and good, and when we do His will we shall succeed. Oh, the will of man, the ways of man that are brought in contrary to the will and ways of God!³*LtMs, Lt 33, 1879, par. 9*

"Examine yourselves whether ye be in the faith; prove your own selves." ² *Corinthians 13:1*. Inquire into the character of your thoughts, tempers, purposes, words, and deeds. Compare your course of action in your daily life with the great mirror, the law of God, and see wherein your life, in words, in thoughts, in deeds,

does not harmonize with God's moral standard of right. Are you satisfied that you are an example of gospel holiness? Do the visible points of righteousness indicate before your brethren and the world that you have the truth and the Spirit of Christ abiding in you, or not? If you have, you will be a bright and shining light. You need to give yourself a more careful, thorough, and impartial examination of your heart and life, praying with the sincerity of your soul for the Lord to discover to you your defects, that you may not be deceived with the deceitfulness of sin.*3LtMs, Lt 33, 1879, par. 10*

When you see a defect go to work to remedy it. Seek the grace of God to destroy whatever is wrong in you, to supply whatever you lack. Your experience must change. Many things need to be repressed and many things in your character strengthened and watered, especially those things that are pure, lovely, and of good report.*3LtMs, Lt 33, 1879, par. 11*

If you do not examine yourself searchingly in the light reflected from the cross of Christ revealed in His Word, self-love will prompt you to have a much better opinion of yourself than is either just, true, or safe. "The heart is deceitful above all things, and desperately wicked." *Jeremiah 17:9*. "He that trusteth in his own heart is a fool." *Proverbs 28:26*. And yet we are naturally inclined to this trust in the goodness of our desperately wicked hearts.*3LtMs, Lt 33, 1879, par. 12*

The Lord calls upon you to be converted. You need to see your spiritual necessities. Your feelings that you have cherished towards Elder Haskell are wrong. Write and speak bitter things against yourself, but "Touch not Mine anointed, and do My prophets no harm." *1 Chronicles 16:22*. God's hand encircles His servants as a buckler, and the hand that would wound His servant strikes the hand that encircles him, and that hand bears the sword of justice. Far better be upon your knees before God, pleading for Him to sustain His servant to fight the battles of the Lord successfully, to give him courage and light and a clear conception of His will. In your murmuring and hatred against the man, you have not realized you were murmuring against the Master, whose servant he is.*3LtMs, Lt 33, 1879, par. 13*

I tell you in the fear of God, you do not know yourself. I have respect for your soul. Christ has died for you, but you are surely destroying yourself. I want you to swell the song of triumph and victory in the city of God, that Christ shall not have died for you in vain. Be not like boasting Peter, although warned faithfully of his defection of character. Self-confident and presumptuous, he affirmed a constancy superior to that of the other disciples and expressed his willingness and readiness to follow his Master to prison and to death. The storm of opposition soon came like a sweeping tempest upon the devoted heads of Christ's followers. How did they stand the test? They all forsook Him and fled, and he who had been earnest, forward, and loud in his fidelity and love, denied his Lord repeatedly when He stood condemned, in humiliation wearing the shameful crown of thorns in the judgment hall. It was just at this time he could have shown his bravery and his fidelity.*3LtMs, Lt 33, 1879, par. 14*

You would do the same, with the spirit you now have. You have been swerved this way and that way in your religious experience. You are unreliable because [you are] self-trusting and self-confident. You have an experience marred and blotted with sad defects. Your soul is only safe when you distrust self and trust only in the wisdom of God. You know not what manner of spirit you are of. You need to be thoroughly converted. You are a stumbling block to outsiders, no honor to the cause of God, no strength or honor to the church, fretful, exacting, overbearing, dictatorial. All these things are a reproach to the cause of God.*3LtMs, Lt 33, 1879, par. 15*

You want to be pure in heart and life. Let no unholy thoughts or actions be cherished. You have made in this matter serious mistakes that have made you a fearfully weak man, and let me tell you, you have all that you can do to save your own soul by your own righteousness. Bind your soul to the eternal Rock; it is your only safety.*3LtMs, Lt 33, 1879, par. 16*

Your life in the past has been no honor or strength to the cause of God, or to the church. Will it, must it, be so till the close of time, and you be found not having the wedding garment on? Your self-righteousness must be laid aside and you must put on the righteousness of Christ. I tell you, cease your unjust complaints of

Elder Haskell. Weed diligently your own plot of ground and let the gardens of others alone. The work is between God and your own soul: do not delay.³*LtMs, Lt 33, 1879, par. 17*

This message from God is sent to you in love. Will you receive it? Will you be saved from yourself? Forever stop finding fault with others, for this is an offense to God; but get your own perverse heart right by humiliation, contrition, and penitence before God: this is your work. Be careful and make straight paths for your feet lest the lame be turned out of the way. Now is your time. Now is your day of opportunity and privilege. Time is closing—you are unready. Make haste in this thy day, lest the knell of irrevocable doom shall sound. “Now they are hid from thine eyes.” *Luke 19:42.*³*LtMs, Lt 33, 1879, par. 18*

Lt 34, 1879

Clough, Caroline

Refiled as *Lt 35, 1877*.

Lt 35, 1879

White, W. C.; White, Mary

Refiled as *Lt 20, 1878*.

Lt 36, 1879

Children

Stone Wall, Indian Territory

May 4, 1879

Portions of this letter are published in *3Bio 111*.

Dear Children:

We have reached thus far on our journey to Colorado. We have traveled four days. Rested yesterday. Spoke under our tent to our party of thirty-one. Was very free in speaking. Today we picked nearly one quarter of strawberries. I have just gathered a large bundle of greens to cook for our breakfast. We are writing in our carriage. While Father is buying water buckets and cornmeal, I am writing. *3LtMs, Lt 36, 1879, par. 1*

Father rides horseback a considerable part of the time. He is enjoying the journey much. We have eight covered wagons, one two-seated spring wagon. All but two span of mules belong to Father. Thirty-one passengers in the party. I wish Lucinda were here. We need her much, but we wait patiently until God shall send us appropriate help. We see the need of this and feel it more and more. We are crippled and distressed for want of the help we have hitherto had. I have been deprived of the very help I ought to have in Sister Hall and in Sister Ings. *3LtMs, Lt 36, 1879, par. 2*

We are in sight of a meetinghouse. We are now being urged to speak in the Indian Territory. We shall ride out, camp, and then return and meet with the people. We will thus work our way along, preaching as we go. I will finish this tomorrow morning. *3LtMs, Lt 36, 1879, par. 3*

May 5

Last night I spoke to one hundred people assembled in a respectable meetinghouse. We find here an excellent class of people. There were half-breed Indians and intelligent whites. I had

great freedom in presenting before them the love of God evidenced to man in the gift of His Son. All listened with the deepest interest. The Baptist minister arose and said he had heard the gospel that night and he hoped all would heed the words spoken. He then introduced me to his wife and daughter. His wife greeted me heartily with a kiss. I was introduced to the best of the people. Father spoke a short time. We hope the words spoken will not be in vain. We returned to camp, one mile and a half, well pleased with the success of our meeting. They are urgent for more meetings, but we must press on and cross Canadian River before it shall be swollen with heavy rains.*3LtMs, Lt 36, 1879, par. 4*

I hope we shall find Mary and you at Emporia, prepared to go to Colorado with us. You will both need the change and we need you. At all events, send us a good cook to take care of us, one who can be as a general. I have second-hand help, but cannot get one to lead. Mary Ann [Marian] is cook, and she has the help of the doctor and Corliss, but our family number eleven so you see we must have a cook. We shall hope and pray for help. We should enjoy this campaign if we had a good, strong woman to do woman's work. I am worn and weary and do too much and have too great care all the time; just so with Mary Ann. The journey will be enjoyed if we are not all the time overworked.*3LtMs, Lt 36, 1879, par. 5*

The scenery is beautiful; this country just glorious; flowers in abundance of every variety. Mary Ann [Marian] is delighted; but breakfast is ready. I must go.*3LtMs, Lt 36, 1879, par. 6*

Mother.

Lt 37, 1879

Cornell, Brother and Sister

NP

1879

Previously unpublished.

Dear Brother and Sister Cornell:

I received your letter to us and read it with surprise. I know that you are mistaken in regard to Elder Corliss's feelings. Satan has tempted you with jealousy. Elder Corliss has not said anything to us to injure your influence; nothing but words of sympathy and kindness and love has been spoken of you. He has deplored your feelings of discouragement and wished me to encourage you to take hold of the work with interest and hope, for there is work to do everywhere. *3LtMs, Lt 37, 1879, par. 1*

You are certainly deceived by the devil in your feelings. You state that there would have been no trouble in Texas or on the way had it not been for Elder Corliss. What you mean or what James Cornell and family mean by making such assertions, I cannot determine, for there is not the slightest truth in it. I know what I am writing. The want of consecration, of self-denial, of piety to God is the only trouble with you. The charges you and Brother James and his family have made against Elder Corliss are grave, if there is any truth in them. If not, you are placing yourself in Satan's power by your insinuations, your envy, and jealousy. *3LtMs, Lt 37, 1879, par. 2*

I have had only the deepest interest for you that you would make a success in your work and in your life of overcoming. I feel sad, for I see by your letter you are placing yourself upon the enemy's ground. You should be earnest and zealous to connect with God, to educate and train yourselves to love prayer, for the prayer of faith and watching there unto will give you special confidence in God and fortify and strengthen you for conflicts and trial. God is your strength. You have heretofore in your life depended much upon the

praise of men. You have been stimulated by the approval of others. God would have you realize now that a curse only will rest upon those who trust in man and make flesh their arm. The work that God gives us to do must be done with fidelity.*3LtMs, Lt 37, 1879, par. 3*

You say you have not had a fair chance for your life. What kind of a statement is this? Has there been a man or minister in our ranks that has had so great a chance as yourself? That has been so often recreant to duty, and whose influence has been so detrimental to the cause of God? I like not your language. God has been speaking to you in warnings and reproof the last twenty years. How have you treated these warnings? How have you improved your probationary time? You are at your old work, petting and sympathizing with yourself, all because you are not a bold soldier of Jesus Christ.*3LtMs, Lt 37, 1879, par. 4*

Your own course makes you a weak man. If you listen to gossip and talebearing, and let this affect your deportment, you will be worthless anywhere. There are gossips in Battle Creek, gossips in Boulder, and gossips everywhere you may go. If your own soul is leaning upon God, if you are drawing strength and nourishment from Him, all the gossips in the world will not change your course one hair.*3LtMs, Lt 37, 1879, par. 5*

God has been merciful to you, very merciful to you both. Now instead of letting envy and jealousy be harbored in your soul, empty it speedily of all such rubbish, and give place to meekness, gentleness, patience, kindness, and love. Until you do this, trouble only will follow you.*3LtMs, Lt 37, 1879, par. 6*

You have been unwise in Boulder in your magic lantern business. It has hurt you more than any speech made against you. You have not only injured yourself but us, by saying we sanctioned it. There is so little devotion and spirituality with you, your heart is naturally so perverse, that it is not safe for you to engage in any such speculation, for you wean your soul from God and absorb your mind and interest in matters of minor consequence, and the result is barrenness of soul and separation from God. The cause of truth has been reproached in Boulder by your course of action.*3LtMs, Lt 37,*

1879, par. 7

You do not have power to withstand temptation. Instead of your talking and James' talking in regard to the course others have pursued, let your souls be drawing near to God in penitence and humiliation lest you lose the boon of eternal life. James does not see himself; he is deceived in himself; he is self-conceited, stubborn, and extremely selfish, and needs the converting power of God upon his heart or he will never see the kingdom of heaven. His life has been like the barren fig tree, destitute of fruit, self-important, self-deceived.*3LtMs, Lt 37, 1879, par. 8*

Angeline is not devotional. Her reading hurts her. She is not advancing and making the efforts essential to redeem the past. She may do this. She may grow in grace and in spiritual strength. She may exert a good influence. She may do good to others.*3LtMs, Lt 37, 1879, par. 9*

You are both too dependent upon the approbation of others. It keeps you in bondage. You want to put your trust in God. You want to work away from selfishness. You want to have all your acts wrought in God, working with an eye single to the glory of God. Hang your helpless souls upon Him. Your standing aloof from meetings, taking no part in them, and remaining away, shows that you are not right with God. Something is wrong. You need closely to investigate your motives and feelings, comparing them with the Word of God, and to cleanse the soul temple from envy and mistrust and selfishness. You both have feelings similar to those of Cain. It is dangerous. It will ruin you unless you make earnest efforts to work away from this spirit.*3LtMs, Lt 37, 1879, par. 10*

In regard to James [Cornell] and family and the feelings of Brother McDearmon and some others in Texas—which led to charging Brother Corliss with making trouble—the charges are not true. I know all about it. I do not think Elder Corliss perfect by any means. He is impetuous and has many faults. Yet I will give no quarter to the complaints James and family and others have made. They have had no ground for this, only what has originated in their own imagination. Brother Corliss was, I think, the only one who really looked out for our interest on the road from Texas. I have no

complaints to make of Farnsworth or of Brother Moore or Jimmy. They had their burdens; so had James Cornell. He was sick and needed the best of care to endure the journey. But that John Corliss was severe, selfish, or mischief-making on the way, I deny. James and family have done considerable mischief in their talk.*3LtMs, Lt 37, 1879, par. 11*

I am sorry your mind has been abused. I will not give any quarter to these statements, for they result from selfish hurts, envious feelings, and unhappy jealousy. All this satanic spirit, similar to that which Olmstead has manifested, I will not encourage. He would not hesitate to create disaffection if he could build up himself.*3LtMs, Lt 37, 1879, par. 12*

I have a word of caution to give you: Be careful what spirit you cherish. Be careful how you encourage James Cornell and family in their selfish, unconsecrated spirit which they have possessed for years. There must be a most thorough reformation in the parents and children or none of them will enter the kingdom of heaven. I know whereof I speak. I testify the things I do know.*3LtMs, Lt 37, 1879, par. 13*

If you feel the burden of the work of God, you must pursue a different course than you have done and must labor disinterestedly. You are working for eternity, and may God help you to labor with His Spirit. It is no time now to harbor jealousy and distrust and envy. Empty the soul of all this contemptible rubbish. Get away from yourself, looking continually unto Jesus, the Author and Finisher of your faith. It is no time now to be petulant, factious and independent, or to be discouraged and stubborn. God is dealing with us. We must be careful, for we are treading on holy ground. Satan and his angels are persevering and earnest in their efforts. We must work, believe, and pray for eternal life. James Cornell is in great peril of losing not only his life in this world, but the life which is to come, all through his own folly and stubbornness. Let not your words and your actions strengthen one another in your folly.*3LtMs, Lt 37, 1879, par. 14*

Your work, Brother and Sister Cornell, is to fear God and work righteousness. Cleanse the soul temple of its defilement; lay hold

on eternal life. You will make yourself weak by pursuing the course you do, and you alone can make yourself weak. Your soul connected with God will have strength and fortitude which nothing can shake. Show by your works that you have the cause of God at heart. Labor here or there or anywhere in humbleness, in meekness, in lowliness of mind. If God blesses, you are blessed; if He curses, you are cursed.*3LtMs, Lt 37, 1879, par. 15*

Sister Angeline should discipline her heart and mind. Let her work for the Master, and the reward she will have daily will repay her a thousandfold. She needs to sacrifice her idol of reading. Her indulging in this passion of reading is dwarfing her mind and unfitting her for the practical duties of religious and domestic life. Her influence in this respect is very bad upon others, especially the youth. How can the Lord bless Angie when her mind is thus perverted to a wrong use, her time worse than wasted, opportunities and privileges neglected for selfish gratification? Her Bible is neglected. I tell you, these things make you weak; these things rob you of spirituality; these things will prove your eternal ruin, unless you reform at once. It is not safe to venture another step in the direction you are now traveling. Story reading must be abandoned. If you are connected with God, your deportment among your brethren, your Christian zeal, your love for souls, will give you power with the people and influence that no one can counteract.*3LtMs, Lt 37, 1879, par. 16*

I feel your danger, I sense your peril; I want you to win the immortal life, and I plead with you to make haste, turning your footsteps in the path of holiness, the high pathway cast up for the ransomed of the Lord to walk in. We want that you should feel the necessity of disciplining your minds, of perfecting Christian character. There is work enough to be done if you were humble enough and consecrated enough to do it; but you are not. God will help those who help themselves. God will let His power rest upon you if you will come where He can work for you. You have had the Spirit of God as you have tried to speak in Boulder when you came to Him for help, putting away your hateful feelings. God will work for you still. He will not forsake a penitent, humble soul who comes to Him. Let him take hold of My strength and make peace with Me, and he shall make peace with Me.*3LtMs, Lt 37, 1879, par. 17*

Do not, I beseech of you, appeal to your own sympathy, neither be discouraged, although the way may seem to be very dark.*3LtMs, Lt 37, 1879, par. 18*

I was sorry to have you plead in your own behalf for your writings, considering the burden, the anxiety, the sorrow you have been to the people of God. Many souls have been lost through your course of wrong, while you were professing to be a representative of Jesus Christ. I have heard this matter talked of, and I think all that the conference are waiting for is to see that your influence and course in the future, your usefulness as a minister, will warrant their doing something for you. If you do not show steadfastness of purpose and show that your course is such as to warrant the confidence of the conference, I think their feelings and decision will be that the harm you have done the cause of God is far greater than the good, and that God would not be pleased with your efforts in books or any other way. If you show that you can be trusted, if you can exert a good influence, you will have more mercy shown you. This is simple justice. You will have benevolence and compassion and love shown you in regard to your writings. That you deserve one cent, I cannot admit, for I know the result of your past course.*3LtMs, Lt 37, 1879, par. 19*

You have a straightforward course to pursue, in poverty or in prosperity. Trust in God, and cease to plead your own cause, cease to sympathize with yourself. Criticize yourself severely and then look to God for pardon, and walk in humility, showing a thorough reformation in your life. Eternal life—what a boon! Strive for it, and God will help your efforts.*3LtMs, Lt 37, 1879, par. 20*

In love.*3LtMs, Lt 37, 1879, par. 21*

Please read carefully. Copy if you choose, and send me the original.*3LtMs, Lt 37, 1879, par. 22*

[Note in response:] Read several times and now returned by request, with many thanks. M.E.C.*3LtMs, Lt 37, 1879, par. 23*

Lt 38, 1879

Cornell, James

Texas

January 16, 1879

Previously unpublished.

Brother James Cornell:

I'm seeing you. There have been brought fresh to my mind some things shown me in regard to you in my last vision. I must write this out now and hand it to you at the right time. I was shown that your married life has not been happy for either of you. There has been blame on both sides, but your own selfish temperament has lain at the foundation of very much of the unhappiness of your lives. *3LtMs, Lt 38, 1879, par. 1*

You have known what poverty is, and you have known what prosperity and plenty are. God has placed you in different circumstances and with different surroundings to develop what there is in your character. But your self-esteem and self-sufficiency have so blinded your eyes you could not discern your faults. Your self-importance and arbitrary exactions were hard to bear. Your wife was not altogether what you would have her to be, and her defects were magnified continually until she lost courage and she would reflect back your censures with interest. *3LtMs, Lt 38, 1879, par. 2*

I was shown you have but little knowledge of the grace of God and the humility of Christ. It is all self, self, self. Your word is not to be questioned. Your arbitrary authority is so unreasonable, so blind, and so inconsistent and out of place. This you do not see and do not sense. Yourself is the center of attraction, yourself the subject of thought. Your orders, consistent or inconsistent, are law, until the characters of your children are warped. They have failed to gain the experience they might have had, and the self-reliance they should now possess they are destitute of. They will never fully overcome the stamp of character you have given them. *3LtMs, Lt 38, 1879, par. 3*

The hardest lesson you have yet to learn is to know yourself, to become acquainted with yourself, and to see and sense your defects of character—egotistical with an India-rubber conscience. You have passed your life, and now at your age habits have become fixed; your heart and soul are poisoned with selfishness. You are not a Christian, although you think you are. A Christian is Christlike. Our Redeemer was self-denying, self-sacrificing. For our sakes He became poor, that we through His poverty might be made rich.³*LtMs, Lt 38, 1879, par. 4*

What have you denied yourself of for Christ's sake? Where have been your meekness and lowliness of heart? Where has been the evidence of a change of the selfish thoughts, feelings, and motives? Where has been the time when you have obeyed the injunction of the apostle: "In honor preferring one another." "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others"? [*Romans 12:10; Philippians 2:3.*]³*LtMs, Lt 38, 1879, par. 5*

You have not answered the purpose of God in your existence. God has not been honored by your life. Your own inclination has controlled you, rather than duty and principle. Stubbornly set to carry out your own will and your headstrong purposes from your youth, you have grown up with habits of selfishness that are offensive to God. You do not get your mind away from and above yourself. You are the principal man in your estimation.³*LtMs, Lt 38, 1879, par. 6*

I was shown you are your own idol. You cannot love God supremely while you worship yourself. It is so great a pity that a man of your age has not been overcoming himself and softening and subduing his natural heart by the grace of God.³*LtMs, Lt 38, 1879, par. 7*

Lt 39, 1879

NA [Regarding Elder Cornell and James Cornell]

NP

1879

Previously unpublished.

[First part missing.] ... He in this developed the true traits of his character. The whole train of circumstances was presented before me, the true state of the cause at the time we visited Boulder, the influence of our testimony upon hearts that brought, in some cases, to a decision. Elder Cornell injured his influence very seriously in Colorado by his injudicious movements. Had he connected with God he would have wrought patiently in the meekness of the Pattern, and through his consecrated labors, more would have embraced the truth.*3LtMs, Lt 39, 1879, par. 1*

But Elder Cornell has not given credit to the labors of others. Colorado has been abused. The influence of Brother Olmstead has been a reproach to the cause of truth. His scheming and dishonesty in deal make his influence a curse rather than a blessing. We felt such interest in the cause and work in Colorado that we had Elder Corliss go there to work. We thought he could help you, and if Elder Cornell had united his interest with Elder Corliss unselfishly, a much greater work might have been done. As we saw ourselves the course Elder Cornell was pursuing, we had no courage for him to go to Denver. We advised Corliss to go there, but did not dare to have them go together because of the attitude of Brother Cornell.*3LtMs, Lt 39, 1879, par. 2*

In my last vision I was shown the spirit and influence which James Cornell and family brought into Boulder. They had better have remained where they were in Texas than to have entered Boulder as they did. The things which took place in Texas were unfortunate, but there was nothing connected with James' sickness and my husband's effort but that was straightforward. Brother McDearmon manifested a self-willed, selfish, passionate spirit. He does not and has not seen himself. He could not appreciate my husband's

position. The feelings gotten up in Texas and brought away by parties from Texas were inconsistent and all wrong. James Cornell's feelings and those of his family were cruel. The feelings of Brother McDearmon in reference to John Corliss were wrong. He imagined many things that had no foundation.*3LtMs, Lt 39, 1879, par. 3*

Elder Corliss was the only man who had interest in and care for our interest on the journey across the plains. Because he had this care, he was misjudged and despised. Had it not been for him, we should have been placed in a pitiful position. But Will Cornell and his family manifested such marked selfishness on the route that we became disgusted. Our efforts to help others out of Texas were all wrong. They had better got away some other way or died there; the cause of God would have suffered less injury than it has done and than it will suffer by their influence.*3LtMs, Lt 39, 1879, par. 4*

I was shown the feelings that existed after they came to Colorado. The stories reported were not true. Selfishness and imagination were the foundation of the difficulties. When the family, relatives of Cornells, met, there was a mutual relation of grievances, and the eager drinking down of this envy and jealousy from James Cornell and family developed that dependence could not be placed in Merritt or Angeline, in James, his son Willie, or in any member of the family. They are all wrong together, and the church will have trouble. The unconsecrated actions on the route showed that Will Cornell and his sisters were not in possession of experimental godliness. They are not in a position to withstand temptation.*3LtMs, Lt 39, 1879, par. 5*

Brother Olmstead had his own plans and purposes. He did not favor Brother Corliss' coming to Colorado. He sought to prejudice Merritt Cornell against Brother Corliss. Then, after Brother Corliss came, he tried to prejudice him against Cornell. This was a contemptible business.*3LtMs, Lt 39, 1879, par. 6*

Lt 40, 1879

Loughborough, J. N.

NP

1879

Portions of this letter are published in *ChL 68; 8MR 105-106*.

J. N. Loughborough:

[First page missing.] ... Now I wish to introduce another subject. It is in regard to your work in Europe. You are now in a new field, and it will be important for you to keep close to Jesus Christ, or you will make some sad errors. You have defects of character which will become stronger if not depressed. You need special grace, for I am of the same mind I have been. You are not in possession of those qualities which will make you a successful missionary where you are not known. You want to see the work of God prospering in your hands, and you have an earnest desire to have the praise of doing a good work. But be careful. You feel that you must embrace everything, that you must have the credit of leading out in everything, and must keep everything under your jurisdiction. *3LtMs, Lt 40, 1879, par. 1*

I knew that you never should have gone to Europe alone, for this reason: you devote much time to little particulars, and the work that you can do which others cannot do you neglect. You are so very particular to have everything done in a certain way, and are so determined in the matter, that it is next to impossible for anyone to work with you. If help should be sent to England, you would keep them doing unimportant things in the place of taking them into your heart and teaching them to be useful, so that you could go out in broader fields. There is much of self in this. *3LtMs, Lt 40, 1879, par. 2*

Help will have to come to Europe, for you have not, in all respects, the qualifications for a missionary. You are too narrow. You will consider it a large work to send out papers and devote time to minor things in financial matters. While you are doing this you are

preaching, but your preaching is dry and has but little grace because your own soul is not drinking of the water of life. The only way you can have success is to draw daily from the wells of salvation. Jesus in you, the hope of glory, will break down the cold, formal barriers that will be found in Europe.*3LtMs, Lt 40, 1879, par. 3*

You feel anxious about your personal appearance—in brushing your clothes and arranging your hair and having everything faultless so far as outward appearance is concerned—while your soul is frequently snarled up and dusty and spotted. You need to seek God in prayer with penitence that His grace shall come into your heart before you come before the people. Your discourses are not to be found fault with, but the people are not fed. They are without the love of Jesus. Now if some of your exactness and criticism were exercised upon your own soul, and you felt that your own spirit must be softened and subdued, that you must have the love of Jesus in your heart, and if you devoted more time to prayer, angels of God would be round about you. Angels of God would help you and break down the barriers which hedge up your way.*3LtMs, Lt 40, 1879, par. 4*

When the darkness of unbelief is so dense and far-reaching, the revealing of God's glory, the Shekinah of His presence will scatter the darkness. We must work in Jesus. His grace must be sought for, cherished, and exemplified in our lives.*3LtMs, Lt 40, 1879, par. 5*

The people are pouring in. We seem to be barricaded with vehicles of every description. Elder Haskell had a good congregation this morning, and the Lord gave him freedom in speaking. This afternoon there were about one thousand who listened with the greatest attention. I spoke one hour and three quarters upon Christian temperance. I felt deeply that the subject of reform is what the people want at this time of self-gratification and indulgence of appetite. Many pressed their way to the stand and thanked me. They said they had received more light than in any temperance discourse they had ever heard.*3LtMs, Lt 40, 1879, par. 6*

Our brethren and sisters are feasting. They have had a hard time to maintain the truth amid the hardest opposition. The people now assume a different attitude. They see that God is with this people. God has rolled away their reproach. Outsiders say all the country around about is stirred. The wonderful meetings are the theme of conversation everywhere in surrounding towns. Those who had heretofore looked down upon Sabbathkeepers and held them in derision, have changed their attitude. They see that this people have reasons for their faith. The Lord spoke through the weak instrument this afternoon, and I praise His holy name for it.*3LtMs, Lt 40, 1879, par. 7*

The crowd has dispersed mostly. Elder Haskell is talking to the people upon missionary work. God is giving him access to the hearts of His people. Oh, that we may see in greater power the workings of the Lord in our midst!*3LtMs, Lt 40, 1879, par. 8*

Last night I dreamed that you were preparing for meeting. You were brushing your clothes with great zeal. You were saying sharp things to your wife, and all the while, you were very exact in your outward appearance. But I waited and looked to see you bowed in earnest prayer before God, and did not see it. You looked over discourses you had learned by heart, and you repeated these to the people, and there seemed to be none of the melting Spirit of God to urge home the truth to the hearts of the people. I awoke troubled and perplexed. I said, I will write to Elder Loughborough what I have been shown of his dangers.*3LtMs, Lt 40, 1879, par. 9*

You well know I did not encourage your going to Europe, and for the reason that you were not qualified or fitted for the work that must be done in opening a missionary field in Europe. You have defects of character that would become stronger if not depressed and overcome. This work of obtaining the victory is no small work. The special grace of Christ alone is sufficient, and when you rely upon your own efforts you will see but very little done.*3LtMs, Lt 40, 1879, par. 10*

My brother, in order to be a successful missionary you must understand yourself and must rely wholly upon Jesus as your helper. You want to see souls coming to the truth and the work of

God prospering in your hands, but you will never see this unless you consecrate yourself more entirely to God and cleanse the soul temple of everything that mars and stains and defiles it. Then you are prepared for the dews of heaven to refresh your own soul. You want the praise of doing a good work, but if you have this you must labor unselfishly and must work with the glory of God in view. You need the grace of Christ.*3LtMs, Lt 40, 1879, par. 11*

As a part of your religious duty, you should cultivate an amiable disposition. You indulge in words and criticism in regard to little matters. These lead to a violation of the gospel precepts which enjoin upon every follower of Christ, as his sacred duty, to be kind and courteous, and to cultivate love, peace, and good will. You and your wife should cultivate Christian courtesy, simplicity, openheartedness and frankness toward each other and toward every soul brought within the sphere of your influence.*3LtMs, Lt 40, 1879, par. 12*

You will, I fear, make a similar mistake to that you made in California, if you seek to gather everything into your arms and to put your stamp and mold upon everything in connection with your missionary work. This great work has its different departments. While you do one branch of the work, you cannot possibly do all; and while some others will have to connect with you in the work, be careful not to feel that you must have every part of it under your immediate supervision and control, for then you will give others no room to obtain an experience. You will be head and brains and mind and judgment. This you acted out in California, and because of this, we have not the right kind of workers educated to take hold of the work and bear responsibilities.*3LtMs, Lt 40, 1879, par. 13*

Do not make a similar mistake in Europe. Let others develop. Give them a chance to work. Censure them not. Shut them not away from your confidence as though you were the only man that had an interest in the work and in the labor, and were taught of God how to conduct the work. Open your heart and have confidence in your brethren. Selfishness is cherished. Empty it out of the soul, that its polluting influence shall not leave its dark spot on your mission work.*3LtMs, Lt 40, 1879, par. 14*

Who will be sent to help you we cannot say, but I will say that whoever may labor in connection with you, they will have severe trials to bear, for they will feel the want of that confidence and sympathy they have a right to expect of you. You will let coldness, formality, and reserve be too distinctly seen and felt. This will hurt them, but you will hurt yourself far more. You have, I have been shown, neglected large responsibilities, while you bring your mind to embrace small matters which others could and should do equally as well as yourself. But the loss of a few pennies in any enterprise seems to you so large and would grieve you so sorely, that you feel that you must have everything under your inspection; therefore much good and great work is neglected for things of minor consequence. You should have been engaged in broader plans and the execution of them, keenly observant of any talent or influence that you could obtain to bring into service.*3LtMs, Lt 40, 1879, par. 15*

Now, brother, do not let this management be repeated in Europe. If help comes to you in England, make the most of it. Educate still others to do the work, not through your eyes and judgment and through your inventive faculty, but in using their own powers. By practice they will become skilful workers, and you will be free to go out into new fields.*3LtMs, Lt 40, 1879, par. 16*

Seek to widen out. Let your preaching be with power and spirit—not the repetition of old discourses, but let fresh, new manna be given to the hungry sheep. You must draw daily from the living fountain of the waters of life. Jesus is waiting for you to ask, that He may bestow rich blessings upon you. You take far greater pains with your external appearance than with the preparation of the soul. Let not your soul become marked, dusted, and spotted with fretfulness and with censuring, but open your heart to the bright beams of righteousness. You need to seek the Lord by earnest prayer. The soul preparation is what we all need, before we can have power with the people.*3LtMs, Lt 40, 1879, par. 17*

You want the angels of God to work with your efforts and break down every barrier that would hedge up your way. It is the purpose of God that you shall be a free man. But you can forfeit your freedom by circumscribing the course of others and taking away

their freedom of action. You are in danger of losing tender compassion and faith. There is no kingdom of God for you unless you exercise tender compassion and forgiveness toward others. God is love. "This is My commandment, That ye love one another, as I have loved you." *John 15:12*. With the measure wherewith grace is melted to us, so must we mete to others that we may not offend God. *3LtMs, Lt 40, 1879, par. 18*

What you need is more of Jesus and less of self. The soul temple needs dusting. Your habits are not right. Your words and your spirits are impatient. You need to learn in the school of Christ. Your habits—in tone of voice, in manner, in language, and in movements at home—must be altered. Self appears altogether too much and Jesus and His sympathy and His love too little. *3LtMs, Lt 40, 1879, par. 19*

You will be inclined to assimilate the habits of the people in England, and to think this will give you more influence. You wrote that you were trying to become as English as possible, that the prejudice against Americans may not stand in the way of presenting the truth. But if you possess kindness and tenderness of soul for every one around you, if you esteem others better than yourself—if you just pattern after Jesus—you will have an influence. If you attempt—in dress, in the ordering of your house, in your manners—to be English, you will have a very little influence. Act out the American. No one expects you to act an Englishman. No one will respect you any more for adopting English speech, English hours, English customs. Just carry all the Americanism you can into your England Mission, and let England see you are not at all ashamed to stand under the stars and stripes. *3LtMs, Lt 40, 1879, par. 20*

You have discourses all framed. Throw every one of them away and then set your own heart in order. Let the door of the soul be thrown open, not to let England in, but to welcome the Lord Jesus, that the Sun of righteousness may pervade your soul. I know, my brother, your dangers. I know that Annie and yourself need the meekness and lowliness of Christ, that you may not be shut up to yourselves, but will do your missionary work in the spirit of the meek and lowly Jesus. *3LtMs, Lt 40, 1879, par. 21*

Oh, I feel sorry that you are alone. It never should be, for I would not in any case have your mold placed upon the work in Europe. My soul says, God forbid. Your narrow, penurious spirit I fear will not be repressed. I fear you will not develop, and fear you will narrow yourself to just a small work, and be afraid a few cents will not be treasured if others are entrusted with the work, and you will neglect precious souls for whom Christ has died.*3LtMs, Lt 40, 1879, par. 22*

There is a large field of labor. You can work if you are only humble. Think less of how you appear in the sight of mortal man and more—a great deal more—of how you appear in the sight of a heart-searching God. He wants you to cultivate kindness, courtesy, and love in the home circle. Elder Loughborough, repress your criticism of every soul but yourself. Then examine yourself, whether you be in the faith. Know whether Christ is indeed ruling in your heart. Somehow your case forces itself upon me today, and I must warn you not to act like English people, not like yourself, even, but like Jesus. Represent Jesus. Love the poorest, the weakest, the humblest, for they are Christ's property, just as precious in His sight as you are to Him. Oh, how much we all need a daily conversion to God.*3LtMs, Lt 40, 1879, par. 23*

I am in earnest. Elder Andrews should not have gone to Switzerland and remained there alone. You could have been a help to Elder Andrews and he could have helped you. But both of you want to be head, both want to place your own mold upon the work. God grant that you may place the image of Jesus on the work. If you do this you will be raising up missionaries who will, if you have wisdom, be instructed and educated to aid and carry forward the work. But neither you nor Elder Andrews is wise in this direction. You do not make use of talents right within your reach; you are not enlisting into the service men who will scatter far and wide an influence for God.*3LtMs, Lt 40, 1879, par. 24*

Rise early in the morning, and devote precious hours to searching your hearts and to prayer. I see great dangers ahead. You cannot accomplish much unless you pray much. Jesus is your helper. Time is short. Do not waste hours in self-pleasing, but do all that you can in the [love] of Jesus. Carry out simplicity in dress and in manners. Do not ape English gentility. Annie can exert an influence in coming

close to those whom she can help. She can be kind and sympathetic, loving as Christ loved. There are conscientious lambs of the flock that need to be fed with milk.*3LtMs, Lt 40, 1879, par. 25*

Carry out every ray of light God has given you in regard to simplicity of dress and kindness of manners. We must eat, we must drink, and we must be clothed, but let these matters have only their due attention. They are very apt to attain altogether too much importance while the soul culture is made secondary.*3LtMs, Lt 40, 1879, par. 26*

I have been telling the people today that no woman has a right to put a stitch of ornament on any article of dress or furnishing, or provide one superfluity in food. Because she belongs to God, her time and talents belong to God. While engaged in these things she can be doing work for the Master and, by intellectual culture, can be fitting herself for religious duties. Then women will come nearer to the Saviour's requirements. I have tried to impress upon all present their individual obligation. I impress it upon you both, that you may, by your life and course of action, impress it upon others.*3LtMs, Lt 40, 1879, par. 27*

If you have success in your mission, you must put "I" out of sight and live with an eye single to the glory of God. You are now in England. Seek to make yourself the right man by abiding in Jesus Christ. Do not be every preparing to work, but branch out and work, and wheel in all the talent and help you can get. There will be talent. There is precious talent. Avail yourselves of it. He is a wise general who will teach others to do. You both have a work to do for yourselves. You want in you the living springs of benevolence, faith, hope, and courage to push the work against seeming impossibilities. Jesus went about doing good. You are both too selfishly inclined to keep things within yourselves. Let not yourselves become a center. Reach out. Embrace others. Be open, confiding, generous, unselfish. Do not narrow down the work. Oh, put on Christ, put Him on by living faith!*3LtMs, Lt 40, 1879, par. 28*

If I did not know you both I would not write as I do, but I anticipate that there will be no great work done, because you do not work right. You do not know how to make the most of every privilege and

every talent. You would rather do all yourselves than have others do the work and have their share of the credit. Oh, how can the Lord do much with us when we strive so feebly to represent Jesus? I know you will not be successful unless you know your weakness and lay hold on the strength of Jesus. You want your hearts to be not moral icebergs, but sympathetic, kindly, looking away from self, working out of self, having the good of souls constantly in view. Encourage Christian association and confidence. If Jesus is in you a well of water springing up into everlasting life, you will refresh all around you. Never by your coldness repel; never by your indifference lead others to think you cold and unloving. Jesus loved the weakest, the humblest. The ignorant are to be informed, the weak strengthened. I beg of you not to lose sight of the work.*3LtMs, Lt 40, 1879, par. 29*

But now is my time to speak. The last hymn is now being sung. God bless you both, for you are dear to Christ, and dear to me, His humble servant.*3LtMs, Lt 40, 1879, par. 30*

Lt 41, 1879

Children

Denison, Texas

January 29, 1879

Previously unpublished.

Dear Children:

It is quite a sacrifice to me to give up seeing you. I had become very anxious to meet you again, but we were astonished to learn how much such a trip would cost. We feared that you would think we must see you at all hazards. Now there is nothing so very pressing, but at the same time it would be a great pleasure to meet with our dear children. You can reckon up the cost for yourselves and see how much means it must cost—seventy-one dollars (\$71) from Denison to San Francisco. Just the cost from Battle Creek here I cannot tell. You may be assured it is a denial to us both to miss seeing you and consulting upon different matters. But letters can do this.³*LtMs, Lt 41, 1879, par. 1*

Father had a telegram ready to send when I carefully suggested the cost. He was so elated with the possibility of your coming, he had not once considered this. Father has all confidence in you, whatever he may write to the contrary.³*LtMs, Lt 41, 1879, par. 2*

We received *Testimony* No. 28 yesterday. We have enough matter written to issue another at once. What is best to do about it? One subject is upon courtesy, one on health of ministers—in regard to their manner of speaking—another in regard to leaving a place with the work half finished, and the most important of all is in reference to vowing or pledging and not feeling responsible to meet these pledges. With what you have on hand, there is abundance for this purpose. Some things I desire to have out at once.³*LtMs, Lt 41, 1879, par. 3*

Sanctification should be set and clean proofs sent to me. It will, with some additions, make a nice pamphlet by itself. The other subjects

all must go in *Testimony* No. 29. Your father does not write much now. It seems to make him nervous. But he is very active all the time.*3LtMs, Lt 41, 1879, par. 4*

Last Monday we went about fifteen miles to consummate a trade for mules and new milch cow. In a few days we shall have abundance of milk. We have paid ten cents per quart for milk that tastes of cotton seed and is not good at all.*3LtMs, Lt 41, 1879, par. 5*

It was so hot Monday we spread umbrella and put a heavy, lined cape over that. The sun pelted down so hot. It is rainy today, which will start the grass. Family gardens are made all around us. We have had no occasion for fire for several days.*3LtMs, Lt 41, 1879, par. 6*

I think the way is prepared for Willie and Mary's help, for you should both stand together in any place. I have written much to California right to the point. What do you think of our taking time to go by private conveyance in a company to Colorado? Think we could spare the time? We will have teams and a company of about twenty.*3LtMs, Lt 41, 1879, par. 7*

Mother.

Lt 42, 1879

White, J. E.

Battle Creek, Michigan

November 21, 1879

Portions of this letter are published in *TDG 334*.

Dear Son Edson:

I have just read your letter. You write intelligently in reference to the course to be pursued in the office of publication on the Pacific coast, and had I confidence that your present state of feelings would be lasting, I should breathe more freely. But your impressions and convictions of the Spirit of God have hitherto been like the morning dew before the sun. The work has not gone to the depths of the soul, making a radical change. Warnings and counsel have followed you at every point. The trouble is, Edson, you will not be managed.*3LtMs, Lt 42, 1879, par. 1*

You are continually devising and executing plans. You have managed the council in a great degree, and you have a faculty of clothing your propositions with such a dress that others are inclined to view things in the light in which you view them. They do not look upon matters deeply and carefully, in that sensible, practical light in which they should. You are ardent and you take a very hopeful view of matters. You think everything is coming out all clear and you have frequently, to gain your purpose and get consent to your plans, kept back a part of the truth which, if known, would bring out a different decision. When your plans are adopted, frequently the council is in blindness as to what they are doing, and matters come out in every way differently from what was expected. Satan places his magnifying glasses before your imagination, and then you move with exaggerated expectations, and failure and loss are the sure result. You have managed too much. You seem to have a frenzy to manage means, and were half your zeal to spend means manifested to economize and retrench and save, there would be a very different condition of things in the office.*3LtMs, Lt 42, 1879, par. 2*

Your having no horror of debt is bad for you, bad for the office. I do not think that the true state of the financial standing of the office should be known, for it will be its ruin if it is. Your only course is to make no rash moves. As you say, do the best you can, and wait and see what the Lord will do in the case. I cannot now say decidedly whether the Lord will give you another trial in connection with the office. I dare not by word or thought let my motherly feelings gain the least advantage to run the least risk of imperiling the office. It is safe to look to God and to trust in Him, to show great diligence in regard to time and earnestness and perseverance to do anything. You have taken your case in your own hands and told what you would do and what you would not do.*3LtMs, Lt 42, 1879, par. 3*

You have lessons that you must learn if you would be an heir of heaven. Your case is not hopeless. There are provisions made for you if you will comply with the conditions laid down in the Word of God. But you are headstrong. You will lead, but not be led. To overcome self is a battle that is before you which will require constant grace from God.*3LtMs, Lt 42, 1879, par. 4*

How matters will come out in the office eventually I know not. One thing I do know, that Satan is waiting to take every advantage of the circumstances as they exist at the present time, to make capital out of it over which he will exult and God's people be discouraged. In your own behalf I do not wish you to be deceived. Our time here is short at best, and we want every move we shall make to tell in the strengthening and the advancement of the cause of God. You have not been true to yourself or true to the interests of the cause of God, because you have not battled with your own peculiar temperament which has all your life kept you under a yoke, a galling yoke, and neutralized all the good you would do.*3LtMs, Lt 42, 1879, par. 5*

I want you this time, if possible, to see your mistakes, your defects, and make most earnest reformation. Let your cry be to God, Convert my inmost soul. Plead with God for the transforming power of His grace. Hold fast to your Saviour as did Jacob, until God shall not only reveal to you yourself, but shall reveal to you Himself, and you shall see in Jesus a strength and support, a brightness and power you have never sensed and realized. Your soul's salvation is

in great peril, and now do not, I plead with you, deceive your own soul. If your faith perseveringly grasps the promises, you will prevail. This is the victory that overcometh the world, even our faith.*3LtMs, Lt 42, 1879, par. 6*

As long as you are true to yourself, no adverse power of earth or hell will be able to destroy your peace or interrupt your communion with God. If you fear God, you need not walk in uncertainty. If you please Him, you will secure everything which your soul requires. The language of an eminent Christian was, "There is nothing in the universe I fear, but that I shall not know all my duty, or shall fail to do it."*3LtMs, Lt 42, 1879, par. 7*

Let these words be your motto: Stand up for Jesus, though it may require any sacrifice, any self-denial. Stand up for Jesus; anywhere, anywhere, stand up for Jesus. Do all your work as though you could see through the veil and God's eye were directed full upon you, taking cognizance of every action. He hath purchased you with His own blood; and when you need His help, call upon Him, and you will have it. It is then Jesus will stand up for you. Let your short, uncertain life be a continual preparation for the future immortal life. Temptation is allowed to come upon us to discover the character we possess and to improve our defects. There are continual solicitations to sin which are disguised to deceive and allure the soul to ruin. Satan will transform himself into an angel of light, and he is constantly plotting to rob God of His glory in the destruction of souls. I beseech of you for your soul's sake to resist the devil that he may flee from you.*3LtMs, Lt 42, 1879, par. 8*

Hang your helpless soul on God. Follow the light given you of heaven. Give up your selfishness, your self-assurance. Solicitations to evil will meet us on every hand, and a thousand voices will beat on us to follow to our ruin.*3LtMs, Lt 42, 1879, par. 9*

I do not think Frank Belden and you should be associated together. You are too much alike. You hurt one another. Frank, poor boy, might have been a smart, capable young man, having a power of influence for God. But he is a spendthrift. He has no moral power to resist evil. He is not in favor with God. He might make a useful hand in the office but he will not see himself and reform.*3LtMs, Lt 42,*

1879, par. 10

Mother.

Lt 43, 1879

White, W. C.

NP

1879

Previously unpublished.

Dear Willie:

We see no other way but that you must come to Colorado at once. Your presence must be here if we go to the camp meetings. We have done what we could. Now you can come in to good advantage. Do not delay coming. See Olmstead at once. He has not left things in right shape. Great perplexities have come upon us through him. Father is fearing constantly a second summons. This must not be. May is well. We shall leave Colorado as soon as we can see you, if not before.³*LtMs, Lt 43, 1879, par. 1*

Mother.

Lt 44, 1879

Glenn, W. N.

NP

1879

Previously unpublished.

Dear Brother [W. N.] Glenn:

I feel deeply in regard to the office at Oakland. While in Oregon some things were shown me in the night season upon two different occasions. I was shown that the dreams given were of God, but they were not carried out by all. No one man should have the control of matters there in the office unless that one were fully qualified. There are a large amount of means sunk in the office by paying higher wages for labor than are at all necessary. Brother Glenn makes a failure here. At the wages now given to the hands, the office would soon eat up itself. There is a gathering together of hands—more than are required for the work.*3LtMs, Lt 44, 1879, par. 1*

Brother Glenn, you may not realize this that I am about to write, but as it has been presented before me I will not withhold it. You are not a financier. You fail to counsel because you feel that you can discern all the liabilities and the consequences better than any other one. This is a mistake. In employing and discharging hands you make a great mistake. In working nights you unfit yourself for clear and undimmed intellect through the day so that you have not the healthful vigor of mind to plan and execute. Your powers are enfeebled by night work. With proper management there might be but very little night work. Your gas bills are enormous. These outgoes are not realized.*3LtMs, Lt 44, 1879, par. 2*

Those who are employed are paid too high wages, and your night work unfits you to see through the day that they work to the best advantage. To have less help and let the work drive your hands would be better economy and better for your hands. To have too many hands has a demoralizing influence upon those at work, and

again it takes a very large income to pay them. As it is, it would be better for the office were there no job work done. But if the job work were managed upon a close, economical plan, it would be a financial success. You get in a drive and employ hands, but when the drive is over they are still retained at high pay, when not positively necessary. You seem to have no faculty to say, "You are no longer needed."*3LtMs, Lt 44, 1879, par. 3*

Brother Glenn, your night work is disqualifying you to think and act with quickness and with sound judgment. You should take your full amount of sleep and bring matters in a shape where you can do this.*3LtMs, Lt 44, 1879, par. 4*

Lt 45, 1879

Donaldson, Edith

Denison, Texas

March 22, 1879

Portions of this letter are published in *3Bio 108*.

Dear Sister Edith [Donaldson]:

I write you a few lines this morning, although I am in poor condition to write to anyone. I took cold on our three-day journey from Dallas and am suffering in consequence. We held quite a number of meetings in Dallas, but could not remain long, as would appear best, on account of the promise to speak to the people in Denison. We left Dallas last Wednesday morning with two heavy wagons, loaded, two two-seated wagons called "hacks," and our phaeton, Brother McDearmon and family and goods. We were moving on to Denison. We had our large family tent and pitched it and for two nights occupied it. Fifteen composed our caravan; Elder Kilgore and his brother Scott, Brother and Sister McDearmon—their two children, Hattie and Joseph—their niece Nettie Cole, and grandson Homer Salisbury, Brother Moore and his son Willie, Brother and Sister [A. G.] Daniells, Sister Davis, Brother and Sister White. We found that Brother and Sister McDearmon and family endured the journey much better than they feared. They will go through with the company to Colorado. I believe that they will enjoy good health there.*3LtMs, Lt 45, 1879, par. 1*

We arrived at home in Denison before the Sabbath and were well arranged before sundown.*3LtMs, Lt 45, 1879, par. 2*

Now Edith, we do not want you to leave Battle Creek. In regard to the unhealthy climate of Michigan, what can Sister Wood plead in regard to Oregon? Spring in Michigan is rather trying and winter too; summer is less objectionable. But we want you to go to the mountains of Colorado with us and pass the summer with us in that healthful climate. You may prosecute your studies there some, but not much. There is no need for you to break up your plans. I cannot

consent for you to leave Battle Creek. I want you to accompany us in May to Colorado; shall write to your parents in regard to the matter.*3LtMs, Lt 45, 1879, par. 3*

I do not like to have Sister Wood influencing you to leave Battle Creek. Of course you will remain until we can see you. Make all your calculations to go with us, for we shall think best to have you do so. Do not be the least bit discouraged. Lighten up on your studies and take things easier. Be of good courage and do not let anything trouble you. You must write me fully in regard to yourself and your purposes; but we will see you in the course of two weeks. We feel a deep interest that you should succeed in your plans in regard to education. Do not be discouraged or scared out by anyone's presenting the doleful side of the picture to you. If it is the will of God for you to remain in Battle Creek, He will preserve you. And if it is best for you to take things more moderately, and build up physically as well as mentally, God will bless and make your efforts successful.*3LtMs, Lt 45, 1879, par. 4*

Now I beseech of you to cast all your care, my dear child, upon Him who careth for you. Do not be of a doubtful mind, but trust the dear Saviour fully, implicitly. He loves to have us trust Him, and He will respond to the confidence we give Him. Now, dear Edith, be of good cheer. Watch and pray and trust, and the dear Lord will not suffer you to faint and fall.*3LtMs, Lt 45, 1879, par. 5*

Many may talk of its being so unhealthful in Michigan, but I find Michigan is not the only place that is unhealthful. There are many places very bad for health that have until the past season borne a reputation of being very healthful. Texas is one, and I hope you will feel that God can preserve you from the pestilence that walketh in darkness and wasteth at noonday as well in Michigan as in any other place. Sister Wood has buried three loved ones in Walla Walla, and does she think to return to that more healthful climate?*3LtMs, Lt 45, 1879, par. 6*

Dear Edith, may you, my dear child, have strength, fortitude, and courage and perfect trust in God. Jesus lives. He will cheer. He will bless, He will give grace. Only trust Him. He loves you and He doth not willingly afflict or grieve the children of men. He loves to see us

cheerful, hopeful, and happy.*3LtMs, Lt 45, 1879, par. 7*

And now I will say farewell till we meet you. Do not leave Battle Creek till I shall see you.*3LtMs, Lt 45, 1879, par. 8*

In much love,*3LtMs, Lt 45, 1879, par. 9*

Mother.

Lt 46, 1879

Canright, Lucretia

Denison, Texas

February 21, 1879

This letter is published in entirety in *DG 217-219*.

Dear Afflicted Sister:

I would much prefer to be with you and converse with you, but this is impossible. I might say to you I sympathize with you in your feebleness, but when I think of you it seems ever sure to me and vivid before me that you are sustained by arms that never tire, and comforted with a love that is unchangeable, enduring as the throne of God.³*LtMs, Lt 46, 1879, par. 1*

I do not look upon you as repining in your feebleness, but as one upon whom the countenance of the Lord shineth, giving light and peace, whose soul is in fellowship with the Father and with His Son Jesus Christ, growing daily in the knowledge of the divine will, partaking of the divine nature, increasing in reverence, childlike holy trust, and confiding love. Never did the appreciation of Christ's blood, which pardons, seem to you so precious, so priceless as in your feebleness, when your hold is loosening upon the world.³*LtMs, Lt 46, 1879, par. 2*

You have been growing in inward experience, and others may profit by your counsel and your advice. Religion to you, my precious child, has become more and more beautiful. You now find so much comfort sitting at the feet of Christ and learning of Him. The fear of death is past. If there is any terror in the look of the last dread enemy, it is driven away by looking unto Jesus, for He has brightened the tomb by His sacred presence. There is that in your heart which will not rest unless enfolded in the arms of infinite love.³*LtMs, Lt 46, 1879, par. 3*

Dear child, your pilgrimage is nearly ended. We will not set up our wishes and our wills, but we will let you rest in hope till the Lifegiver

shall call you forth from your prisonhouse to a bright immortality. Jesus is just the Saviour for you now, the One whose bright presence will make, in any place, your heaven. Your life, my precious child, is hid with Christ in God, and when He who is your life shall appear, then will you also appear with Him, clothed with immortality and eternal life. Do you behold His glory in your failing strength, full of grace, mercy, and peace? And do you turn to Him like the needle to the magnet?*3LtMs, Lt 46, 1879, par. 4*

Your days may not all be clear and joyful, but let not this afflict you. In meekness, faith, and endurance, wait, hope, and trust. Your life is hidden with Christ in God. Your life, even now, may be a lesson to all, showing that one can be happy in the failing of strength under affliction. When the deep waters go over the soul, God's presence makes holy the chamber of His dying saints. Their patient endurance and joyful constancy, their support by an unseen power, is a powerful testimony in favor of the Christian's religion and the Christian's Saviour. These light afflictions will be a transforming power, refining, purifying, ennobling, and fitting for the courts above.*3LtMs, Lt 46, 1879, par. 5*

Oh, the Christian's last days may be fragrant because the beams of the Sun of righteousness shine through the life, diffusing a perpetual fragrance. Oh, what reason have we for joy that our Redeemer poured out His precious blood on the cross as an atonement for sin, and by His obedience to death brought in everlasting righteousness. You know that today He is at the Father's right hand, a Prince of life, a Savior. There is no other name wherein you can trust your eternal interests, but in Christ you may rely fully, implicitly. Christ has been loved by you, although your faith has sometimes been feeble and your prospects confused. But Jesus is your Saviour. He does not save you because you are perfect, but because you need Him and in your imperfection have trusted in Him. Jesus loves you, my precious child. You may sing,*3LtMs, Lt 46, 1879, par. 6*

“Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.”*3LtMs, Lt 46, 1879, par. 7*

Now the call comes for my letter to mail. Goodbye for the present.
Love to all members of the family. Your sister in Christ. *3LtMs, Lt 46,*
1879, par. 8

Lt 47, 1879

Walling, Mr.

Battle Creek, Michigan

November 12, 1879

Previously unpublished.

Dear Nephew:

I find that no family is willing to take your girls and board them unless the pay for their board is forthcoming from me. This is no more than you could expect. [But] I cannot, as I have written to you, be responsible longer for them. Every week four dollars is required, unless I take care of them myself. This I cannot do until you will comply with my request.*3LtMs, Lt 47, 1879, par. 1*

Many say to me, "If you will be responsible, we will take charge of the children." Both should attend school some years yet. They can have the advantage of the best school in the world in Battle Creek, but I do not propose to be at the expense of educating these children, and clothing and boarding them, as I have done for six or seven years.*3LtMs, Lt 47, 1879, par. 2*

The children have made rapid progress in their studies and need the advantage of school for years to come. But if you will give me no assurance that these children shall remain until they are of age, then I must send them to you when Mr. McDearmon comes home about the first of next month. Everything here is rising—clothing and provisions. But I would, should you give me a writing where I could hold the children till they were of age, take them as my own and give them a complete education. I must hear from you on this point at once.—Ellen G. White.*3LtMs, Lt 47, 1879, par. 3*

Lt 48, 1879

Stillman, Brother and Sister

NP

June 1879

Previously unpublished.

Dear Brother and Sister Stillman:

Last Monday afternoon [June 23, 1879] upon the Minneapolis campground, after speaking to the people with earnestness, I called for those who were seeking the Lord to come forward. Many responded to the invitation. As usual, we bowed down to pray. Elder Babcock led in prayer. I tried to pray. I felt greatly distressed. My burden was for the ministers as well as the people.*3LtMs, Lt 48, 1879, par. 1*

I began to cry to God most earnestly, when I was lost for a time to all around me. There appeared before me a dark cloud in the shape of a wing; in appearance it was like steel. It seemed to be stretched over the ministers, and appeared to be between them and the people. I heard the voice of the ministers in an indistinct murmuring, as though a mile off.*3LtMs, Lt 48, 1879, par. 2*

I then heard a voice, very musical, saying, "And why doest thou question God, thou presumptuous child? Will He answer thee? God has a right to do what He will with His own. It is the unbelief of thine own heart which can be found alone in thy Redeemer. If thou wilt believe the promise of God, thou shalt be made free indeed. Poor wandering sheep from the fold of the Good Shepherd, seeking for rest and peace but not finding it. In Me is peace, in Me is rest. Wilt thou still doubt My love? Wilt thou come unto Me, the fountain of life? I gave My life for thee. What hast thou done for Me? Shall I come again and die the second time to make you believe?"*3LtMs, Lt 48, 1879, par. 3*

"What greater evidence can I give you of My love than that which I have given? I died for you. If thou wilt believe in Me and in My

power to save you, Satan's power shall have no dominion over you." *3LtMs, Lt 48, 1879, par. 4*

I looked to see to whom these words were address, and Lo! it was you, my sister. You were looking beseechingly, saying, "Help me, Lord, and I will do anything." *3LtMs, Lt 48, 1879, par. 5*

The answer came, "Only believe and thou shalt see of the salvation of God." *3LtMs, Lt 48, 1879, par. 6*

The scene passed away. The burden was still upon me and I was bowed in the attitude of prayer. *3LtMs, Lt 48, 1879, par. 7*

I wish to add no words to that I have written. *3LtMs, Lt 48, 1879, par. 8*

Your sister in love. *3LtMs, Lt 48, 1879, par. 9*

Manuscripts

Ms 1, 1879

The Publishing Work

NP

June 6, 1879

Portions of this manuscript are published in *PM 331-333*.

My husband has seen the evil of these low prices upon publications, and has felt deeply over it; but by his zealous efforts to correct the error, he has been in danger of producing a greater one. He will not improve the condition of things by appealing to the people, and thus arousing their fears and jealous surmisings. God would not be pleased to have matters printed that would lessen the confidence of the people in our leading men. When this is done, a fiftyfold greater effort will be required to bring our people up to the point of self-denial and missionary labor. They will say, "Our leaders were mistaken once; they may be again. I will wait and see and know for myself before I make another move. One man, professing to have light, teaches us to do one thing, and the next minister tells us that the first man's manner of working was all wrong and says that he has just the plan for us to follow. How are we to know whom to believe?" *3LtMs, Ms 1, 1879, par. 1*

This course would be highly displeasing to God. He has shown that our leading men should be in harmony. They should not put articles in print or bring matters before the people until, by counseling together, these subjects are understood among themselves, and they are at agreement among themselves. *3LtMs, Ms 1, 1879, par. 2*

Whatever may have been the mistakes in the Tract and Missionary work, the motives were the best; and even if the matter has been carried quite too far, and altogether too strongly, disproportionately with the other branches of the work, without proper discernment, it would be unwise to publish this fact in our papers. We should correct these errors as soon as possible among ourselves without

giving publicity to them.*3LtMs, Ms 1, 1879, par. 3*

There has been devising and planning in reference to prices without due forethought. Dr. Kellogg should not be sharp and exacting with the Review and Herald office, neither should its managers be sharp with the doctor. The office should receive fair compensation for all the work that it does; but sharp dealing must not be practiced by the managers of these institutions. Dr. Kellogg should treat the office in the same manner in which he would have the sanitarium treated, remembering that it is God's instrumentality. It is wading deeply in debt. God alone can work out these embarrassments in both institutions. If both make God their trust, He will work with them.*3LtMs, Ms 1, 1879, par. 4*

Let the proper estimate be placed upon the publications, and then let all in our offices study to economize in every possible way, even though considerable inconvenience is caused in consequence. Stop every leak. Mind the little things. It is the little losses that tell heavily in the end. Look after the littles, gather up the fragments, that nothing be lost; for many who look after the larger matters have never learned to guard and save the trifles. Waste not the minutes, for they mar the hours. Persevering diligence, work done in faith, will always be crowned with success. Some men think it beneath their dignity to look after small things. They consider it the evidence of a narrow mind and small spirit to be careful of the littles. Watch the little outgoes; save the little incomes. The smallest leak has sunk many a ship. No derision or jesting should keep us from saving the littles. Nothing that would serve the purpose should be left to go to waste. A lack of economy will bring debt upon our institutions. Much money may be received, but it will be lost in the little wastes of every branch of the work. Economy is not stinginess.*3LtMs, Ms 1, 1879, par. 5*

Every interested working man and woman employed in the office should be a faithful sentinel, watching the littles, that nothing be wasted. They should guard against supposed wants and expenditures of means. Some men will live better on four hundred dollars a year than others will on eight hundred. Just so it is with our institutions. Some can manage them with far less capital than others. God would have every worker practice economy, and

especially learn to be faithful accountants.*3LtMs, Ms 1, 1879, par. 6*

Our periodicals have been offered for a limited time on trial at a very low figure, but this has failed to accomplish the object designed, to secure many permanent subscribers. These efforts have been made at considerable expense which is a loss, but with the best motives; but more permanent subscribers would have been obtained if no reduction in price had been made.*3LtMs, Ms 1, 1879, par. 7*

There have been some sharp dealings between the two offices, and the Spirit of the Lord has been grieved. God will not serve with such a spirit. Anything like a spirit of striking sharp bargains with these offices by those who have the management of them is wrong. Any narrow, selfish feeling indulged to exalt one to the detriment of the other is also wrong. Any reflection or insinuation, by pen or by word of mouth, that shall lessen the influence of either institution or worker is not in accordance with the will of God.*3LtMs, Ms 1, 1879, par. 8*

Henry Kellogg is bearing too many burdens, but if he will use all the ability he has, if he will keep humble before God, and be a faithful witness for the truth, the Lord will sustain him in his labors. His business tact is of service to the office. He carries heavy responsibilities. In many other positions he could labor with less care and burden, and with much larger financial profit. His brethren must see the injustice of allowing such a man no higher wages than one who works only mechanically. To rob the poor will not please God. A proper estimate should be put upon the publications, so that the office can pay better wages to those who need it, and whose faithfulness makes them deserving of it.*3LtMs, Ms 1, 1879, par. 9*

Henry Kellogg has not selfishly studied ease or convenience. He has been true to the interests of the office; but many things that need his attention remain unnoticed because he has so many extra burdens to carry. His interest is interwoven with the office of publication. His name has not been registered on the church book, but it should stand there; for he has proved himself. His influence must tell in the church, and he needs all the advantages he can gain in the service of God. "Them that honor Me, I will honor, saith

the Lord.” [1 Samuel 2:30.]³*LtMs, Ms 1, 1879, par. 10*

Ms 2, 1879

A View of the Judgment

Battle Creek, Michigan

October 23, 1879

Previously unpublished.

In the morning about two o'clock the Spirit of the Lord came upon me. I was shown some things which I can but give a faint description of should I do my best: The day the execution of the judgment had come.*3LtMs, Ms 2, 1879, par. 1*

I was shown thousands upon thousands of people, a countless multitude, assembled; but I soon lost sight of the crowd, and my attention was wholly centered in those nearest me. There was a personage of grave aspect; His eyes seemed to penetrate my being through and through, and with many there seemed to be a desire to shrink back from His stern and yet pitiful gaze.*3LtMs, Ms 2, 1879, par. 2*

One very large book lay before Him, upon which was written in letters of gold which seemed to burn as if on fire: the Ledger of heaven. The book was opened, and He turned over a large number of pages slowly, and I could read the title of every page. It seemed that the transactions of different firms were recorded where men who managed them were professed Christians. Their unchristian acts were all recorded. He then opened another book upon which was written the Ledger of heaven. In this were righteous acts written, beneficent deeds, the works of mercy and love standing in letters like gold as if on fire. Every name that was written in the first book was also written in the second book. The Man opened the first book where all that was connected with the institutions at Battle Creek was recorded. Men who had been in the providence of God connected with the office—their names were recorded.*3LtMs, Ms 2, 1879, par. 3*

[Page missing.] ... humble, teachable heart, we are holding intercourse with God Himself. The thoughts expressed, the

precepts specified, the doctrines revealed are a voice from the God of heaven. The Bible will bear to be studied, and the mind if not bewitched by Satan will be attracted and charmed.*3LtMs, Ms 2, 1879, par. 4*

Some of the hands in the office sadly fail to keep the heart pure, the temple of the soul cleansed from desecration, so that Jesus may come in and control the mind and affections. The light which beams through the Scriptures is light from the eternal throne. All who make the Word of God their guide in this life will act from principle. Those who are vacillating, vain, extravagant, gratifying the appetite, and following the promptings of the natural heart will in obeying the teachings of God's Word become balanced; they will devote themselves to duty with an energy that never falters. They will rise from one degree of strength to another and will be acceptable anywhere among those who love truth and righteousness.*3LtMs, Ms 2, 1879, par. 5*

There is not with every one connected with the office that strict fidelity which meets the mind of God. Said Christ, "He that is faithful in that which is least is faithful also in much." *Luke 16:10*. In the little matters some do not think it necessary to be so very exact. But this is the deception of Satan. Selfishness is at the root of all unfairness and all lack of fidelity. Oh, that God would set before you all the necessity of seeing and remedying the defects in your characters which Satan sees and takes the advantage of, and which if not overcome will prove the ruin of the soul. God would have those connected with His sacred work who will bear the test of temptation and come forth pure gold.*3LtMs, Ms 2, 1879, par. 6*

It is a most solemn duty to keep the spirit pure, as a sanctuary for the most high God. Heart, mind, and soul are to be devoted to the service of God and the good of our fellow men. In view of our accountability to God, we are all under the strongest obligation to bring our appetite and passions under the control of the intelligent will. Taste has done more to pervert the understanding and becloud the spiritual sky than everything besides. Satan benumbs the intellect of many through indulgence of appetite, and then he makes these intemperate ones special objects of temptation to go still further from the path of obedience and holiness.*3LtMs, Ms 2, 1879,*

par. 7

Says the apostle, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." *Romans 6:12*. He urges upon his disciples the necessity of temperance, telling them that every man that striveth for the mastery is temperate in all things.*3LtMs, Ms 2, 1879, par. 8*

I call upon you who would fear God and work righteousness, to consider the things I have written. The Lord calls upon you to reform. God is able to make all grace abound toward you. But we have no right to claim the promises of God till we comply with the conditions revealed in His Word. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." *2 Corinthians 6:17*. Will you do it? God calls for you to set things in order in that office. Let all enter into a covenant with the Most High, to serve Him with the whole heart the undivided affections. His promises have never failed, and they never will fail. You must come up to the high standard of God and make decided reforms.*3LtMs, Ms 2, 1879, par. 9*

Ms 3, 1879

Sermon/How to Keep the Sabbath

Emporia, Kansas

May 23, 1879

Portions of this manuscript are published in *HP 152*; *CG 533-534*.

Sermon by Mrs. E. G. White, at Emporia, Kansas, Campground, May 23, 1879

I want to say a few words in reference to the keeping of the Sabbath. This time is God's time, not ours; when we trespass upon it we are stealing from God.*3LtMs, Ms 3, 1879, par. 1*

Some say, I would keep the Sabbath if everybody else kept it. Others say, Oh, if it were convenient I would keep the Sabbath. We are not to fit the Sabbath to our convenience, but we are to bring ourselves to the Sabbath and the holy commandment. And when we make up our minds to do this, we can do it. But when we are continually studying our convenience, it never will be convenient for us to keep the Sabbath.*3LtMs, Ms 3, 1879, par. 2*

God has given us the whole of six days in which to do our work and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.*3LtMs, Ms 3, 1879, par. 3*

But while we worship God, we are not to consider this a drudgery. The Sabbath of the Lord is to be made a blessing to us and to our children. They are to look upon the Sabbath as a day of delight, a day which God has sanctified; and they will so consider it if they are properly instructed. The parents may take their children outdoors, to view God in nature. They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days, and rested on the seventh day, and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children

look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God—back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children.*3LtMs, Ms 3, 1879, par. 4*

We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out of doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls.*3LtMs, Ms 3, 1879, par. 5*

We should seek to make the Sabbath of the Lord honorable. I believe the reason why so many of our people are in darkness is because they treat the Sabbath lightly. They do not regard it with the sacredness that they should. "Why," says one, "can we not take the sheep out of the pit on the Sabbath day?" Yes; but it seems in many cases that they let matters run until more of this kind of work is done than need really be. We are to honor God by observing His Sabbath, not taking the only time that He has sanctified and blessed and set apart for Himself, and appropriate this to our own use.*3LtMs, Ms 3, 1879, par. 6*

Many say they would keep the Sabbath if it were convenient to do so. But this day is not yours; it is God's day, and you have no more right to take it than you have to steal my purse. God has reserved it, sanctified and blessed it; and it is your duty to devote this time to His service, to make it honorable, to call it a delight.*3LtMs, Ms 3, 1879, par. 7*

There are among the many assembled here small children. Don't let these children, when you come to meeting, be left to play about the grounds. It is not right. Let your children understand that this is the Sabbath of the Lord, that it is sacred time. You can give them excellent lessons upon this subject. Bring your children to Christ as the mothers brought them anciently.*3LtMs, Ms 3, 1879, par. 8*

Then, too, there are afflicted ones on this campground. If tomorrow there should be fasting and prayer in behalf of these cases, I know it would meet the Spirit of the Lord. There is our dear Brother Ayers.

He cannot live long.*3LtMs, Ms 3, 1879, par. 9*

Death is surely feeling for him. We know that soon our brother will be in his icy embrace unless the God of heaven shall uphold him and rise him up. Let us remember these afflicted ones. Christ healed the withered hand upon the Sabbath day. He wrought on the right hand and on the left on the Sabbath day. Let us humble our hearts before God, and He will come in and work abundantly for us.*3LtMs, Ms 3, 1879, par. 10*

There are those who profess to be Sabbath-keepers who are letting the banner trail in the dust. We want to be setting our hearts right before God. We do not want to be conformed to the world; we do not want to link the hands of our children with worldlings; yet at the same time we want to be kind and courteous to all, to have Christian politeness that we may win all possible to take their stand on the platform of eternal truth. While we are associated with unbelievers, we want to be a blessing to them. We should not act as they act and dress as they dress. We need to stand in that position where we shall have our conversation in heaven, from whence we look for the appearing of our Lord and Saviour Jesus Christ.*3LtMs, Ms 3, 1879, par. 11*

Brethren and sisters, can you not see in anything that has been said tonight some reason why you have backslidden from God, where there has been deficiency in keeping the fourth commandment just as God has given it? Can you not assign a reason why you are separated from God? why your souls are not more free? why the light of heaven does not shine upon you? Is it not because you have been slack, failing to improve the light and privileges that have come across your pathway?*3LtMs, Ms 3, 1879, par. 12*

We do not expect that the world will appreciate our reasons for this strictness upon the Sabbath day. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." [*1 John 3:1.*] And so while the world may not appreciate our views, we know that this was the course pursued toward the Majesty of heaven, the King of glory who clothed His

divinity with humanity and came down to our world that He might elevate the human race from their degradation. John declares that the world knoweth us not because it knew Him not.³*LtMs, Ms 3, 1879, par. 13*

Ms 4, 1879

Diary, April to May 1879

NP

April 30 - May 19, 1879

Portions of this manuscript are published in *11MR 58-61*; *3Bio 115*.

April 30, 1879

[At Red River, Texas,]

We left Denison April 25. Encamped two miles out of Denison, waiting for the ferry to be in a condition to cross. We remained until April 30 in a waiting position, for the sick to be able to travel and the ferry so that we could cross. We then started on our way with eight covered wagons and one covered spring wagon with two seats. Thirty composed our party.*3LtMs, Ms 4, 1879, par. 1*

About noon we crossed the ferry with special instructions to drive quickly as soon as off the boat because of danger through quicksands. We were all safely landed on the other side of Red River except Will Cornell, who did not come up in time. Moore and Farnsworth teams waited for them while our hack and three wagons went into camp some five miles on upon the open prairie.*3LtMs, Ms 4, 1879, par. 2*

We had a severe tempest strike us soon after our tent was pitched. My husband was trying to hold on the tent. It was a most serious downpour, and the tent not trenched. I think we will learn something on this journey—to trench the tent as soon as it is staked.*3LtMs, Ms 4, 1879, par. 3*

May 1, 1879

Our party left at the ferry came up, ready to move on with us. At noon we camped in a woods. It was not very pleasant. At night we did not reach any good camping ground and were obliged to stop by the bank of a river in a low spot of ground.*3LtMs, Ms 4, 1879,*

par. 4

It seemed very lonesome journeying in the thick forest. We thought what might be if robbers or horse thieves—in Indians or in white men—should molest us, but we had a vigilant watch guarding the animals. We found ourselves in a better condition than we feared. After taking breakfast we were all hustling and hurrying, picking up ready for another move. We crossed Blue Creek all safely.*3LtMs, Ms 4, 1879, par. 5*

Friday night we camped near Johnson's ranch. Here we found plenty of grass for horses and at the farmhouse good milk, butter, and eggs. We were having our first experience of overland journeying in transporting our sick and those too poor to pay car expenses, but the Lord cared for us.*3LtMs, Ms 4, 1879, par. 6*

May 17, 1879

On the route from Texas to camp meeting in [Kansas]. I spoke both afternoon and evening in a schoolhouse, close by our camping ground. The house was well filled with interested listeners. I spoke from these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." *1 John 3:1*. I dwelt particularly upon the subject of temperance, pressing home upon the people the necessity of self-denial and self-sacrifice in order to preserve physical, mental, and moral health. I had special freedom in speaking to the people. The Lord indeed gave me His Spirit and power in speaking the truth, and all seemed to be interested.*3LtMs, Ms 4, 1879, par. 7*

May 18, 1879

Within six miles of Chanute [?]. Left our camping ground this morning. We parted with our hospitable friends with the most pleasant feelings. But there are things not so pleasant. There are two carriages that joined our train that are not wanted. Both are [occupied by] dentists, bitterly opposed to each other. Neither party can be trusted. Both are liars. Dr. _____ stated to us that he had paid Mr. Campbell fifty cents when my husband solicited something of him to return to Mr. Campbell. We asked Mr. Campbell if he had been paid fifty cents. He said, "No, not a cent." Then Mr. Campbell

asked if Dr. _____ brought us a quantity of milk which they sent us. We told him he brought us milk, as though a present from himself; he turned us out a pint and kept the rest himself.*3LtMs, Ms 4, 1879, par. 8*

At half-past twelve o'clock we forded Neosho River, and after passing through the long, thick woods, we dined upon the open prairie. Our numbers are ten, and it requires a large amount of provisions to supply so large a company of hungry men. About two we are on the move again for Neosho. We cannot reach there tonight.*3LtMs, Ms 4, 1879, par. 9*

May 19, 1879

We had some trouble last night finding a camping ground. We had to accept a poor spot, at least one mile from Humboldt. Our tent was no sooner arranged, staked, and thoroughly ditched—as I determined it should be—than the storm struck us. It was a marked display of the power of God. The sun was shining in a portion of the sky, and it was amber in the west. The other portions of the sky were black and threatening. The rain was pouring in torrents. Our tent proved a most welcome shelter.*3LtMs, Ms 4, 1879, par. 10*

We attempted to find a place in a hotel in Humboldt where we could be free from tempest and storm. We were shown our room—a small, very small, room with two beds in it. The air was close and stifling. We decided to take our chance in the tent and endure the storm rather than the close, stifling air of a small, ill-ventilated room. We returned through the storm to our tent. The wind blew fearfully. We feared the tent would not stand the tempest. As we rode through town, the air seemed to enclose us. It was hot, even while it was thundering, lightning was flashing, and rain at times pouring down. Our carriage had to be made a bedroom for some of our party, but there was no complaint. Last night our party of women washed their clothes in the trenches we had made.*3LtMs, Ms 4, 1879, par. 11*

It is a beautiful morning. The sun is shining and all in camp are astir for breakfast, while some are packing the wagons for another move.*3LtMs, Ms 4, 1879, par. 12*

We are on the way again, slowly making our way over the broad prairies of Kansas. At nine o'clock we turned out to let the horses feed on grass. At noon we all drew up upon the broad prairie to take our dinner, within six miles of Neosho. Teams are now being prepared for another move, while Mary and I, Adelia and Etta, are gathering up, washing the dishes, and putting the food in baskets. The order comes, "Move on." In one hour and a half we shall be at Brother Glover's. *3LtMs, Ms 4, 1879, par. 13*

When within two miles of Brother Glover's, we sent forward Elder Corliss to learn the situation and inform Brother Glover of our coming. He returned with the information that many had not received the news of the change of appointment and had come on the ground. The meeting was in session, and Brethren Glover and Ayers had moved on, journeying to the camp meeting. We decided to take the train for Emporia. We had three quarters of an hour to make the change. We took our two trunks, and without opportunity to change our apparel, we slept on board the train. *3LtMs, Ms 4, 1879, par. 14*

We arrived at Emporia about seven o'clock. We engaged an omnibus to take us to the campground, about two miles. Four powerful horses were put before the bus, and we were carried speedily to camp. All seemed glad to meet us. We pitched our tent, and one and another brought us a piece of bedding, so we had a passably comfortable bed. I urged the staking down of the tent, but as no storm was thought to be coming that night, it was neglected. *3LtMs, Ms 4, 1879, par. 15*

In the night a tempest struck us, and my husband called for a dozen men to stake the tent. He was holding the tent as firm as he could to keep it from blowing over. It required the united strength of several men to hold the tent while others staked it. One half hour of faithful work would have made the tent secure, risking no danger; but as this half-hour's work was not done at the right time, we were robbed of several hours' sleep, filled with anxiety as the tempest raged, and several men were called up from their beds to work in the darkness of night more than one hour. It was about two o'clock in the morning when the tent was endangered. When will our brethren learn thoroughness in all they undertake, and never leave

a job half finished? *3LtMs, Ms 4, 1879, par. 16*

Ms 5, 1879

Diary, May to June 1879

NP

May 20 - June 14, 1879

Portions of this manuscript are published in *TMR 348-349*.

At Kansas and Wisconsin Camp Meetings

May 20, 1879

[Campground, near Emporia, Kansas,]

The sun shines clear this morning. I find myself prostrated with weariness. We took breakfast and dinner at a neighboring tent. Rode to town and bought a few tin dishes. My lame hip troubles me considerably. My husband spoke in evening a short time. People are coming upon the ground all the time.*3LtMs, Ms 5, 1879, par. 1*

May 21, 1879

[Kansas Campground,]

I tried to prepare breakfast, but it was too much for me. I was prostrated by palpitation, and too weak to sit up. Ate no dinner. Our company in the hack came at night and we were glad to see them. The rest of the party camped eight miles back. My husband spoke at night.*3LtMs, Ms 5, 1879, par. 2*

May 22, 1879

[Kansas Campground,]

Meeting in the morning. Brother Corliss spoke. It is cloudy and wind is rising. Tent had to be staked. Our party came up this morning. Great time unpacking and arranging our things.*3LtMs, Ms 5, 1879, par. 3*

We met upon the ground the husband of her who was Emma

Sturges. He was for years opposed to the Sabbath, but his way has been hedged up and he has been brought to poverty. He is now softened and subdued and is prepared to submit to the claims of truth. Both are ready to do anything. Mr. Smith has been a lawyer. He has education. Has been a teacher. His wife and himself have both taught in the normal school. They will go with us to Colorado. She will work for us.*3LtMs, Ms 5, 1879, par. 4*

I am some exhausted. Spoke a short time in early morning meeting and again in afternoon and a short time in evening.*3LtMs, Ms 5, 1879, par. 5*

We have about three hundred on the ground. Quite a number attend our meetings from the city of Emporia. There is quiet, and no mob, as has been feared. The Methodist camp meeting has been broken up, and no camp meeting has made a success of holding meetings through, because of disturbance of weather. I am too sick to give report of the meeting.*3LtMs, Ms 5, 1879, par. 6*

May 24, 1879

[Kansas Campground,]

It is a beautiful morning. The sun is shining brightly and a cool breeze is blowing. All business is laid aside. The hush and quiet of the Sabbath reigns upon the encampment. We feel deeply anxious that God shall come nigh even in our encampment. Elder James White spoke in the morning meeting. Elder Corliss spoke in the forenoon.*3LtMs, Ms 5, 1879, par. 7*

June 13, 1879

[Wisconsin Campground,]

We arrived at Madison at four p.m. Elder Decker was upon the platform to receive us. We rode in a hack to the ground. We found a tent prepared expressly for us, floored and carpeted, containing two beds, chairs, table, washstand, and every convenience. In the rear of the tent we look out upon an expansive lake, called Fourth Lake. This is a beautiful encampment upon the borders of the lake. Our tent is within fifty feet of the lake.*3LtMs, Ms 5, 1879, par. 8*

We had some conversation with Sister Stillman. She remains with her mind enclosed in darkness of despair which has closed her in. It is difficult to talk with one in this situation, as Satan with his wiles and artifices is at hand to put thoughts into her mind; and we have to be guarded in speaking with her, for she exaggerates our words and is an apt lawyer to make out her case. May our heavenly Father roll back the clouds and let light into this sister's mind. I understand her history, and all I can do is to present her case to the Lord. If she would only humble her soul, and cast her helpless soul upon Jesus Christ, light would come in. It is difficult to help a mind that appears so hopeless, but many have been helped, apparently in a more hopeless condition.*3LtMs, Ms 5, 1879, par. 9*

At the commencement of the Sabbath we assembled under the tent. My husband spoke from the *58th chapter of Isaiah*: "Is not this the fast that I have chosen," etc. [Verse 6.]*3LtMs, Ms 5, 1879, par. 10*

June 14, 1879

[Wisconsin Campground,]

Rested well during the night. We had prayer meeting under the tent. It was an interesting meeting. The Spirit of the Lord is present.*3LtMs, Ms 5, 1879, par. 11*

We took breakfast in the tent adjoining ours and were made sorry to see butter and cheese upon the table. Both are injurious to health. I understand our people had discarded these things, but they are again using them. Health reform is not carried out among our people as it once was. Some are departing from the health reform. I am sad.*3LtMs, Ms 5, 1879, par. 12*

The Sabbath school is organized. Singing. Interesting meetings; but it seems so hard for some, even for their consciences' sake, to deny themselves the things that do not tend to health. We felt drawn out to speak to some on this subject. I shall not be clear unless I speak decidedly, for the spirit of self-indulgence will increase unless we take a decided stand. I have had grace given me to present decidedly the subject of health reform. Butter, cheese, flesh meats of dead animals, rich cake, and poor cookery

create disease and will certainly corrupt the blood, bring disease and suffering, and pervert the discernment. I beseech our people to consider that health reform is essential, and that which we place in our stomachs should be the simple nourishment of good, plainly prepared bread and fruits and grains. I shall have a much sharper testimony to bear on this subject. We must deny perverted appetite. I urge upon our people to learn the art of simplicity in eating. When will our people heed the word of the Lord given to caution them?³*LtMs, Ms 5, 1879, par. 13*

Ms 6, 1879

The Judgment

October 23, 1879

Copied from *PH043*.

Ms 7, 1879

The Publishing House in California

NP

1879

Previously unpublished.

The state of the publishing house in California is in a very critical, embarrassed condition. There is need of much being done there. The proper elements for judicious, careful management of the business of the office are wanting. Much means are expended with but little to show for it.*3LtMs, Ms 7, 1879, par. 1*

One of the greatest and most serious evils is in the high wages paid to those at work in the office. There must be a different arrangement all around. The workers must be willing to work for less wages. This is to bear upon everyone engaged in the work. Brother Glenn is a man whose heart is in the work, but he fails to follow out the light given in reference to managing matters in the office. He does too many things without counselling with anyone, things that no one knows anything about but himself till it is done. He will involve the office, if he is authorized to employ help, and specify and raise their wages. He has set the wages of the workers altogether too high. The office will eat up itself at present prices.*3LtMs, Ms 7, 1879, par. 2*

Money is hard to be got, but Brother Glenn does not see and sense the leaks, and then when the fact is ascertained that means have been used up, the mistakes of others are reflected upon Edson. It is very easy to make him responsible and ruin the confidence of his brethren in his financial management, as well as to cast reflection upon his integrity. This is not just; this is not right.*3LtMs, Ms 7, 1879, par. 3*

Edson has a faculty of large hopes, and he reckons upon income and profits and fails to make a proper estimate of the liabilities of breakage of machinery and losses that very naturally occur. It seems to him a small matter to incur debts in order to stave off

present difficult pressures, but he does not fully consider that a day must come when these debts must be met. Others are moving on the very same principle. Deficiency of management is in every department. That office has been growing faster than it has managers to conduct it. The larger the business the worse perplexities will occur, because there is not a man sufficient to stand at the head of the office. Blunders will occur and losses be continually occurring.*3LtMs, Ms 7, 1879, par. 4*

Frank Belden should be able to stand in some responsible position in the job department, but he is not altogether qualified for this position of trust. While he has made improvement in many things and is qualified for this position in some respects, as far as his understanding of the work is concerned, in others, in regard to management of means, he has learned but very little. There is a frivolity, a fickleness, an inconsiderateness of how to use means. He is no financier. He is no critical manager. The same defects that marked his character at fifteen, in the expenditure of means, mark it at twenty. He needs the firmness and business tact of a man, but he has it not.*3LtMs, Ms 7, 1879, par. 5*

Ms 8, 1879

A Dream Regarding the Pacific Press Office

NP

1879

Previously unpublished.

A Dream

I have had several striking dreams in reference to the office at Oakland. A young man who for years has instructed me in dreams came into the room where I was, and said, "Follow me." He looked inexpressibly sad. He passed slowly through each room in the office. He examined and criticized the work of each and seemed to be taking notes of the work each was doing. He first entered the job room. Said he, "There are leaks in this room. This business is not managed to be profitable to the office. In the present management the outgoes are more than the incomes. Your work will be much better done with less of this kind of help. Your bills are not promptly collected. Some will be an entire loss. But this is not the greatest evil. Here the name of Christ is not exalted, but ridiculed. The religion of Christ is mocked at. The office is defiled with these reckless, unprincipled workmen." *3LtMs, Ms 8, 1879, par. 1*

He then stepped into the compositor's room and said to Brother Glenn: "One man's judgment will fail to manage this office wisely and judiciously. In a multitude of counselors there is safety. There are those connected with you in the work who have the same deep, living interest in it that you have—those whose experience you may prize—for it will be of the highest value to you. Counsel together, and do not move out on your own individual responsibility. Move as one mind and one judgment. In every department of the work there should be an acknowledged head, and yet that head is not alone sufficient to control matters of an office like this. All who are in responsible positions, who have knowledge and experience, who fear God and respect the truth should share the responsibility of all the plans that may be devised and arrangements made for the

prosperity of the office.”*3LtMs, Ms 8, 1879, par. 2*

The young man stepped to the side of Mr. Johnson, looked compassionately upon him, and said, “There is a leak here. He is not profitable to you. In the providence of God he was brought in connection with this office, that he might see and accept the truth. He has seen it; he has been convicted by the Spirit of God, and he has refused to walk in the light. He is following in the strong delusion. His influence will become stronger and stronger to resist light and the influence of truth. His heart is set to pursue his own course.”*3LtMs, Ms 8, 1879, par. 3*

He then stood by the side of a young girl, a stranger to me. He looked up at Brother Glenn and said, “Here is another leak. For every dollar that has been invested here, you will receive no equivalent in return. She renders no service; she is useless to the office, occupying a position that a more profitable hand might fill with acceptance. When you knew this hand had no adaptability for the work, why did you retain her? You have not moved promptly and decidedly to save the interests of the office, but to save unpleasant personal feeling you have neglected a plain duty. You must in these matters be a man of decision and firmness if you would please God.” (Brother Glenn has stated since he discharged this girl, that if she had been a Sabbath-keeper he would have discharged her long ago; but he was afraid she would think he discharged her because she was not in the faith; therefore she has been kept for months with no prospect of becoming useful or of value.)*3LtMs, Ms 8, 1879, par. 4*

The young man then passed to Ollie White and said, “Here for the present is another leak, but you may count on her help if she will determinedly follow with faithfulness in the path of duty rather than the path of inclination or pleasure. There is good material here.”*3LtMs, Ms 8, 1879, par. 5*

He said to Mary Overshiner, “Your mind is too easily diverted from the work. For this reason you will fail to make a success in filling important positions of trust. Inclination will be followed rather than the path of duty. You have a limited experience in true godliness. Your standard is too low. Elevate the standard and come up to it, or

your life will prove a failure. Your mistakes will be more apparent here and will tell with more sad consequences than in any other position.”*3LtMs, Ms 8, 1879, par. 6*

He then passed to the folding room. After his eye swept over the room, he wrote very earnestly. He said to Lizzie Ward: “The light of truth and duty has been plainly shining upon your path for some time. Jesus has been inviting you to yield your affections to Him. You were at first influenced by the light and were gaining precious victories. At one time you associated with those who love the world and its pleasures and not the path of truth and light. Selfishness and stubbornness have characterized your life. For a time after you connected with the office, you made improvements in the direction of right. You were invited to come into harmony with Christ. But you turned your back upon Jesus. You associated with Belle Pratt, a girl of frivolous mind. You strengthen one another in your folly, and you have both become bold in your frivolity. Your conversation has not been elevating and ennobling, but of a cheap order. Jesus and the truth became disgusting to you as you filed under the banner of the great adversary of Christ. You have controlled the influence in this room. You have sought to close the door against Jesus and have invited Satan to come in. You have been desecrating this room; you can do so no longer. Your sport, your ridicule, your jokes have been painful to those who have serious minds and who love God. This shameful folly, low fun, and coarse jests have been the fruit borne, determining the character of the tree. Angels of God have turned away in sorrow from this room, and evil angels have exulted around you. This leaven of careless mockery and dissipation has had its influence upon others.”*3LtMs, Ms 8, 1879, par. 7*

“This office is a sacred place. It has been dedicated to God. But your course of conduct has been to dedicate it to Satan. As your spirit in no wise harmonizes with the work of God, you should have no part in it.”*3LtMs, Ms 8, 1879, par. 8*

He turned to Brother Glenn and addressed him: “You knew the spirit of these workers; you knew their levity, their coarse, rough behavior. Why did you permit this office to be thus polluted by these untamable spirits? They should have been disconnected from the work when they showed their disrelish for religious things. There

has been a serious lack. This office has not been conducted on religious principles. You have not put that difference between sacred and common; you have not honored those whom God has honored. You have made confidantes of those not of our faith.*3LtMs, Ms 8, 1879, par. 9*

“There are many who embrace the truth who are in consequence deprived of employment. These need help, need to be instructed how to help themselves. All who are in responsible positions should share the responsibility of deciding who shall be connected with them in the work in the office. Those who after a trial manifest no adaptability for the work should not be retained to burden the office. The decision should ever be made in favor of those who are loving and fearing God. This is the mind of Christ and in harmony with the character of the work. Those who have a part in Christ and in the work in the office should feel an individual responsibility in all that concerns the prosperity of the office. Every one employed in the office should come under the control and discipline of the office.”*3LtMs, Ms 8, 1879, par. 10*

Ms 9, 1879

Testimony Regarding G. A. Carlstedt

NP

1879

Previously unpublished.

I have been shown some things in regard to [G. A. Carlsbadt]. He is not fitted to teach the truth for he is not connected with God and cannot therefore receive the Word from Him to give to the people. He cannot be a mouthpiece for God. It is not enough to have a theory of Bible truth and preach it to others while the heart and life are unsanctified by that truth. [Carlsbadt] shows by the fruits he bears that he is still in the gall of bitterness and in the bonds of iniquity. He needs to attend the school of Christ and there learn the meekness, gentleness, and lowliness of the Son of God. In short, he needs to copy the perfect Pattern; then he will talk as Jesus talked, and his writings will breathe the Spirit of Christ and not savor of the satanic.*3LtMs, Ms 9, 1879, par. 1*

Had this man been willing to listen to counsel and reproof and to correct his wrongs, he would have made progress in overcoming his self-importance; but because he will not be instructed and learn to do well, he has settled more firmly in his own ways and wrong habits. He excuses his wrongs and flatters himself that reproof and counsel come because of prejudice against him. He does not search his heart, distrustful of self and with a desire to see his mistakes and correct them, but he hugs his self-importance to his bosom and would teach those at whose feet he should sit and learn. This importance and self-confidence, this disposition to dictate and order others is nothing short of lording it over God's heritage; and by so doing he disgusts all those who become acquainted with him. Oh, if he had only been willing to see himself and to take advice and counsel, he might have learned the fact that he was much smaller in the eyes of others than in his own eyes.*3LtMs, Ms 9, 1879, par. 2*

Souls perishing for truth will accept almost anyone who can explain

the Scriptures to them; and this is the class that unsanctified men like [Carlsbadt] are ever ready to take advantage of. When he enters a new field, he first gains the sympathy and confidence of the people, and then he begins to insinuate against Battle Creek and tells a deceptive story, making them believe that he has been an abused man, when the abuse and imposition has been on the other side. Finding that his words are received, he continues to sow seeds of doubt in regard to those in whom God would have the people have confidence. This was the course pursued by Korah, Dathan, and Abiram. These wicked men had many sympathizers.*3LtMs, Ms 9, 1879, par. 3*

This man cannot be trusted to labor in the gospel field. It would be like trusting an officer in the army who, if counsel and commands involving risk and responsibilities were given by a superior officer, would turn in rebellion against those whom he should support with his life, if need be; and [who], taking advantage of the influence given him, would fill the minds of his men with distrust and prejudice against the higher officers and would seek to tear down what they had been building up. [Carlsbadt] is in just this position; therefore it is dangerous to give him influence. Every particle of influence given him will be used against the cause, for his conscience is not good; it is not sensitive. He does not deal out pure provender, but, as it were, mingles arsenic with his teachings.*3LtMs, Ms 9, 1879, par. 4*

The seeds of doubt, envy, and prejudice, which he has already sown, have placed some beyond the possibility of being again brought into harmony with the truth and the men whom God has entrusted with its advancement. Some may see where they have been deceived, and return; but it will cost a terrible struggle, and they will carry the scars through life. While a few make such thorough work that they succeed, defeat turning to victory in their cases, many go through life crippled and halting, questioning and doubting. Instead of gathering the good and rejoicing in the truth, they watch for evil and are corrupted. In a crisis such will be found on the side of the enemy.*3LtMs, Ms 9, 1879, par. 5*

Satan knows that one man whom he can control can tear down faster than ten men can build up because humanity naturally inclines to the wrong and more easily chooses the evil. Many

cannot or do not take time to reason from cause to effect, and consequently their sympathies are allowed to go with one man, although he may mingle small doses of poison with the truth. The root of bitterness which is being planted by this man's hand will spring up and bear its fruits whereby many will be defiled. Give no place to such an one, no, not for a moment. Those who bid him Godspeed and enlarge his usefulness will be partakers of his evil deeds and will be responsible for the results of his course. He must be a converted man before God will acknowledge him as His son.*3LtMs, Ms 9, 1879, par. 6*

His course in the Office at Battle Creek was unchristian. He treated those connected with him in the work as though they were far beneath him and would chastise them with severity if they did not meet his mind. Envy, contempt, and prejudice reign in his heart against those who labor with a degree of success in the cause of God. They may not possess as much natural or acquired ability as he, but if they are willing to take advice and counsel, they will be far in advance of him. Some do not always move with the best wisdom and judgment, and mistakes are made. Every such mistake that he can use to build up himself and make those in error appear in the worst light possible to their brethren, he stands ready to seize hold upon.*3LtMs, Ms 9, 1879, par. 7*

These words of the apostle are applicable to [Carlsbad]: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." *Hebrews 5:12*. He now stands in his own light, whereas he might have been an able man in Christ Jesus and be anchored firm as a rock upon every point of present truth. He carries himself too independently to be advised or counseled by any living being, and also sets aside the voice of the church to whom Christ said, "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." *Matthew 16:19*. Thus the voice of the church is placed as the highest authority God has upon the earth, and those who move out independently of that voice place themselves in a position where God cannot correct their wrongs and give them warnings. Therefore they are confirmed in their own deceptions and blinded in their own errors.*3LtMs, Ms 9, 1879, par. 8*

God designs that there shall be order in His church. "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." *Romans 15:5, 6*. Any man who seeks to confuse and distract minds and to create differences will receive a heavy retribution from God, for he is doing Satan's work. Christ and holy angels are working for the unity of the church, but [Carlsbadt] is working to divide and distract. Those who have the cause of God at heart and wish to guard its prosperity fear that the inexperienced will be led astray by him, while he feels no solicitude on his own account. Warnings have made but little impression upon him, and advice he despises because he feels that no one should advise one who knows so much. *3LtMs, Ms 9, 1879, par. 9*

If [Carlsbadt] had genuine modesty and unaffected diffidence and was willing to be instructed, he might do much good. "Days should speak, and multitude of years should teach wisdom." *Job 32:7*. "He that trusteth in his own heart is a fool." *Proverbs 28:26*. Solomon would here impress upon youth a constant dependence on the Word and providence of God. It is a hard matter for [Carlsbadt] to respect age because he has no respect for anyone but himself. He will not show deference to the opinions of hoary hairs and will reject the advice of old men. *3LtMs, Ms 9, 1879, par. 10*

The spirit and manner of this man are offensive to God. He is deficient in those graces which should characterize a true gentleman and minister of Jesus Christ, and his influence is detrimental wherever he remains long enough to develop his true character. He has good natural abilities, but these are not an equivalent for the graces of the Spirit. He has a knowledge of the truth, but he mingles so much self with it that when he presents it to others it tastes so strong of the dish that it becomes unpalatable even to those whom God is impressing with His truth. He may put forth his best efforts, trusting in his own strength, and yet his work be so deficient that it would have been better had it never been done. *3LtMs, Ms 9, 1879, par. 11*

The General Conference should not allow a man to go out under its direction, even if he has natural ability, unless he has evidenced

that he has fixed principles and knows his frailties and imperfections. He should first show that he has established habits of devout trust, of holy endeavor, and of unhesitating obedience. These traits of Christian character are the result of a steady growth in grace. The spiritual vision will become clear and intensified by contemplating the plan of salvation and viewing the glorious manifestation of the Redeemer's character, and the heart, having felt the mighty throbs of a Saviour's love, will be enraptured by the charms of the gospel message.*3LtMs, Ms 9, 1879, par. 12*

A minister of Christ must be a guide and example to others. He should know that to be a minister requires work; God never designed an indolent man to be a minister, for a minister must be willing to be a servant and be ready to do or bear whatever work or responsibility his position may impose. His eye should not be single to himself, magnifying and glorifying himself, but it should be single to God's glory. He will then labor diligently to perfect Christian character himself, and to be so thorough and successful in the gospel field as to present every man perfect in Christ Jesus. When a man ceases to grow in grace, his usefulness closes, for instead of elevating others to the true standard of Christianity, he brings them down to his own standard, and their Christian experience becomes sickly and dwarfed.*3LtMs, Ms 9, 1879, par. 13*

The low cast of [Carlsbadt's] mind makes the knowledge he has gained of but little use, and leads him to wish to mold everything after his pattern. Had he been an industrious man, he could have accomplished tenfold more than he has. No man should think that he should entirely cease his temporal pursuits if he would be a Christian. "Not slothful in business; fervent in spirit; serving the Lord." *Romans 12:11*. As [Carlsbadt] has opportunity, he should work with his hands. It would have been better all along had he exercised the physical as well as mental powers by engaging earnestly in manual labor. This, he thought, would be derogatory to his dignity. But Paul, a man of learning, able in the Scriptures, and an orator, did not feel that it detracted from his dignity as a minister of Christ to labor with his hands. Listen to this hero of faith: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to

remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." *Acts 20:34, 35.3LtMs, Ms 9, 1879, par. 14*

All sincere Christians belong to the family of workers. They do not toil selfishly, however, but labor that they may have to give to him that hath need. "Whatsoever thy hand findeth to do, do it with thy might." *Ecclesiastes 9:10*. Labor earnestly and energetically. [Carlsbadt] has followed inclination, not the path of duty; he has studied his own pleasure, not the will of God. As yet the world has not been made much better by his having lived in it.*3LtMs, Ms 9, 1879, par. 15*

He is decidedly a lazy man. The lesser responsibilities of life he has not borne, not even performing a father's duty toward his children, but leaving them to suffer if others did not care for them. Indolence has disqualified him to bear the responsibilities connected with the cause of God. Unless a man is self-denying, industrious, and faithful in the temporal things of life, he will not be in the cause and work of God. The real fitness of a man for important trusts may be estimated by the course he pursues toward those who are dependent upon him. A man who will allow himself and family to come upon others for support, has not the abiding qualities and capacities for a shepherd of the flock of God.*3LtMs, Ms 9, 1879, par. 16*

He himself is the center of all his thoughts. He has a family to sustain, but he does not feel the responsibility of caring for them. He that provideth not for his own household hath denied the faith and is worse than an infidel. God has not bound Himself to fill any man's barns with His bounties nor his granaries with plenty while he neglects to do his part. Man is to earn his bread by the sweat of his brow.*3LtMs, Ms 9, 1879, par. 17*

On entering a new field, [Carlsbadt] is generally kindly received by the honest-hearted; he then leans more and more heavily upon them until he bears his whole weight, becoming burdensome. He eats at their tables, sleeps in their beds, is waited upon by them, and studies his own ease and convenience without seeming to have any idea of the tax he is upon them. He is not at all sensitive

in regard to his claims, but feels that all are under great obligation to him for what he is doing. For a time he will from necessity carry himself with propriety, not showing his disposition to lord it over others, and it may seem to those who do not know him that it is uncharitable to suspect his character or that of his labors. But a little time will show that nothing was wanting but an opportunity to exhibit the unsound state of his heart. Just when the crisis comes and firmness and loyalty are most needed, in order to make himself conspicuous, or to serve his own purposes, he will become an Arnold or a Judas.*3LtMs, Ms 9, 1879, par. 18*

A practical exhibition of the purity and power of the gospel is of far greater value to the world than sermons of boasted learning. The world watches and criticizes with keenest severity the professed followers of Christ. A favorable or unfavorable impression is constantly being made upon their minds in regard to Bible religion. A gospel minister should demonstrate to the world that the religion of Christ produces not only industry but frugality, and by his words and actions show that he is a true Christian gentleman. Christ will thus be revealed in kindness, forbearance, gentleness, meekness, and disinterested love for those for whom He died, and effective service will be rendered the cause of Christ. But if those with whom we are brought in contact see the opposite traits of character manifested—coarseness, severity, self-importance, lack of courtesy and refinement—they will say that religion has made them no better, and thus a barrier is erected to the salvation of souls.*3LtMs, Ms 9, 1879, par. 19*

The exhibition of a well-regulated temper has a good influence upon all around. When a man controls himself, he will receive the respect and confidence of those with whom he is connected. The ornament of a meek and quiet spirit the world can but admire, and in the sight of God it is of great price. One who carries a pleasant atmosphere with him wherever he goes is representing in this particular the great Pattern. The greatest difficulties in life often spring from an unbridled temper. The necessity of family discipline and church order is not felt. More meekness and greater self-distrust would save us a great many troubles. Moses incurred the displeasure of God for just once losing control of his temper and assuming the position which was God's alone.*3LtMs, Ms 9, 1879, par. 20*

God has not yet accepted [Carlsbadt] as His representative. He cannot be trusted to present the truth, for wherever he goes he will create disaffection against those who do not exalt him and his work. The cause has no need of his labors. It will be harder to bring those who embrace the truth under his labors and are under his influence into harmony with the church, or into working order, than if they had never heard the truth from him. In regard to the testimonies of God to this people, he will not be corrected by them. He will maintain his own mind and judgment independent of the church, and if he can obtain sufficient influence to get up a faction, he will do so without compunction of conscience. Unless there is a radical change, he will be a second Lee, will apostatize, and do all the harm he can. He will take the position as judge of those whom God has used in His cause before he was born.*3LtMs, Ms 9, 1879, par. 21*

God is concerned in all we do or speak or write. How can I sufficiently impress this upon the minds of all? God stands as a defense to all who are wronged. If we by word or act wrong another, God takes his part against us, and if anyone wrongs us He takes our part against him. His hand is spread as a shield over all His creatures, and whoever attempts to wrong another strikes against the hand of God, and that hand bears the sword of justice.*3LtMs, Ms 9, 1879, par. 22*

[Carlsbadt] has an indomitable will. In his youth he was coarse, untamable, rough, and self-conceited. He is now bearing the stamp of character then received. His education and manner of life have been such that he should feel himself excused from any sacred trust and engage in physical labor. Until he shall be a converted man, the flock of God entrusted to his care would be led on to ruin.*3LtMs, Ms 9, 1879, par. 23*

The man who is constant and fervent in prayer, who has a glorious sense of eternal things and a love for souls for whom Christ died will not have hard work to establish himself in the hearts of God's people. Such a person will spend no time in self-exaltation. He knows who is the Source of his strength. God is the only One to be praised. His sense of his dependence on Him brings him often on his knees in humility, and his sense of duty summons him to earnest, self-denying, persevering effort. Prayer and work are the

business of his life, and he is an earnest worker in whatever position he may be placed. With a humble, longing heart he seeks God, and the cry of the lowly and contrite heart God will not despise.³*LtMs, Ms 9, 1879, par. 24*

1880

Letters

Lt 1, 1880

Canright, D. M.

Battle Creek, Michigan

October 15, 1880

This letter is published in entirety in *2SM 162-170*. ^{+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.

Dear Brother:

I was made sad to hear of your decision but I have had reason to expect it. It is a time when God is testing and proving His people. Everything that can be shaken will be shaken. Only those will stand whose souls are riveted to the eternal Rock. Those who lean to their own understanding, those who are not constantly abiding in Christ, will be subject to just such changes as this. If your faith has been grounded in man, we may then expect just such results. *3LtMs, Lt 1, 1880, par. 1*

But if you have decided to cut all connection with us as a people, I have one request to make for your own sake as well as for Christ's sake: keep away from our people, do not visit them and talk your doubts and darkness among them. Satan is full of exultant joy that you have stepped from beneath the banner of Jesus Christ and stand under his banner. He sees in you one he can make a valuable agent to build up his kingdom. You are taking the very course I expected you would take if you yielded to temptation. *3LtMs, Lt 1, 1880, par. 2*

You have ever had a desire for power, for popularity, and this is one of the reasons of your present position. But I beg of you to keep

your doubts, your questionings, your skepticism to yourself. The people have given you credit for more strength of purpose and stability of character than you possessed. They thought you were a strong man; and when you breathe out your dark thoughts and feelings, Satan stands ready to make these thoughts and feelings so intensely powerful in their deceptive character that many souls will be deceived and lost through the influence of one soul who chose darkness rather than light, and presumptuously placed himself on Satan's side, in the ranks of the enemy.*3LtMs, Lt 1, 1880, par. 3*

You have wanted to be too much, and make a show and noise in the world, and as the result your sun will surely set in obscurity. Every day you are meeting with an eternal loss. The school-boy who plays truant thinks he is cheating his parent and his teacher; but who is meeting with the greatest loss? Is it not himself? Is he not cheating and deceiving himself, robbing himself of the knowledge he might have? God would have us become efficient in copying the example of Christ in good works; but you are playing truant, you are nursing [a] feeling which will sting and poison your soul to its own ruin, playing truant upon important eternal things, robbing your soul of the richness, the knowledge of the fulness of Christ. Your ambition has soared so high, it will accept nothing short of elevation of self. You do not know yourself. What you have always needed was a humble, contrite heart.*3LtMs, Lt 1, 1880, par. 4*

What life was that of Christ? He was just as certainly fulfilling His mission as the Pattern Man when toiling as a carpenter, and hiding the great secret of His divine mission from the world, as when He trod the foaming, white-capped billows on the sea of Galilee, or when raising the dead to life, or when dying [as] man's sacrifice upon the cross that He might lift up the whole race to a new and perfect life. Jesus dwelt long at Nazareth, unhonored and unknown, that the lesson in His example might teach men and women how closely they may walk with God in even the common course of daily life. How humiliating, how rude and homely was this condescension of the Majesty of heaven, that He might be made one of us. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The men of Nazareth in their questioning

doubts asked, “Is not this the carpenter, the son of Joseph and Mary?” *3LtMs, Lt 1, 1880, par. 5*

Heaven and earth are no wider apart today than when common men of common occupation met angels at noonday, or when on Bethlehem’s plains shepherds heard the songs of the heavenly host as they watched their flocks by night. It is not the seeking to climb to eminence that will make you great in God’s sight, but it is the humble life of goodness, of fidelity, that will make you the object of the heavenly angels’ special guardianship. The Pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature, and lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. He did not attach Professor to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near us in the common walks of life, and that angels from the heavenly courts will take charge of the steps of those who come and go at God’s command. *3LtMs, Lt 1, 1880, par. 6*

O, that the Spirit of Christ might rest upon His professed followers. We must all be willing to work and toil, for this is the lesson Christ has given us in His life. If you had lived for God in common things, doing your work purely and faithfully when there was no one to say it was well done, you would not be in your present position. Your life you could make faithful by good words wisely spoken, by kind deeds thoughtfully done, by the daily manifestation of meekness, purity, and love. In view of all the light you have had, I fear you have made your final move. You have given Satan every advantage. *3LtMs, Lt 1, 1880, par. 7*

Decisions may be made in a moment that fix one’s condition for ever. Satan has come to you, as he came to Christ, with the presentation of worldly honor and glory if you will only acknowledge his supremacy. This you are now doing. But before you take one more step, I beseech you to reflect. *3LtMs, Lt 1, 1880, par. 8*

What record are angels making in regard to you? How will you meet that record? What excuse will you render to God for the abrupt

apostasy? There has ever been with you a desire to do a large work. Had you been content to do your small work with thoroughness and fidelity, this would meet the approval of the Master. But remember, it would take the work of a lifetime to recover what a moment of yielding to temptation and thoughtlessness throws away.*3LtMs, Lt 1, 1880, par. 9*

We are traveling, strangers and pilgrims, traveling to a better country; but it would be better for you and me to be beasts of burden to plow the field rather than to be in heaven without a heart to sympathize with its inhabitants. By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time and perseverance, patience and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour.*3LtMs, Lt 1, 1880, par. 10*

Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of ambition, too steep and rugged for carriages of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, hard work, enduring the contradiction of sinners against himself, was the portion of Christ, and it must be the portion of man if he ever enters the paradise of God.*3LtMs, Lt 1, 1880, par. 11*

If your present faith is yielded so easily, it is because you never sent down the taproot in clinging faith. It has cost you too little. If it does not sustain you in trial and comfort you in affliction, it is because your faith has not been made strong by effort and pure by sacrifice. Those who are willing to suffer for Christ will experience more joy in suffering than in the fact that Christ has suffered for them, thus showing that He loved them. Those who win heaven will put forth their noblest efforts, and will labor with all long suffering, that they may reap the fruit of toil.*3LtMs, Lt 1, 1880, par. 12*

There is a hand that will open wide the gates of Paradise to those that have stood the test of temptation and kept a good conscience by giving up the world, its honors, its applause, for the love of Christ, thus confessing Him before men, and waiting with all patience for Him to confess them before His Father and holy angels.*3LtMs, Lt 1, 1880, par. 13*

I do not ask an explanation of your course. Brother [C. W.] Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage—the friendship of the Lord's enemies—I want not to hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds; for the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma.*3LtMs, Lt 1, 1880, par. 14*

I beg of you to go entirely away from those who believe the truth; for if you have chosen the world and the friends of the world, go with those of your own choice. Do not poison the minds of others and make yourself Satan's special agent to work the ruin of souls. If you have not fully taken your stand, make haste to resist the devil before it shall be forever too late. Do not take another step into darkness, but take your position as a man of God.*3LtMs, Lt 1, 1880, par. 15*

If you would secure the grand aim and purpose of life without mistake in your choice or fear of failure, you must make God first and last and best in every plan and work and thought. If you want a path that leads straight into darkness, you have only to cast the light of God behind you, live without God. When God points out your path and says, "This is your way of safety and peace," you have only to set your face in an opposite direction from the way of the Lord, and your feet will take hold on perdition. The voice of the Lamb of God is heard speaking to us, "Follow me, and ye shall not walk in darkness."*3LtMs, Lt 1, 1880, par. 16*

God has chosen you for a great and solemn work. He has been seeking to discipline, to test, to prove you, to refine and ennoble you, that this sacred work may be done with a single eye to His glory which belongs wholly to God. What a thought that God [chooses] a man and brings him into close connection with Himself, and gives him a mission to undertake, a work to do, for Him. A weak man is made strong, a timid man is made brave, the irresolute becomes a man of firm and quick decision. What! is it possible that man is of so much consequence as to receive a commission from the King of kings! Shall worldly ambition allure from the sacred trust, the holy commission?*3LtMs, Lt 1, 1880, par. 17*

The Majesty of heaven came to our world to give to man an example of a pure and spotless life, and to sacrifice Himself to the joy of saving the perishing. Whoever follows Christ is a co-laborer with Him, sharing with Him the divine work of saving souls. If you have a thought of being released from it because you see some prospect of forming an alliance with the world, which shall bring yourself to greater notice, it is because you forget how great and noble it is to do anything for God, how exalted a position it is to be a co-laborer with Jesus Christ, a light bearer to the world, shedding light and love upon the pathway of others.*3LtMs, Lt 1, 1880, par. 18*

You will have a great conflict with the power of evil in your own heart. You have felt that there was a higher work for you, but oh, if you would only take up the work lying directly in your path, and do it with fidelity, not seeking in any way to exalt self, the peace and joy would come to your soul, purer, richer, and more satisfying than the conquerors in earthly warfare. To live and work for God and make the best use we can of all our time and faculties, is to grow in grace and knowledge. This we can do, because it is *our* work. You must needs put away your questioning doubts, and have full faith in the reality of your divine mission to be indeed successful in labor.*3LtMs, Lt 1, 1880, par. 19*

The joy, the success, the glory of your ministry, is to be ever ready with listening ear to answer the call of the Master, "Here am I, send me." Here, Lord, with my heart's best and holiest affections; here, take my mind with its purest and noblest thoughts, take me, and qualify me for Thy service.*3LtMs, Lt 1, 1880, par. 20*

I now appeal to you to make back tracks as fast as possible; take up your God-given mission, and seek for purity and holiness to sanctify that mission. Make no delay; halt not between two opinions. If the Lord be God, serve Him; but if Baal, serve him. You have the old lesson of trust in God to learn anew in the hard school of suffering. Let D. M. Canright be swallowed up in Jesus. What is your life? The answer was given by a voice from heaven long ago. It is like a vapor of the morning that appeareth for a little time and then vanisheth away.*3LtMs, Lt 1, 1880, par. 21*

Our names may be called in a little while, and there will be none to answer. Let that life be hid in God, and that name be registered in heaven, and it is immortalized. Follow on wherever Christ leads the way, and let the footprints which you leave behind you on the sands of time be such that others may safely follow in the path of holiness.*3LtMs, Lt 1, 1880, par. 22*

All along the path that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings from God's messengers not to go on, and God will make it hard for the heedless and the headstrong to destroy themselves. All the way up the steep path leading to eternal life are well springs of joy to refresh the weary. The true, strong joy of the soul begins when Christ is formed within, the hope of glory. If you now choose the path where God leads, and go forward where the voice of duty calls, the difficulties which Satan has magnified before you will disappear.*3LtMs, Lt 1, 1880, par. 23*

No path is safe, save that which grows clearer and firmer the farther it is pursued. The foot may sometimes slip upon the safest path. In order to walk without fear, you must know that your hand is firmly held by the hand of Christ. You must not for a moment think there is no danger for you. The wisest make mistakes. The strongest sometimes falter. The foolish, self-confident, heady, and high-minded, who press heedlessly on upon forbidden paths, flattering themselves that they can change their course when they please, are walking upon a path of pit-falls. They may recover a fall, a mistake they make, but how many make one misstep which will prove their eternal ruin. If you play the policy of non-committal in order to gain objects you would otherwise fail to obtain, if you

secure by art and cunning what should be won by perseverance, toil, and conflict, you will be entangled in a net of your own weaving, and will be ruined, not only for this world, but for the future life.*3LtMs, Lt 1, 1880, par. 24*

God forbid that you should make shipwreck of faith here. Look at Paul; listen to his words sounding along the line to our time: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only but unto all them also that love his appearing." Here is the battle shout of victory from Paul. What will be yours?*3LtMs, Lt 1, 1880, par. 25*

Now, Elder Canright, for your soul's sake grasp firmly again the hand of God, I beseech you. I am too weary to write more. God deliver you from Satan's snare is my prayer.*3LtMs, Lt 1, 1880, par. 26*

Lt 1a, 1880

Fairfield, William

Battle Creek, Michigan

January 5, 1880

Previously unpublished.

Dear Brother:

Your case urges itself upon me tonight, and I wish to write you and speak to you as my brother in Christ. I have been shown that you are in temptation, under a cloud, but God has not forsaken you by any means. It is no evidence that you are not a child of God because you are assailed with temptations and buffeted with perplexing doubts. Angels of God are guarding you. But serious dangers threaten you should you yield to Satan's suggestions. Should [you] make a wrong decision, you will not imperil merely your own soul but the souls of others—how many, the judgment alone will reveal. The Spirit of God is touching the strings of your soul that it shall produce sweet harmony.³*LtMs, Lt 1a, 1880, par. 1*

The Lord in His providence brought Willie Fairfield and Sprague in connection with His work. You were both young men of promise. The Lord loved you. He had a place for you [to] fill in His vineyard. You had your trades to learn, your characters to form. Satan would not allow young men like these to engage in the work of God without doing his uttermost to hedge up the way. He has assailed you both. Your marriage, Dr. Fairfield, would prove to you a blessing or a curse. It rested with you to determine this. Your wife was not that sympathetic woman she might be with cultivation. This you need to know and to help her to be congenial. You have the qualities to make a most successful man, and God would have you to be a man of His love, after His own heart. You have precious traits of character. You have a purpose, a principle, a faithful adherence to the voice of conscience.³*LtMs, Lt 1a, 1880, par. 2*

God would have you His worker in the sanitarium. You can do good; you can be a great blessing to humanity. You can make a

success and be of that character which Isaiah represents. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." *Isaiah 13:12.3LtMs, Lt 1a, 1880, par. 3*

You have been schooled in self-reliance. You dared not follow the course others pursued around you. The fear of God has been before you and a wide field of usefulness is open before you.*3LtMs, Lt 1a, 1880, par. 4*

But you have been perplexed, troubled and distressed in mind, thrown into uncertainties. Some things my husband has said and the course he has pursued has not been all as it should be. It has thrown you into uncertainty and plunged you into unbelief. Satan has come in and has tempted and has suggested many things to your mind. God does not, neither has He, justified my husband in any thought, word, or action contrary to the plain Christian course marked out in His Word. But God has been very merciful, for His shattered nerves, and his diseased head has led to the extremes he has shown in his life. Some cannot understand his condition; but the Lord knows and bears with his weakness.*3LtMs, Lt 1a, 1880, par. 5*

These things in my husband have [Remainder missing].*3LtMs, Lt 1a, 1880, par. 6*

Lt 2, 1880

Haskell, S. N.

Battle Creek, Michigan

November 8, 1880

See variant *Lt 2a, 1880*. Portions of this letter are published in *PM 332-333, 335; 3Bio 155*.

Dear Brother Haskell:

We are very busy at our work. We never had more to do than at the present time. Articles for *Signs* and matters for sanitarium were crowding in, and looking over and revising letters for my children keep me fully occupied. I can not sleep more than four hours each night, and frequently not more than three. I wrote you a letter, but I have mislaid it. It was written more than a week ago. It does not appear, and so will write you again.*3LtMs, Lt 2, 1880, par. 1*

My husband appears well, kind, and cheerful. We have purchased us a home about one mile from the city on Goguac Road. We shall move as soon as we can get the people out who are in it.*3LtMs, Lt 2, 1880, par. 2*

In reading the letters I have written to Willie, I find some things plainly stated in reference to the things I have been shown regarding the office of publication being involved, and that there had been with Willie and yourself a mistake in lowering the prices of our books so low that the office could not prosper. This was poor policy. These plans appeared right to you both, but was the worst thing you could do for the office. It belittles the value of the books, and when once placed at so low a figure, it will be very difficult to increase the price so that they will be placed at their proper value.*3LtMs, Lt 2, 1880, par. 3*

Another mistake I was shown was in regard to our ministers. They have but little to encourage them. Their wages are placed away down below that of men who are day laborers, and they have sacrifices of no ordinary character to make. And while there is no

more encouragement given them, but little can be expected in the increase of laborers. The work of the ministry is belittled. Satan tempts men today as he ever has done, and there will soon be a dearth of ministers. I am alarmed at the prospect. I must say, Hold on, Brother [S. N.] Haskell; hold on, Brother [B. L.] Whitney; hold on, Brother [G. I.] Butler. Study from cause to effect more critically. There must not be a one-sided view taken of these things. I was not a little surprised, and I must say, alarmed at the outlook. You know I have felt a very deep interest in tract and missionary work, and it may be my strong and urgent appeals have done much to mold matters as they now exist. But the last view, as I read what I wrote last fall, shows me that there is great danger of running everything into the tract and missionary work. This vigilant missionary work is as a wheel within a wheel, but, at the same time, it must not swallow up other interests.*3LtMs, Lt 2, 1880, par. 4*

The office of publication must not be crippled in any sense to keep this branch in vigorous action, leaving the matter of profit to the tract and missionary society, while but little profit, if any at all, comes to the publishing house. Dr. [J. H.] Kellogg is also a drain upon the office of publication.*3LtMs, Lt 2, 1880, par. 5*

When the resolution was adopted that this small source of income, besides their small wages, was cut off from our ministers in the selling of our publications, I said to myself, "All wrong." There will be a serious reaction from this. I am sure that the heart and soul is being taken out of our ministers by these movements, and I must not keep silence. The interests of every part of the cause are dear to me as my life, and every branch of importance. I was shown that there was danger of making the tract and missionary work so absorbing that it will, through a multiplicity of plans, become perplexing and intricate. "Too much machinery," was repeated to me by the angel. [With] more simplicity in Sabbath-school work, [and] less machinery in missionary work, more would be accomplished with less expenditure of means. [We] get above the simplicity of the work. I find these things written, and I must get them before some of our working men. Now is the time to work and work in God. Out of God our work will be as nothing. There must be more encouragement given to our ministers.*3LtMs, Lt 2, 1880, par.*

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The only reason that my husband's influence today is not what God designed it should be is because he was not patient, kind, and forbearing. Severity and too much dictation became interwoven with his character. You have seen and felt it. Others have felt it. [This] has marred the work of God from time to time. Repetition of this very course of action made it habit.*3LtMs, Lt 2, 1880, par. 7*

You, my brother, are in danger of failing just where he has failed. You are in danger of mingling self with your work, and of being dictatorial and exacting and overbearing. Unless you are guarded, you will assuredly fail on this point. Your feet will slide unless you place them in an even path and grasp firmly from above.*3LtMs, Lt 2, 1880, par. 8*

Elder [B. L.] Whitney is growing into a sharp, domineering, ruling power. He must see and sense this and reform in this particular, or his labors will prove a failure. Unless he has the kindest regard for the feelings and rights of his ministering brethren, he will lose their love, their affection, and respect. This domineering spirit, exercised in sharp-cut and overbearing words, will become habit, which will prove [a] controlling power.*3LtMs, Lt 2, 1880, par. 9*

The position of my husband, his age, his affliction, the great work he has done in the cause and work of God have fastened him in the affections of his brethren that many things he might say that savor of sharpness would be overlooked in him, that would not be regarded in the same light if spoken by younger ministers. They will find themselves without the confidence of the church and brother ministers, when such a spirit is exercised. Those who can see these things of which they have complained in my husband must not go and do likewise and even ten times worse. Such a manifestation is so inappropriate so unbecoming, and entirely out of place that the frown of God is upon it, and He will in no case sanction such a spirit. I entreat of you, Brother [S. N.] Haskell, to never even once put on the garment of severity and ruling.*3LtMs, Lt 2, 1880, par. 10*

I was shown in my last vision that you and Elder [B. L.] Whitney were in danger of giving an example of extravagance in the expenditure of money for books not on present truth. Many who do not need these books, whom they will not benefit at all if offered for

sale by our ministers, will purchase them if the statement is made that the profits on such books go to the tract and missionary society; and the money thus expended should have purchased publications on present truth, which they needed. There should be a leaving off before there is a beginning to purchase costly Bibles. When poor ministers see these good and extravagant Bibles, they will have them who are the least able, and as a result, they can not supply themselves with works treating on our faith. You need to study carefully and critically how best to preserve the simplicity of our faith in everything.*3LtMs, Lt 2, 1880, par. 11*

You are in danger, my brother, of making mistakes of handling too large a business, and making a failure. We are spreading over a greater work than can be looked after and kept in working order. While we should be ever ready to follow the opening providence of God, we should occupy no more ground in branching out than there are means to care for the interest. While there are larger and broader plans, there must be encouragement given to our young ministers to act in the work, and [to] be trained and educated to carry it forward. I was astonished, as I was shown how little encouragement our ministers have, that they will cling to the work and do anything.*3LtMs, Lt 2, 1880, par. 12*

The course pursued in the east toward Elder Lane, I saw was after the eastern fashion, but not after God's plan. The course pursued toward [J. O.] Corliss and Lane was after the [D. M.] Canright order, but not after God's order. The course Elder [B. L.] Whitney is pursuing is after Elder Whitney's way, but not at all Christ-like. There must be more of Christ's spirit and less of self.*3LtMs, Lt 2, 1880, par. 13*

Less sharp dealing and more compassion and the mercy and the love of God should be seen. Unless Jesus comes in and self is subdued and trampled down, we shall not prosper as a people. I speak what I know and testify what I have seen. I beseech of you, my brother, to labor in God wholly. Do not have too many plans, but do let the work be carried on healthfully, circumspectly, and with a thoroughness that will not ravel out. God will work with you and through you if you are right in His sight. Make your way perfect before God. He knows your need and is acquainted with all your

infirmities. He will help you by His power if you trust fully in Him.*3LtMs, Lt 2, 1880, par. 14*

I feel a great burden for Willie. Poor boy, he is carrying terrible burdens, but God can help him. I believe He will not leave him destitute of His Spirit. Let your heart strengthen itself in God. I have wanted to write to you and to New Hampshire, but I am full of writing, full of work.*3LtMs, Lt 2, 1880, par. 15*

Your sister.*3LtMs, Lt 2, 1880, par. 16*

Lt 2a, 1880

Haskell, [S. N.]; Butler, [G. I.]; and Whitney, B. [L.]

Battle Creek, Michigan

November 8, 1880

Variant of *Lt 2, 1880*. Previously unpublished.

Dear Brethren [S. N.] Haskell, [G. I.] Butler, and B. [L.] Whitney:

We are very busy at our work. We never saw more to do than at the present time. Articles for *Signs*, matters for sanitarium are crowding in, and the looking over and revising of letters to my children keep me fully occupied. I cannot sleep more than four hours each night, and frequently not more than three. I wrote you a letter, but I have mislaid it. It was written more than a week ago, but as it does not appear, will write you again.³*LtMs, Lt 2a, 1880, par. 1*

My husband appears well, kind, and cheerful. We have purchased a home about one mile from the city on Goguac Road. We shall move in as soon as we can get the people out who are in it.³*LtMs, Lt 2a, 1880, par. 2*

In reading the letter I have written to Willie, I find some things plainly stated in reference to the things I had been shown in reference to the office of publication being involved, and that there had been, with [B. L.] Whitney and yourself and Willie, a mistake in lowering the prices of our books to so low prices that the office would not prosper. This was a poor policy. These plans appeared right to you both, but it was the worst thing you could do for the office. It belittles the value of the books, and when once placed at so low a figure, it will be very difficult to increase prices so that they will be placed at their proper value.³*LtMs, Lt 2a, 1880, par. 3*

Another mistake, I was shown, was in regard to our ministers. They have but little to encourage them. Their wages are placed way below that of men who are day laborers, and they have sacrifices of no ordinary character to make. And while there is no more encouragement given them, but little can be expected in the

increase of laborers. The work of the minister is belittled. Satan tempts men today as he ever has done, and there will soon be a dearth of ministers. I am alarmed at the prospect, and must say: hold on, Brother [S. N.] Haskell; hold on, [B. L.] Whitney; hold on, Brother [G. I.] Butler. Study from cause to effect a little more critically. There must not be one-sided view taken of these things. I was not a little surprised and I must say, alarmed at the outlook.*3LtMs, Lt 2a, 1880, par. 4*

You know I have felt a deep interest in the tract and missionary work. It may be my strong and urgent appeals have done much to mould matters as they now exist, but the last view shows me there is great danger of running everything into the tract and missionary work. This vigilant missionary work is a wheel within a wheel, but at the same time, it must not swallow up other interests. The office of publication must not be crippled in any sense to keep this branch in vigorous action, leaving the matter of profits to the Tract and Missionary Society, while but little profits, if any at all, come to the publishing house.*3LtMs, Lt 2a, 1880, par. 5*

Now these things must not continue as they are. When the resolution was adopted that this small source of income, besides the small wages, was cut off from our ministers in the selling of our publications, I said to myself, "There will be a serious reaction to this." Of this I am sure. The heart and soul is being taken out of the ministers by these movements, and I must not keep silence. The interest of every part of the cause is dear to me as my life, and every branch is important.*3LtMs, Lt 2a, 1880, par. 6*

I was shown that there was danger of making the tract and missionary work so absorbing that it will, through a multiplicity of plans, become perplexing and intricate. "Too much machinery," was repeated to me by the angel. With greater simplicity in our Sabbath School work and less machinery and mechanical arrangement in missionary work, more would be accomplished at less expenditure of means. There is a getting above the simplicity of the work. I find these things written, and I must get them before some of our working men. Now is the time to work and work in God. Out of God our work will be as nothing. There must be more encouragement given to our ministers.*3LtMs, Lt 2a, 1880, par. 7*

The only reason that my husband's influence today is not what God designed it should be in every respect is because he was not always patient, kind, and forbearing. Severity and too much dictating became interwoven with his character. You have seen and felt it. Others have felt it. What was the reason of his possessing this trait of character, which has marred an otherwise symmetrical character? The work of God requires no such element in its advancement. Repetition of this very course of action made it habit.*3LtMs, Lt 2a, 1880, par. 8*

You, my brother, are in grave danger of falling just where he failed. You are in danger of mingling self with your work, and of being dictatorial, exacting, and overbearing. Unless you are guarded you will assuredly fail on this point. Your feet will slide unless you place them on an even path and grasp firmly from above.*3LtMs, Lt 2a, 1880, par. 9*

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The position of my husband, his age, his affliction, the great work he has done in the cause and work of God, has so fastened him in the affection of his brethren, that many things he might say that savors of sharpness would be overlooked in him that would not be regarded in the same light if spoken by younger ministers. They will find themselves out of the confidence of the church and brother ministers where this spirit is exercised. Those who can see these things, of which they have complained in my husband, must not go and do likewise, and ten times worse. Such a manifestation is so inappropriate, so unbecoming, and entirely out of place that the frown of God is upon it, and He will in no case sanction any such spirit. I entreat you, Brother [S. N.] Haskell and Brother [G. I.] Butler, to never even put on the garment of severity and ruling.*3LtMs, Lt 2a, 1880, par. 11*

I was shown in my last vision, Brother [S. N.] Haskell, that you and Eld. [B. L.] Whitney were in danger of giving an example of extravagance to the brethren in expenditure of money for books not on present truth. Many who do not need these books, whom they will not benefit at all if offered for sale by our ministers, will purchase them if the statement is made that the profits on such books go to the Tract and Missionary Society; and the money thus expended should have purchased publications on present truth, which they needed. There should be a leaving off before there is a beginning to purchase costly Bibles. When poor ministers see these good and extravagant Bibles, they will have them who are the least able, and as a result they cannot supply themselves with works treating on our faith. You need to study carefully and critically how to best present the simplicity of our faith in everything.*3LtMs, Lt 2a, 1880, par. 12*

You are in danger, my brother, of making mistakes, of doing too large a business and of making a failure. As a people we are spreading over a greater work than can be looked after and kept in working order. While we should be ever ready to follow the opening providence of God, we should occupy no more ground in branching out than there are help and means furnished to care for these interests.*3LtMs, Lt 2a, 1880, par. 13*

While there are large and broader plans, there must be encouragement given to our young ministers to act in the work, and to be trained and educated to carry it forward. I was astonished, as I was shown how little encouragement our ministers have, that they will cling to the work and do anything.*3LtMs, Lt 2a, 1880, par. 14*

The course pursued in the East toward Eld. Lane, I saw was after the eastern fashion, but not after God's plan. The course pursued towards [J. O.] Corliss and Lane was after the [D. M.] Canwright order, but not after God's order. The course Eld. [B. L.] Whitney is pursuing is after Eld. Whitney's ways, but not at all Christlike. There must be more of Christ's spirit and less of self—less sharp dealing, and more compassion, and mercy, and the love of God. Unless Jesus comes in and self is subdued and trampled down, we shall not prosper as a people. I speak what I know and testify of what I have seen.*3LtMs, Lt 2a, 1880, par. 15*

I beseech you, my brother, to labor in God wholly. Do not have too many plans, but do let the work be carried on healthfully, circumspectly, and with a thoroughness that will not ravel out. God will work with you and through you if you are right in His sight. Make your way perfect before God. He knows your need. He is acquainted with all your infirmities. He will help you by His power if your trust is fully in Him.*3LtMs, Lt 2a, 1880, par. 16*

I feel a great burden for Willie. Poor boy, he is carrying terrible burdens, but God can help him. I believe He will not leave him destitute of His spirit. Let your heart strengthen itself in God. I have wanted to write to you and to New Hampshire, but I am full of writing, full of work.*3LtMs, Lt 2a, 1880, par. 17*

Your sister.*3LtMs, Lt 2a, 1880, par. 18*

Lt 3, 1880

Haskell, [S. N.]

Battle Creek, Michigan

November 17, 1880

Portions of this letter are published in *3Bio 154-155*.

Dear Brother [S. N.] Haskell:

I wrote you not long since a letter. I meant to have told you to send me a copy of the same, for I wish to make a similar statement to Brother [B. L.] Whitney.*3LtMs, Lt 3, 1880, par. 1*

Father is sometimes much troubled and perplexed in his mind. I am more than ever convinced he had not a real intention to do wrong in not counseling those ministers to go to California, but I think that the enemy put a perverted light upon everything that was done in California in reference to the matter. Satan blinded his eyes that he should not see and sense the matter correctly. His expectations were of going there himself, and he wanted an invitation to come for him, and felt hurt that it did not come. He thought that we at Colorado wanted to crowd responsibilities upon him. This was the power of temptation upon his mind. He feels now that he has lost the confidence of his brethren, and feels that matters are not brought before him, are kept from him.*3LtMs, Lt 3, 1880, par. 2*

I think where the past difficulty came in was Willie's close figuring with his father, which was all wrong, although Willie's motives were all right. He thought conscientious integrity required that he should deal just as closely with his own father as with anyone else, but he did not take in the matter as it was. God did not design that any such course should be taken toward us. No one has borne the burdens and responsibilities we have borne. No one has made the sacrifices we have made. From the first, the sacrifices were great, our privations great. Our lives are interwoven with the cause and work of God, and these institutions should regard us in entirely different light than they do others. Willie's figuring up the interest upon the money invested in books and lying idle was all wrong. He

thought that if such close dealing was to be practiced toward him, who had let the office have the use of thousands without interest, he would take the means from the office and handle it to improve his condition financially. He had means sent to him in Texas, and is in fair way of losing it all. These things chafe him. He feels that the Lord has taken away his wisdom, and his financial success is not as it once was.³*LtMs, Lt 3, 1880, par. 3*

I see my husband has a door of temptation open before him. He has reasoned and turned things over and over until his mind is almost crazed upon these points. Now my husband, since the camp meeting, has been very mild and considerate. He is trying to practice self-control, and he has made decided progress. I see that his mind on Bible subjects is clear and powerful. His foresight and discrimination on the truth was never better. His health is good. He could never serve the cause better than now if he viewed all things clearly. I am satisfied it was a mistake that we did not go East as we talked of when you were here. It would have been the best help my husband could have obtained. He feels that you keep all your matters shut up to yourself, and your propositions and plans are to be published without due consideration and consultation. If you could be together to decide your plans, it would be better. If you would show confidence in my husband, it would help him.³*LtMs, Lt 3, 1880, par. 4*

He says he has no courage to write for the *Signs*. I have not for years felt more encouraged in regard to my husband than now. May the Lord work for him, is my prayer.³*LtMs, Lt 3, 1880, par. 5*

We are having pretty close work here in the church. I have borne some plain testimonies. There has been a terrible state of things in the office. The curse which attends the courting spirit has clung to the office like the leprosy. We have had college students, office hands, sanitarium hands together, and the Lord has helped me to talk to them. We have now had several meetings. We are moving slowly, but make big blows at every move. We shall continue this work. There is an element here that is most difficult to handle, but these young chaps begin to think we mean business.³*LtMs, Lt 3, 1880, par. 6*

I have had great freedom in speaking twice in the church Sabbath and three evenings to the company specified, those connected with our institutions. A literary society was started which was gotten up by these courting parties mostly, and it was fun and frolic. We put that out at once. We are needed here at the heart of the work for a time, and may the Lord help us.*3LtMs, Lt 3, 1880, par. 7*

Last Friday we were sent for to visit Elder Tripp, whom they thought was dying. We talked with him in regard to the precious promises of God. His mind, he said, was so weak he could not fix it as he wanted to on the dear Saviour. As we repeated promise after promise, he would exclaim, "Oh, that is good; that is precious! Golden words. Oh, of what value these words are to me!" They had faded from his mind. He said, "That is what I wanted you to come for, that I might hear both your voices once more telling me of Jesus, the precious Saviour, and to fasten my trembling faith upon the sure promises." We united in prayer for the dear blind brother, asking our heavenly Father to bring into activity the great moral faculties of the soul: faith, hope, and love, that this dying brother might die in the triumphs of faith.*3LtMs, Lt 3, 1880, par. 8*

We did have faith. Faith is the living hand with which the soul takes hold on infinite help. Faith is the medium by which the heart is made to beat in unison with the heart of Jesus Christ. We came in living faith to God in prayer. The veil from the unseen world seemed removed, displaying the glories of paradise. We all felt greatly blessed, that that room was holy. Brother Tripp prayed most earnestly, and he shouted the praise of God while tears rolled from his sightless eyes. His face was shining with the glory that comes from the throne of God. Brother Tripp continued in close communion with heaven till past midnight, praising God for the relief he had obtained. "O," said he, "I have something good to tell you! All my bad feelings toward my brethren are gone. I love them now; all is right between me and them. I love every one of them."*3LtMs, Lt 3, 1880, par. 9*

Sabbath morning we visited him again and found that he fell into a sweet sleep and rested better than he had for months. He was happy in Jesus. We prayed with him. Last night we visited him again. He still lingers on the shores of time. We again comforted

him with the precious words from the Book of God. We sang to him “Resting Bye and Bye” and “Have You Faith?” We had another precious season of prayer. He was again blessed, and we left him weeping and praising God. We visit him again in a short time.*3LtMs, Lt 3, 1880, par. 10*

Much love to you and yours. Tell us what you are doing and how you find things. My health is good.*3LtMs, Lt 3, 1880, par. 11*

Lt 3a, 1880

White, J. E.

Battle Creek, Michigan

February 3, 1880

Portions of this letter are published in *3Bio 133*.

Dear Son Edson:

I have not been able to sit up for about one week. I am improving now, but slowly. I have felt so desirous to write you before long. Your case has rested with great weight upon my mind. I have felt so distressed in reference to the matter that I have not been able to sleep, or to be happy. My children I have given to the Lord, and I have felt that I was greatly honored among women if God would condescend to accept and use my children in His service.³*LtMs, Lt 3a, 1880, par. 1*

Light has been given to my children from time to time, warning, reproving, entreating, and encouraging. Very much light has been given you. I told you I had been shown that God designed that you brothers, Willie and Edson, should work together. This I plainly stated to you in Oakland. Willie's slow caution and good judgment gave him the qualities for a safe business manager, while you were quick to see, quick to execute and do your work with dispatch. But with these desirable qualities were serious defects. You lacked the qualifications to estimate correctly the outgoes. You were not a safe calculator. You let things run in uncertainty, guessing at your true standing but not knowing things for certain. You neglected business, which needed attention then and there; you neglected to keep debt and credit fully and thoroughly. You were unsafe in judgment. You were not satisfied to go slowly and surely, climbing the ladder of progress one round at a time. You needed a calm, patient, persevering spirit, a steadiness of purpose, a holding on and holding out in order to succeed. You needed a regular, well-considered plan; system in everything; doing only one thing at a time and perseveringly taking up one thing after another with thoroughness. Willie and you together could work, if you would seek

the glory of God and the prosperity of His cause rather than applause and to glorify yourself.*3LtMs, Lt 3a, 1880, par. 2*

Your unconsecrated spirit would not allow you to take the position God would have you take, both for your own good and the good of His cause. You knew the will of God and refused to do it. Again I presented the matter before you when I was in California, but you would not then see the matter in the right light. Self was unsubdued. I wrote you, as you will see by examining my letters from Texas, to the same point—what God designed in reference to you two brothers. But although you nominally consented for Willie to come to California, and invited him to come, you were in the same position in heart and mind—not to come down from your independence and submit to his judgment or his counsel. If Willie could come and you move independently in your own judgment, all well; but to yield to his counsel, no; you stood in defiance to the last moment. Here again the will of God was made plain. You knew it and did it not.*3LtMs, Lt 3a, 1880, par. 3*

Then when I tried to present your case in a light to give you influence, you used this to your advantage, and the cautions, the reproofs, the warnings, you overlooked. You abused the light given and passed on in your independence, and God left you to your own course, your own wisdom, to develop yourself. If now you fail to see your defects, if now you charge to other causes your errors rather than to charge them on yourself, you will never see them; you will never reform.*3LtMs, Lt 3a, 1880, par. 4*

In my last vision I was shown that God gave you another trial, let you pass over the ground again. You had the most favorable position and chance that you will ever have. You could have redeemed your failures of the past, but you have failed, utterly failed. You will never again have as good chance to become a man of trust and honor.*3LtMs, Lt 3a, 1880, par. 5*

Notwithstanding the amazing responsibility and how much was at stake, you continued to stake all, playing at the game of life, in order to indulge your own way, engage in scheming and new projects. Had you taken yourself out of the way, it would have been tenfold better for us in our relation to the cause on the Pacific

Coast, tenfold better for yourself, and fiftyfold better for the financial interest of the association. You have been playing at a losing game. You have imperiled the cause of God because no human power was sufficiently strong to hold you in check. Not even the voice of God did you heed. You acted out your own perverse will. You were impatient of restraint, impetuous; when your will was crossed you would break out into a fume, and storm. But your day in these things is ended. I will not give my voice to hold you one hour in that office. You have imperiled the office again and again and it is time you resigned all position there, for your course has proved to others your unfitness to be there.*3LtMs, Lt 3a, 1880, par. 6*

Now, my son, I advise you to leave California for good. Tell me what your places are worth or what they have cost you, and if we can, we will purchase them and place in your hands means to square yourself with the world. Come to Battle Creek, go to school, but do not remain in a place where so great responsibilities are involved. For your own sake, for the sake of the cause of God, and for Christ's sake, place yourself where your continual temptation to scheme and invent ways to expend means will not imperil the cause. It has been the bane of your life to carry out your own way and persist in carrying it out at all hazards. You will talk with those you are connected with until you make them see the matter as you do.*3LtMs, Lt 3a, 1880, par. 7*

Lt 4, 1880

Haskell, Brother [S. N.]

Boylston, Massachusetts

August 26, 1880

Portions of this letter are published in *3MR 279*.

Dear Brother [S. N.] Haskell:

Here we are upon the campground. We have met your good wife, apparently as well as usual. We had an hour's good visit with her. There is a large turn-out here; there is a good, pleasant ground. We are on the ground at the very first of the meeting. Father spoke last night. I attended the first morning meeting before breakfast. It was quite a cool morning; there were many blue noses, but all seemed cheerful. I spoke about thirty minutes in regard to the state of things in the churches—the indifference, the coldness, the backsliding and the fretting, the murmuring and the lack of union. All was for want of Bible religion. Jesus Christ was not enshrined in the heart, and the result was the Satan-side of the character was continually appearing instead of Christ being revealed in our lives and in our character.*3LtMs, Lt 4, 1880, par. 1*

I impressed on their minds the solemn fact that we were in the day of God's preparation and now was the time for us to form characters for the future immortal life. [We have] not a moment to lose. Why there is not more happiness and joy and comfort in religious service is because we do not do work enough for God, and "Satan finds some mischief for idle hands to do." Unsanctified hearts and minds, unsanctified tongues do great harm, and Christ is dishonored by His professed followers. I think there was some feeling in the meeting. There were some tears shed and interest manifested.*3LtMs, Lt 4, 1880, par. 2*

There are fifty tents beside the pavilion already pitched, and the number will increase today. We hope to see the work of God progress here on the ground.*3LtMs, Lt 4, 1880, par. 3*

Our Maine meeting was the very best we have attended in the State of Maine. Our social meetings were good from the first. I had a burden of testimony which melted its way to hearts. Many seemed to arouse as from slumber, and there was a hearty response to the truth spoken. The Spirit of Jesus seemed to pervade the meetings. There were softened, subdued feelings; hearty confessions were made. Brother Tuck seemed well nigh lost to the cause, but he made humble confessions and seemed to be drawing near to God. We hope that he will take altogether a higher, bolder stand for the truth than he has hitherto done.*3LtMs, Lt 4, 1880, par. 4*

We shall try after camp meetings are over to spend some months in New England. We want you here then to help in the work. I think father would go to California this winter if I encouraged it, but I fear to do this at present. I think more local, direct effort in this region would be actually essential for the salvation of the churches. I am not afraid even to spend a winter here, but let the Lord direct, is our prayer. We must go where Jesus leads. My courage is good to trust in God more and fear less. The Lord has helped me hitherto.*3LtMs, Lt 4, 1880, par. 5*

You must be at the General Conference. Arrange meetings so this may be. The Lord lead and guide you, is my prayer. Only cling to that hand that is mighty to save and to deliver. Only trust Him and hide in Him, and He will work for you. Take things now lazily. Ride all you can. Write but little that will tax. Save yourself in every way you can. There is work for all who have a mind to work, and your strength will be needed. Come closer and nearer to Jesus, and He will give you peace and rest. I will write you again while meetings are in progress. Be of good courage and do not be faint in spirit or distrust God for one moment. I have trials, but Jesus lives and reigns, and I will not fear to trust myself in His hands. It is humble trust we need. It is humility of mind. It is the meekness of Jesus we would cherish. Write me how you get along in Oakland.*3LtMs, Lt 4, 1880, par. 6*

Lt 4a, 1880

Brigs, Sister

Battle Creek, Michigan

February 8, 1880

Portions of this letter are published in *11MR 30-31; TDG 47*.

Dear Sister Brigs:

I designed to write you ere this, but among the multitude of cares you have been neglected.*3LtMs, Lt 4a, 1880, par. 1*

Some things were shown me in my last vision in regard to yourself. You have not realized fully that God has the first claim upon your affection and your service. Nothing should be allowed the first place in your heart.*3LtMs, Lt 4a, 1880, par. 2*

You are so fearful of incurring your husband's displeasure that you sin against God rather than to cross his will. You come far short of being a brave soldier for Jesus who gave His life for you. What greater love can be expressed for man than this? Jesus suffered for us. What are we willing to suffer for Him to save our souls from ruin? Your identity is submerged in your husband. His strong, imperious will, his overbearing and tyranny you stand in great dread of. You are aware he can make you very miserable and you dare not come into collision with him.*3LtMs, Lt 4a, 1880, par. 3*

Great caution should be used by you that no strife shall be unnecessarily stirred up. And yet, when the question is raised between you in regard to the keeping of the Sabbath of the Lord, the turning point comes. Will you obey God or man? Whose authority and displeasure do you most fear? You are very much adverse to discord and strife. You shrink from blame like the sensitive plant to the touch. You have allowed yourself to be placed in positions making it impossible to keep the Sabbath.*3LtMs, Lt 4a, 1880, par. 4*

Your husband is of that combative temperament. He does not

hesitate to place you in the most disagreeable positions for this is the outgrowth of his unregenerate heart. He is a supremely selfish man. Satan works through him to do and carry out his will and pleasure and force you to break the fourth commandment. In Jesus alone will you find strength to live out your faith and honor your Redeemer. You are not doing this now, but are in servile bondage to the will of man.*3LtMs, Lt 4a, 1880, par. 5*

Shall God's word be disregarded and poor finite, rebellious man's word be obeyed? God will not hold you guiltless while you consent to transgress the Sabbath [which] He has sanctified and required you to observe. It will cause you considerable inconvenience to be loyal and true to God in Jesus' name, risking the consequences. But the question again arises, will you obey God or man? Look at the inconvenience and malice Christ endured for us that we might be saved. And shall we be cowards of the cross of Christ and refuse to follow where the Prince of Glory leads the way? Shall we confer with ourselves and choose the easiest path which is to deny Christ and the truth by our course of action because rebel man would have it so?*3LtMs, Lt 4a, 1880, par. 6*

You have been bought with an infinite price and you are not your own. Soul, body, and spirit belong to Jesus Christ and you should in all humility, yet with firmness and decision, say I am the Lord's. I will serve Him with my whole heart, mind, might, and strength.*3LtMs, Lt 4a, 1880, par. 7*

Do not be discouraged with the opposition you encounter. It might at the present time be more pleasant to float with the current, for the descent from righteousness and holiness to darkness and transgression is easy, while the one who seeks to win the eternal shores will have to struggle against wind and tide. A faith and religion that is not aggressive in spirit or heroic in action, but is corrupted by worldly currents is the only religion admired and respected and esteemed worthy by the world.*3LtMs, Lt 4a, 1880, par. 8*

Said John, "Marvel not, my brethren, if the world hate you." *1 John 3:13*. Said Christ, "It hated Me before it hated you. If we were of the world, the world would love his own; but because you are not of the

world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you.” *John 15:18-20.3LtMs, Lt 4a, 1880, par. 9*

The scorn and derision, which is called forth from that class who despise the truth of God, is a compliment to Christian integrity. If you were of the world, you could enjoy its smiles, its flattery, and its applause. If Jesus Christ is in you, the hope of glory, your spirituality will rebuke the pride and extravagance of the world. Your faithful admonitions and your earnest prayers will not harmonize with their ambition and you will be made the object of their derision and meanness. You have a Master to serve who has redeemed you. The opposition which you will meet will not be small, but you must cling to the Rock higher than you, and let the tempest beat and the waves roll high. Never be beaten off from your hold. Your refuge will never fail you while you simply cling by living faith to your strong Rock.*3LtMs, Lt 4a, 1880, par. 10*

The opposition which you meet may prove an advantage to you in many respects. It will develop a class of Christian virtues which seldom spring up in the path of prosperity and sunshine. Faith, patience, forbearance, heavenly mindedness, increasing trust in providence are the fruits which blossom and mature amid clouds of darkness, storm, and tempest. The forest tree which stands alone and exposed to the fierce winds and storm and tempest will not be uprooted by the gale, but will strike its roots deep and spread out its branches in every direction, becoming more beautiful and strong as the consequence of its withstanding storm and tempest. This may be your case. You may be deprived of sympathy and human support, and you may feel that your only hope is to reach up your hands in supplication to God and hang your helpless soul upon your Redeemer. Help which heaven sends will be just what you need.*3LtMs, Lt 4a, 1880, par. 11*

O, my sister, why so fearing, why so timid, why not cling to the mighty One? If you fear God, you need not fear anything beside. If you please Him, you will secure everything your soul requires. As long as you are true to yourself and to your God, no power of earth or hell will be able to move you from your hope of the Gospel or

destroy your peace in Jesus. You may have threats and your course be prescribed. You cannot be permanently injured. Who shall harm you if ye be followers of that which is good? It may seem that Satan and hell are bent on your destruction, but consider greater is He that is in you, than he that is in the world. Let your faith grasp the promises of God and you will come off triumphant for this is the victory that overcometh the world, even our faith. You are too much like a clinging vine. Your tendrils [need to] entwine about God. In order to be thus, they must be shaken and cut off from earthly support. Make God your strength. He is the Rock of Ages, cleft for you and you may hide yourself in Him.*3LtMs, Lt 4a, 1880, par. 12*

We know too little of persecution. In every age, the truth-loving, and God-fearing [who are] seeking for an imperishable crown, have had to suffer reproach and opposition for the truth's sake. You have been working every way to shun this, and you have been growing weaker and weaker in spiritual sinew and muscle in consequence.*3LtMs, Lt 4a, 1880, par. 13*

Our Saviour told His disciples that they would have opposition and tribulation in the world and that those who would embitter their lives and kill them would even think they were doing God service. The disciples did suffer every indignity, outrage, and cruelty which the ingenuity of men or devils could invent to cause anguish and pain and torture to the unoffending disciples. Satan has his agents today through whom he works to torture the mind, to harass, perplex, and distress. But Jesus suffered for us and this must cheer us to suffer for Him, cheerfully, gladly. God help you, my dear sister, to be faithful.*3LtMs, Lt 4a, 1880, par. 14*

Lt 5, 1880

White, James

Oakland, California

March 18, 1880

Portions of this letter are published in *7BC 903*; *3Bio 138-139*; *4MR 259-260*; *11MR 24-27*.

Dear Husband:

I received your letter dated March 12 this noon. I am always glad to hear from you, but am always sorry to hear such expressions as, "The time will come when my brethren in California will realize my sacrifices and labors there, and how hard they have made it for me. Elder Waggoner may yet see how easy it was under the circumstances for him to get the sympathies of the people against me; and Edson may see that while I have been trying to help him in every way, he has been willing to unsettle the confidence of the brethren in me for the sake of building up himself."*3LtMs, Lt 5, 1880, par. 1*

"The time will come when these things will be seen in their true light. Then it will be soon enough for me to trust myself in the hands of a people who have been so powerfully tempted by the devil to think that I have had selfish motives, in the very face of my labors and toils such as no other man would manifest."*3LtMs, Lt 5, 1880, par. 2*

I know it is natural to wish to be appreciated, and those in California have not all of them shown appreciation, for I have been shown that this was the case. If they appreciated my Saviour and realized the infinite sacrifice He made to save them from ruin, I would rejoice; but if my Saviour is slighted and not honored, how can we poor mortals expect to have that which we claim as our share of respect? My great sorrow is not for our poor selves, but for Jesus. I am so sorry for my Saviour. But I think you are entirely deceived in thinking that there is great prejudice against you. I have not been able to see or hear one lisp of it yet.*3LtMs, Lt 5, 1880, par. 3*

In regard to Elder Waggoner, you do him injustice to feel as you do. He is doing no such thing as working for the sympathies of the people. He has exerted no influence against you. He was obliged to act in some things in accordance with your letters to give you the favors you asked before the directors. This is all. Not a letter of yours has been read to anyone except to those addressed. I hope the Lord will help you to put these suspicions out of your heart, and that you will cherish that charity which thinketh no evil, hopeth all things, believeth all things.*3LtMs, Lt 5, 1880, par. 4*

Edson has done nothing of the kind you mention. He has some sense of his mistakes and he is going away pleasantly; but you misjudge him also. These feelings I know must make you very unhappy.*3LtMs, Lt 5, 1880, par. 5*

Our business is to do the will of our heavenly Father, without reference to ourselves, to exalt Jesus, to grieve because we see so little appreciation of Christ, and to sorrow for the unbelief of our brethren because they place themselves in darkness. But as regards ourselves, we should not make one hair's difference. Let us not be so ready to vindicate our own course. Talk of Jesus, exalt Him, and let self sink into nothingness. Little have we suffered for the truth's sake. We know but little of self-denial and suffering. Christian character is formed and perfected by self-denial and suffering.*3LtMs, Lt 5, 1880, par. 6*

Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil. "In perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." *2 Corinthians 11:26, 27.3LtMs, Lt 5, 1880, par. 7*

I have been shown that in the future we shall see how closely all our trials were connected with our salvation, and how these light afflictions worked out for us "a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are

temporal; but the things that are unseen are eternal.” *2 Corinthians 4:17, 18.3LtMs, Lt 5, 1880, par. 8*

We shall have enough to praise God for in the future life. We shall thank God for every reproof which taught us our own weakness, and our Saviour’s power, patience, and love. Jesus’ manner of working should be our manner.*3LtMs, Lt 5, 1880, par. 9*

I feel so grateful that the Lord is of tender pity, full of mercy. He deals not with us according to our sins, but is long suffering. He sees our weakness. He knows our defects, our lack of faith and courage, and yet He bears with us still. The same divine sympathy, the same patient love, He shows to us who are so unworthy of His favors. I am not what I ought to be, or what Jesus would have me. I see that I must have more of the spirit of the Master.*3LtMs, Lt 5, 1880, par. 10*

I must not let one thought or one feelings arise in my heart against my brethren, for they may be in the sight of God more righteous than I. My feelings must not be stirred. We have battles to fight with ourselves, but we should continually encourage our brethren. We should lay no stumbling blocks in their way and should cherish only the very kindest feelings toward them. Satan is willing and anxious to tear them down. Let us not unite our forces with his. They have their conflicts and trials. God forbid that we should add one trial to those they have to bear.*3LtMs, Lt 5, 1880, par. 11*

I have said nothing about your coming to California because I could not encourage your coming without some clearer light in regard to the matter. I would be pleased if you were here, and that it were the will of God. But as to anything here in the feelings of your brethren hindering you, I do not think they exist. I have thought I should return to the East in May or June. I cannot tell. I long to know my duty and do it.*3LtMs, Lt 5, 1880, par. 12*

Now, dear husband, I would not harbor feelings that this one is injuring me and that one is hurting me. Have confidence in your brethren, and do not censure them in thought, by pen, or by word. Let the softening, subduing influence of the Spirit of God into the heart. We have no time or power to spend in justifying ourselves. We must hide self in Jesus.*3LtMs, Lt 5, 1880, par. 13*

Oh, I long for constant repose in God and not to have my mind in agitation in regard to minor matters. I constantly feel that my work upon the earth may not last long, and while it does last I want my thoughts and mind engaged in doing all I can to save perishing souls around me. I can not and will not allow my mind to think unkindly of and misjudge my fellow-laborers.*3LtMs, Lt 5, 1880, par. 14*

I will write out the testimonies of reproof for anyone and then my feelings shall not be exercised against them. I will look within. I will seek to make my ways in the strength of Jesus perfect before God. And when tempted to feel unkindly or to be suspicious and to find fault, I will put this out of my heart quickly, for the soul temple is surely being desecrated and defiled by Satan. The love that Jesus possessed, it is the duty of us both to welcome and cherish, and to have that charity that thinketh no evil; then our influence will be fragrant as sweet perfume.*3LtMs, Lt 5, 1880, par. 15*

The softening, subduing, refining, sanctifying influence of the Spirit of God must abide in us. If it is not there Christ is not enshrined in our hearts; for if He is abiding in us even our thoughts will be brought into captivity for if He is abiding in us even our things will be brought into captivity of Christ. The loins of the mind will be girded up.*3LtMs, Lt 5, 1880, par. 16*

I have been shown that unless we make most diligent work in purifying our own souls from all unkindness and bitterness, these traits will reveal themselves at times before we are aware of it, to do great harm to the cause we love. I have been shown that when we strictly heed the instructions God has given us in regard to cherishing pitying love, compassion, forgiveness, and kindness for others, and are forgetful of ourselves, we shall have a power of influence with our people such as no others can have. I was shown that it rests wholly with us whether we leave an influence behind us that is subduing, transforming and elevating—or to the contrary—whether we shall wound, injure, be dictatorial, overbearing, censuring, exalting and magnifying ourselves, and it be a relief to many who love and fear God when our voice shall be silent in the grave, our influence no longer felt.*3LtMs, Lt 5, 1880, par. 17*

I feel deeply, feel that we have erred in not manifesting greater love, forbearance, and pity for others. "The diseased have ye not strengthened" (*Ezekiel 34:4*), is the reproof given to unfaithful shepherds. Our feelings must not be a ruling power. We must walk in all humility of mind. The Lord loves His servants who are unselfishly engaged in the saving of souls. He will as readily guide them in judgment and teach them His will as He will teach us. We must believe that Jesus stands at the helm. He will be Captain, and we may trust His own work in His all-powerful hands.*3LtMs, Lt 5, 1880, par. 18*

I know that God has conscientious, God-fearing men in the harvest field who will not spare themselves, who will, if required, sacrifice all for Jesus. Let us respect our brethren, give them credit for honesty of purpose and unselfish motives, as we wish they should do for us. We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us. God is no respecter of persons. The pure, those who are good and do good, are very near to Jesus. The disciple whom Jesus loved most was John, because he was the closest imitator of His character and was imbued with the spirit of love.*3LtMs, Lt 5, 1880, par. 19*

It was the joy of Christ's soul to do good to men. Many times He sighed in spirit and was very sorrowful. Many times His tears flowed, expressing His anguish of soul when He beheld the unbelief, the ingratitude, and felt the hatred of those He came to bless and save. Jesus in heaven looks with grief upon the insensibility of souls upon whom the richest of His favors have been poured without effect. He has made man, given him the wondrous faculties of the mind, the noble affections of the heart, and these gifts they use against the Giver. They despise obedience to Christ. Their ears are not inclined to hear His voice, their tongues speak not His praise. Oh, my soul is agonized at times that the hearts of even His professed followers who are daily receiving His mercies, should be empty of His praise.*3LtMs, Lt 5, 1880, par. 20*

Let us, dear husband, make melody to God in our hearts. Let us not be found accusers of our brethren, for this is the work Satan is engaged in. Let us talk of Jesus and His matchless love. I feel every day like deeply repenting before God for my hardness of heart, and

because my life has not been more in accordance with the life of Christ. I weep over my own hardness of heart, my life which has not been a correct example to others. Let us bring ourselves into harmony with heaven and we will then be in harmony with our brethren and at peace among ourselves. Let us now, both of us, redeem the time.*3LtMs, Lt 5, 1880, par. 21*

Forgive me for any words of impatience that have escaped my lips, every seeming act of wrong in your sight. I mean to make straight paths for my feet and to have control over my own spirit, to keep my own heart in the love of God, and make sure work for eternity. Perils surround us; perplexities we must meet, and we cannot meet them aright unless we are fully consecrated to God and have self under the full control of His Spirit. May the Lord teach and lead and guide you is my prayer, and may nothing shake our hold on Him.*3LtMs, Lt 5, 1880, par. 22*

I think if there had been that earnest prayer for poor Simmons he might have been delivered from the power of the tyrant Satan. We must have greater faith and less confidence in ourselves.*3LtMs, Lt 5, 1880, par. 23*

We had to pay twelve dollars extra on our trunk, leaving one behind to be sent as freight, all from being misinformed in regard to the number of pounds we were allowed. Only one hundred pounds for each passenger can come from Omaha. It may be if checked through from Battle Creek, it might make a difference. It will pay to be sure.*3LtMs, Lt 5, 1880, par. 24*

In love,*3LtMs, Lt 5, 1880, par. 25*

Your Ellen.

Lt 5a, 1880

White, James

Ligonier, Indiana

February 14, 1880

Previously unpublished.

Dear husband:

Yesterday I had a very hard day. My left lung has troubled me for a long time. Yesterday was a suffering day for me. I took sitz bath, fomented my lungs, took heavy pack, but ventured to give out appointment. The night before, Thursday night, it was known I was in the place and the house was crowded. I did not go at all, [but] took treatment and went to bed at seven o'clock. No appointment was given out for me at the meeting, fearing I was not able to speak; but feeling a little better Friday morning, I told them I would venture to speak. No notices were written but the word circulated. In the evening the little brick church was filled, the aisles filled, the entry filled away out on the platform outdoors, and I had great freedom in speaking. I saw with care I could use my lungs. I told them I would speak this forenoon and tonight.³*LtMs, Lt 5a, 1880, par. 1*

The Methodist minister and several outsiders begged [that] the meeting should be held in the new hall, for not one-third of the people could be accommodated. This is the arrangement now, for me to speak tonight in the hall. The congregation listened as if spell-bound. The Lord helped me in my feebleness and I never spoke to a more intelligent and interested audience. Our own people are so grateful for my coming. They do not know how to express themselves. I never saw a more hungry, starving people than here in Indiana. I wish I could stay two weeks at least; but I feel that it is my duty to go to California, not to write continuously as I have done by the Spirit, unless I feel urged to do so, but to visit from church to church and labor. I have made a mistake in confining myself to writing while the people know nothing of me or my work. I am satisfied my testimony, the living testimony, is greatly

needed.³*LtMs, Lt 5a, 1880, par. 2*

Sunday I ride twelve miles to Wolfe Lake, speak once to the people there, and then I may return Monday. I am sure it was right I came. I could not sleep much last night, but am no worse for my speaking.³*LtMs, Lt 5a, 1880, par. 3*

This morning God has given me a testimony, and it shall be given to the people; then after they know me, the Lord can impress their minds. My writings will do them some good.³*LtMs, Lt 5a, 1880, par. 4*

I was so glad Clara came. She has given me every attention. Jenny was sick. She has cooked, washed dishes, settled rooms, and been very efficient.³*LtMs, Lt 5a, 1880, par. 5*

We found Brother Barlett in a good place, but in very poor health. Sands Lane has been holding meetings at Wolfe Lake; thirteen new ones [have been] added to the church in that place. The church there is more prosperous than in this place.³*LtMs, Lt 5a, 1880, par. 6*

If you still feel it is best for me to go to California, please let me know, for if I do not go, I shall feel it [my] duty to remain here in Indiana several weeks.³*LtMs, Lt 5a, 1880, par. 7*

Lt 6, 1880

Cornell, M. E.

NP

September 28, 1880

Portions of this letter are published in *TSB 172-182; CTr 148*.

Dear Sir:

I have been troubled exceedingly in regard to your case, and yet have not known what to say to you. I was very reluctant to say a word to discourage you, for I know what terrible sadness discouragement brings to the soul. I thought when your credentials were not renewed you would quietly settle down and be willing to be retired, that you would know if it was among the possibilities consistent with reason and religion in the great need we are of laborers, you would have received credentials. I could not use my influence in favor of this.³*LtMs, Lt 6, 1880, par. 1*

In the last vision given me, the great white throne was presented before me, with the Judge of all the earth to pass sentence upon the congregated multitude. The ledger of heaven was opened and those about the throne were judged according to the deeds done in the body. Your name was registered as weighed in the balance and found wanting. Your name was registered as a transgressor of the commandments of God.³*LtMs, Lt 6, 1880, par. 2*

God in His great mercy gave you opportunity to redeem the past. When you had shown repentance He pitied you. You had sown your seeds of licentiousness broadcast. God gave to me a dream which had the influence upon my mind to make another effort for you. You were placed in a good field of labor, and had you conducted yourself as a Christian should, you might then have had that repentance that needeth not to be repented of.³*LtMs, Lt 6, 1880, par. 3*

You were, for a time, humble and thankful, but your heart had so long been given up to perversity and to self-indulgence that you

could not see and sense your past course as so very offensive to God. Like Peter, you had been faithfully warned of your danger and of your defection of character, but you were self-confident and became jealous and acted like a spoiled child.*3LtMs, Lt 6, 1880, par. 4*

You and your wife were being tested, proved of God as far as your public labor amongst us in this work and in this Cause are concerned.*3LtMs, Lt 6, 1880, par. 5*

Your feelings, your talkative spirit, your envy, your jealousy, and your hatred, were helped on by your relatives who came from Texas. Their perverted statements affected you. An unsanctified harmony existed between you. Little did they know what they were doing.*3LtMs, Lt 6, 1880, par. 6*

After God had borne so long with your perversity, while you were professing to be a shepherd of the flock, you were granted another trial in answer to our sorrowful petitions in your behalf. The Lord opened the way before you. We felt very sad for you; and when we saw how the matter resulted, we felt worse than before.*3LtMs, Lt 6, 1880, par. 7*

I was shown that your labors as a minister would be no longer accepted of God. Your moral sense is in no way strengthened by your last test and trial. You did not take and keep the position of a penitent man, humbling yourself daily before God, under a sense of His great mercy and your sinfulness. God does not connect with you.*3LtMs, Lt 6, 1880, par. 8*

Contrition and prayer should have been your attitude; and if you had preserved this penitential position you would not be where you now are, unfit to be entrusted with the solemn work of laboring for souls, jealous, surmising evil, selfish, and uncourteous. You and your wife are an offense to God. It was your privilege to place yourselves where God could have worked through you, but you did not do this. You had not a love for the study of the Word. You had no love for prayer.*3LtMs, Lt 6, 1880, par. 9*

You did not take a humble position as did David in view of his sin. After the commission of that great crime of his life, his entire

character deteriorated. That crime recoiled terribly upon him. He was bearing a conscious sense of guilt. He felt that he had forfeited the love and loyalty of his subjects. He was weakened physically and morally. He lost his own self-respect and self-confidence. He scarcely dared trust his old and formerly tried advisers. Humbled and mournful was the procession that took that precipitate flight from his throne across the mount.*3LtMs, Lt 6, 1880, par. 10*

But David was never more worthy of admiration than in his hour of adversity. Never was this cedar of God truly greater than when wrestling with the storm and tempest. He was a man of the keenest temperament, which might have been raised to the strongest feelings of resentment. He was cut to the quick with the imputation of unmerited wrong. Reproach, he tells us, had broken his heart. And it would not have been surprising if, stung to madness, he had given vent to his feelings of uncontrollable irritation, to bursts of vehement rage, and expressions of revenge. But there was nothing of this which would naturally be expected of a man with his stamp of character. With spirits broken and in tearful emotion, but without one expression of repining, he turns his back upon the scenes of his glory and also of his crime, and pursues his flight for his life.*3LtMs, Lt 6, 1880, par. 11*

Shimei comes forth as David passes, and with a storm of curses, hurls against him invectives, throwing stones and dirt. Said one of David's faithful men, "I pray thee let me go over and take off his head." David in his sorrow and humility says, "Let him curse, because the Lord hath said unto him, Curse David." "Behold, my son, which came forth of my bowels, seeketh my life." *2 Samuel 16:10, 11.3LtMs, Lt 6, 1880, par. 12*

In David is seen the saint of God. His fine and deep sense of feeling is not blunted. He senses his sin most keenly.*3LtMs, Lt 6, 1880, par. 13*

When the march of the procession is arrested by Zadok and Abiathar with the Levites who come bearing the ark of God, the symbol of God's presence, David for a moment sees the star of hope amid the clouds, for with this precious token with him, he may greatly improve his situation. Should he take advantage of this, the

glory and symbol of Israel's strength, he could rally the whole host of Israel around him and win back the disaffected ones, for with it the glory departed from Israel.*3LtMs, Lt 6, 1880, par. 14*

But how unselfish, how noble, is the man David! In his overwhelming affliction, David's resolution is taken. He, like the tall cedar of Lebanon, looks toward heaven. The royal command is, "Carry back the ark of God into the city." What firm and disinterested motives dictate this decision! Did not he cherish the feelings that the holy ark would be as a charm to preserve his kingly honor or his life? His reverence and respect for the ark of God would not allow him to consent that it should be imperiled by his vicissitudes in his hasty flight.*3LtMs, Lt 6, 1880, par. 15*

David had so high a sense of right and of sacred things that he did not feel that kings or priests had a right to propose to remove the ark from the place of its rest without a divine command to do so. To rob the city of that symbol which gives it the name of the "Mount of Holiness," he could not consent. Had he possessed selfish motives and a high opinion of himself, he would gladly have gathered everything which would build up his sinking fortunes and give him power to secure his safety. But he sends back to its place the sacred chest and will make no advancement until he sees the priests returning with the hallowed burden, to place it in the tabernacle of Zion.*3LtMs, Lt 6, 1880, par. 16*

If he had looked upon his humiliation as merely the work of man's device, and thought that the providence of God had nothing to do with it, he might have welcomed the ark. But he viewed the matter in altogether a different light. David believed it was the Lord. "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."*3LtMs, Lt 6, 1880, par. 17*

The voice of conscience, more terrible than Shimei was bringing his sins to his mind. Uriah was continually before his eyes. His great crime was the sin of adultery. Then to conceal his crime he planned the greater one of placing Uriah in the forefront of the battle, where he knew he would be slain. Although he did not with his own hand

kill Uriah, he knew that the guilt of his death rested upon him.*3LtMs, Lt 6, 1880, par. 18*

The faithful Nathan had pronounced the judgment of God. The sword was never to leave his [David's] house; that which he had sown he was also to reap. He had often had a gloomy presentiment of the present hour. He had long wondered why the merited judgment was so long delayed. The God he had offended by bringing so great sin upon Israel as their leader, was now showing him that He is not a God that will lie, and that by terrible things in righteousness would He show His hatred of sin. He did indeed realize, "Be sure your sin will find you out."*3LtMs, Lt 6, 1880, par. 19*

But David showed the fine gold of his character under adversity and while suffering the retributive justice of God, in refusing to be avenged on Shimei, and in refusing to stoop to strategy or the arts of base expediency to gain his honor and his kingdom. He refuses to accept the ark in any underhanded way. He looked upon his sackcloth, the habiliments of his humiliation, his naked feet, and refused to do wrong that good might come to him.*3LtMs, Lt 6, 1880, par. 20*

He recalled how oftentimes God had worked for him, and thought, "If He accepts my repentance, He may yet give me His favor and turn my mourning to joy. He may remove my sackcloth and give me the garment of goodness. On the other hand, if He has no delight in me, if He has forgotten me, if He will leave me to exile or to perish, I will not murmur. I deserve His judgments and will submit to it all. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me."*3LtMs, Lt 6, 1880, par. 21*

Oh, what a wonderful change for David! From his throne and kingdom he is fleeing into a barren dry land with no water.*3LtMs, Lt 6, 1880, par. 22*

I bring before you this lesson that you may see the contrast between your course under the reproof and displeasure of God, and the course pursued by David. You have ever been ready to charge your discomfitures to somebody prejudiced against you. Instead of

seeing that no one can have too strong feelings against a man professing to be a shepherd of the flock, who will corrupt the minds of the unsuspecting, you act as though you were a martyr suffering unjustly—a persecuted man who deserves the sympathy of the people. You have not a proper sense of sin. You are not right before God in motive or spirit.*3LtMs, Lt 6, 1880, par. 23*

Your sins have been often set before you. You continued in sin while the reproofs and warnings of God were fresh before you. How can those who are accustomed to do evil learn to do well? You professed to accept the testimonies, and at the very time, while occupying the sacred desk, you were evil, corrupt, planning some scheme to lead away souls. The plan of your impure advances was often concocted in the desk, while individuals were selected in your mind to work your hellish devices upon.*3LtMs, Lt 6, 1880, par. 24*

You have again and again feigned sickness and aroused the sympathies and anxious fears of those who believed Brother [M. E.] Cornell was a dear servant of Jesus Christ. They thought that they could not do too much for him to relieve him in his supposed suffering. Thus you have brought the sisters in close connection with your person. Thus the minister of the flock of God has led His sheep away from the fold into the path of perdition.*3LtMs, Lt 6, 1880, par. 25*

Your impure mind has been imparting its burdened, foul waters to the minds of those who had not heretofore had a suspicion of evil of you. Some of these cases you have made prostitutes. Their first lesson in licentiousness was taught by you, and their feet have taken hold on hell and remained in the path of destruction (*Proverbs 5:5*), where you first lured them on. And there have been those who have corrupted their ways before God, the poor lost sheep you have professedly sought to be laboring to bring back to the fold, and have sanctified their sins by uniting with them in defiling, disgusting iniquity.*3LtMs, Lt 6, 1880, par. 26*

Your mind has so long been given to this corrupting channel, and your deeds been concealed, that you thought it was a light thing to deceive and pursue a course of licentiousness.*3LtMs, Lt 6, 1880, par. 27*

But as I have presented this matter before you in conversation and in letter, I will not employ the little time now in presenting the horrible picture before your spiritually blind eyes and seared conscience.*3LtMs, Lt 6, 1880, par. 28*

After you changed your location to Texas and had shown by confessing some things that you were sorry for your sins, your course was not what the course of a penitent man should be. You felt aggrieved that you were assailed and your name reproached. You sympathized with yourself in this matter, and then settled back in a state of helpless backsliding. Your example and your influence was not that of a penitent man.*3LtMs, Lt 6, 1880, par. 29*

Meanwhile, we felt sad indeed on your account and that of your wife. Both of you have had great light and great privileges, and both gave yourselves into the enemy's hands while in the midst of light and opportunities and privileges. But we felt deep sorrow for you. We placed ourselves in your place and made the case our own. To have once taken an active part in the cause and then be set aside, having no part in it, seemed so terrible. We thought you had repented. We prayed for you very earnestly, and in a dream your case was presented before me.*3LtMs, Lt 6, 1880, par. 30*

I dreamed that although you were wholly unworthy, God would give you another trial. At once we made what efforts we could to get you to Colorado. We knew we were doing this in direct opposition to leading brethren who knew your case. We took the responsibility upon ourselves. We told you this. When the vision was given me two years ago, some things were shown me in regard to your dangers, which I faithfully wrote to you, informing you what course you must pursue. At the same time, I pled most earnestly with you not to make a failure this time, that now was your time, now your day of opportunity; if you failed here it would be disastrous to you. I wrote private letters and I urged upon you what you must do and the earnest efforts you must put forth. Read Testimony #28. [See *Testimonies for the Church 3:306-383*.]*3LtMs, Lt 6, 1880, par. 31*

When in Colorado one year ago, your course grieved me, not from any personal difference, but I saw that you were not doing as God had told you you must do. My heart sank within me. I gave you a

warning, but you did not heed it. I knew then, as I know now, that you were making a failure. I had had your course marked out plainly in regard to the fruit we could see in you if you would sense your state and improve this last trial. I could not see how I could help your case. You were going in every respect directly contrary to the will of God, expressed to you so plainly.*3LtMs, Lt 6, 1880, par. 32*

At Battle Creek, in December, the Lord gave me a most solemn vision. I was then shown your case. You had failed in your last trial on the points plainly expressed to you. When you went to Colorado you had an excellent field, an excellent home; and oh, so much better privileges than some of our brethren have. You were familiar with the truth which you presented to the people and some responded to it. You were humble at first, but your success would have been very small had not the Lord given me a testimony for the people in Boulder. The Lord spoke through me. I take no credit to myself. God made the Word powerful to convict and to convert.*3LtMs, Lt 6, 1880, par. 33*

You continued to labor but you began to think that you were really quite an acquisition to the cause and resented everything that did not look as though your efforts were appreciated. Very early you began to complain and express your dissatisfaction.*3LtMs, Lt 6, 1880, par. 34*

The interest of the cause of God in Colorado pressed upon our souls, and we sent you help in Elder Corliss. I have been shown that from the first you looked upon this move with disfavor. Yourself and your wife seemed to regard him as an intruder, as though undermining you. Your envious, selfish feelings were roused and cherished. Your course toward him was not the course you would wish to have pursued toward you. You began to act out your natural feelings and to follow the course of a balky horse. Your unreasonableness strengthened.*3LtMs, Lt 6, 1880, par. 35*

When your brother James and his family came, their story in regard to Elder Corliss, my husband and others on the journey, was received by you. These statements were false. They will meet them in the judgment. This temptation to find fault with Elder Corliss and others, my husband in particular, was too much for you, with your

present sore feelings and perverse nature, to endure quietly. You became reckless and unthankful for this last chance, and wholly forfeited your privilege.*3LtMs, Lt 6, 1880, par. 36*

When we tried to set things in order, you were not one to humble yourself as did David. Contrast your feelings and your sense of sin with his repentance and humiliation. Your influence was on the side of envy. You were as a man in a maze. You began to recount what great good you had done, to reckon up those who had embraced the truth since you came to Colorado as your sheaves, when had it not been for publications and other influences aside from yours, there would have been but very few that would have balanced on the side of truth. You claim too much. You estimate your labor too highly. You do not see nor sense your inefficiency as far as exerting an influence to bring the people nearer to God and to deep and earnest piety. Suffice it to say, all you needed was the atmosphere of distrust, suspicion, faultfinding, and murmuring against others to be breathed upon you in order to set your unsanctified nature to work.*3LtMs, Lt 6, 1880, par. 37*

I was shown that you utterly failed to stand the proving of God, and developed traits of character unfitting you to be entrusted with any responsibility connected with the work of God. God has no more use for you. He will not use you. Your weak moral powers were made so through your years of ministerial labor while you were corrupting your ways before God and destroying by polluting the souls of others. Had you felt humbled, as did David, had you earnestly felt distrustful of yourself and heeded the words of counsel to seek the Lord as your helper, confessing your sins and repenting before God as did David, you would have shown a becoming sense of your great crimes which called for a repentance which needeth not to be repented of. God gave you a chance to prove whether you had a sense of your sins or not. He tendered to you encouragements which you did not deserve. You will never have them again.*3LtMs, Lt 6, 1880, par. 38*

There will be those who will solicit you to labor among them and you may, in your unsanctified heart, flatter yourself that this is in your favor and that you are of value. But do you suppose for a moment if they could read your heart or have opened before them

your past course of wickedness, they would be eager for your labors? It is because they have not a knowledge of your course and what long forbearance the people of God have exercised toward you. They know not how aggravating has been your case, how many testimonies of warning have been given you, all of which have been unheeded. Should they know the matters as they are, they would give no encouragement to your preaching.*3LtMs, Lt 6, 1880, par. 39*

You have confused and bewildered the minds of Myron and Cornelia. They would sympathize with and defend you, but it will be at the peril of their own souls. Their union with you will be on an unsanctified basis. But you have had unsanctified and uninspired sympathy and encouragement from your relatives. They are awakening the displeasure of God against themselves because they do not elevate the standard of piety and godliness. Their hearts are becoming perverse and unsanctified.*3LtMs, Lt 6, 1880, par. 40*

The fruits of repentance are seen in the example of David. He learned the lesson of resignation under affliction, patience under injuries, and of humble, child-like reliance upon God. In your discouraged, dark condition you should have both commenced as young converts, seeking to have no will nor way of your own, no surmising nor judging of the motives of others, and leaving forever the long fretting, complaining years of the past. Many who see not as God seeth, but view matters from man's standpoint, might reason that with David there might have been excuse for repining, and that the sincerity of his repentance years before might have excepted him from present judgment.*3LtMs, Lt 6, 1880, par. 41*

David might have thought so himself. He might have said, "I have for a long time been obedient and this should offset against my disobedience. It is hard for me in my old age to meet this sweeping blast. My life generally has been a life of faithful discharge of duty as God's honored servant, the king of Israel, the singer of His church. It is hard now to hang my harp upon the willow and remain tuneless and become a wandering exile. My own son seeketh my life."*3LtMs, Lt 6, 1880, par. 42*

But David makes no excuse. Justice points to the broken tablets of the broken law and draws the sword against the transgressor. All apologies or excuses for sin are of no value with God. The sentiment of the soul of David was, who shall testify to lessen the guilt of the sinner when God testifies against him? God's verdict, "Guilty," has gone forth and man cannot erase it. Cursed is the man who continueth not in all things written in the book of the law, to do them. David utters no complaint. The most eloquent psalm he ever sang was when he was climbing Mount Olivet, weeping and barefooted, yet humbled in spirit, unselfish and generous, submissive and resigned.*3LtMs, Lt 6, 1880, par. 43*

The royal fugitive does not render evil for evil or railing for railing. He does not harbor revengeful feelings in his heart, but amid his own woes he is kind, noble, and sympathetic. Oh, what a marked contrast has been your course! David bore the fruit of true penitence. You have shown no such fruit. God has borne with you long. He connected you with Himself, giving you opportunity to learn of Him. He did not connect you with Himself because you were a man of weak morals, harsh, impatient, overbearing, childish, exacting, and defective in many respects. His work needed no such element as these characteristics of the devil to advance it.*3LtMs, Lt 6, 1880, par. 44*

There can be no excuse for a rough, coarse, uncourteous, unkind spirit exercised in the work of God. Whatever may be the circumstances, whatever may be the pressure, a calm, even, kind, forbearing spirit goes through rough work better than a stormy, furious one. God did use in the great work of reform some hasty, overbearing, fretting, passionate men. He did not use them because they were so, but notwithstanding these faults, He connected them with Himself that they should learn of Him, the Exemplar, and be partakers of His spirit, thereby becoming disgusted with their own defects. God could have used these great reformers with tenfold more power had they been converted to a mild, humble and forbearing spirit.*3LtMs, Lt 6, 1880, par. 45*

Sin may be met with the strongest denunciations, giving no indulgence to falsehood or impurity. Whatever is dishonoring to God may be earnestly rebuked, be it in the rich, those in responsible

positions, or the more lowly; but the character must be marked with a kind, tender, and thoughtful spirit—a spirit which is self-forgetful, thinketh no evil, hopeth all things, believeth all things.*3LtMs, Lt 6, 1880, par. 46*

If men who have been connected with God for years show no marked changes in their character, but like Judas become more confirmed in their marked objectionable features of character, still professing to be keeping the law of God, and are very particular in some points but neglect the weightier matters, the mercy and love of God, they will be given up to their own corrupt natures, as was Judas.*3LtMs, Lt 6, 1880, par. 47*

You have had every opportunity, every privilege, every advantage, but you have not improved them. When you came to Colorado, had you both sought God like young converts, studied your Bibles, walked humbly with God, prayed earnestly and watched thereunto, you would have shown that you prized the boon of eternal life. But you would not appreciate heaven. Although you have, on account of your sins, been most terribly threatened of God and warned for years of His punishment, which is sure to come for transgression, yet all the time you have been grieving the Saviour. He has made you the object of His unwearied love and tender solicitude. He and all Heaven have been ashamed of you and looked upon your course with loathing.*3LtMs, Lt 6, 1880, par. 48*

When the husbandman sows corn he reaps corn. If he sows wheat he reaps wheat. If he sows poisonous seeds he will have the same to harvest. Thus with yourself as a responsible agent. If you sow to the flesh, you will of the flesh reap corruption. If you sow licentiousness, you will reap that which you have sown. The seed sown produces its kind.*3LtMs, Lt 6, 1880, par. 49*

The reckless habits of your youth, which have been cherished even while your hair is sprinkled with the frosts of mature years, will be felt upon your physical, mental and moral powers.*3LtMs, Lt 6, 1880, par. 50*

God saw in Pharaoh a stubborn, rebellious subject and He poured upon him additional light. This light can be accepted and do its work on the heart, or it is in the power of the individual to resist the light,

to reject the evidences of God's power, and become more confirmed in his sin and rebellion. Thus it was in the case of Pharaoh. Thus it has been with you. You have been reprov'd, counseled, and entreated, but in the face of light and warning have followed the promptings of your unsanctified heart until the Lord will remove the agency of His Spirit. You resist His Spirit in not being corrected by it, and this helps you to further resistance.*3LtMs, Lt 6, 1880, par. 51*

He who did not correct his way when once warned, will have less difficulty in resisting the second warning, and less the third, and still less the fourth. The single grain of the first resistance being sown produces a harvest of resistances. When in your youth you indulged yourself in the first sin of licentiousness and impurity, you placed yourself where you would be more easily overcome by the second temptation, and the more readily prepared to yield the third time, and the fourth time you will invite temptation. This is a harvest of sinful indulgences produced from the one grain of seed in the first indulgence. The Lord would have done a good work for you had you felt your need and made God your helper. Your minds were both corrupted and you needed to be sanctified, cleansed and purified in mind and thought.*3LtMs, Lt 6, 1880, par. 52*

God gave you another trial. Oh, that you could have appreciated it, and offered earnest, heartfelt prayer with true penitence and living faith to grasp the precious promise. Had you with willing heart practiced self-denial, resisted temptation, there would have been increased strength with every effort to overcome self. Every new achievement of principle will smooth the way of achievements of the same kind, the fruit of every moral victory. This victory is the seed sown which produces its kind, placing the sower on higher ground for every triumph of righteousness gained. Every virtuous action strengthens the spiritual sinews for new virtue, and every vice repeated rivets the fetters of vice. There is a growing strength in habit, and by it every action makes way for repetition.*3LtMs, Lt 6, 1880, par. 53*

God does not trust you. Had you put away your murmuring, your fretting, your boyish, unmanly littleness of mind and made thorough work of repentance, you would have endured the test; but now you

are weighed in the balance and found wanting. God will never trust the flock to your charge. Your mind is low, sensual, devilish. If you can save your own soul by a humble, penitent life, that is the greatest work you can do. God is merciful, but you should not attempt to teach others. You have lost the power of God to teach. Your work is not acceptable to God.*3LtMs, Lt 6, 1880, par. 54*

It is alarming how rapidly the sin of licentiousness is coming in among us. While writing out these individual, personal testimonies, your case was urged upon me with great power in the night season, and I cannot forbear writing to you. My soul is burdened day and night for the Israel of God. They do not feel the need of deep searching of the heart, of afflicting their souls before God, any more than you did. Their hearts are not in harmony with the Word of God and therefore they neglect to search its pages. Their hearts are not in harmony with Jesus, therefore they feel it a punishment to approach Him in prayer. Their conscience condemns them. Any busy activity is preferable to the self-examination which they must have. The comprehensive requirement of God's Word is that we should be like Him, that we should represent in our life the life and character of our holy Pattern.*3LtMs, Lt 6, 1880, par. 55*

The transforming power of God in the renewing of the mind by the Holy Ghost produces a new creature. If, after a man professes Christ, he manifests fretfulness, peevishness, faultfinding, envy, evil surmisings, jealousy, impure thoughts, that man has exactly the same character he exhibits. Every rough and uncomely trait is the revelation of the Satanic rather than the divine. Satan exults that he has power over the mind, the affections, and the character.*3LtMs, Lt 6, 1880, par. 56*

I hoped that you would be of sufficient understanding to know when no credentials were given you that you should keep humble and retired. You might have known that it was my words that had to be spoken in answer to questions put directly, that settled the matter in regard to your receiving credentials.*3LtMs, Lt 6, 1880, par. 57*

But when I see your reports in the paper my heart is sad. No such reports should enter the columns of our paper. How do those whom you have sought to ruin look upon these reports? How do those in

California regard them? It is because the fine perception is dimmed in those in charge of the paper that any of your reports find access to its columns. The high standard of truth and purity is lowered. Your spirit of independence and self-esteem shown since the Conference at Battle Creek is anything but the spirit you would have could you discern yourself and have a true sense of sin. *3LtMs, Lt 6, 1880, par. 58*

On this journey I have had to rebuke no less than four cases similar to yours. Men professing godliness set themselves to working evil and under the cloak of religion carry a high hand and a brazen front against the Lord of Hosts. When reproved, they will say, "It is my nature; it is my way; you must not think hard of me." Truly it is his way, for God has nothing to do with the exhibition of such ways. These men are working on Satan's side—are sowing iniquity to reap destruction. *3LtMs, Lt 6, 1880, par. 59*

Every indulgence of lustful passions, and all the misdoings in minor or more criminal matters, are to bring upon him the punishment he deserves. Jeremiah speaks of some men as wise to do evil (*Jeremiah 4:22*), cunning, using their God-given abilities to plan and execute their purposes in a most artful manner so as to be successful in their evil purposes and yet hide their sins from human eyes. Their continual enslavement to sin is filling for them the clouds of vengeance, which will fall without mixture of mercy. *3LtMs, Lt 6, 1880, par. 60*

Very many professedly Christian men are sowing to the flesh by pampering lust. With some it reaches only themselves, while with others it pollutes their associates. We are sowing now and the reaping time is soon to come. Everyone is either sowing to the flesh or to the spirit. We must take the sickle and gather what we have sown. The fallow ground of the heart needs to be broken up. We each have to deal with a stubborn soil. The heart of stone must be broken into cultivation. They that sow with tears will reap with joy (*Psalms 126:5*). There must be a purifying of the soul's temple. There must be an elevating of the standard of religion among us as a people. *3LtMs, Lt 6, 1880, par. 61*

What shall I say to impress our people to awaken from our carnal

security and stand like faithful sentinels against all iniquity? There are so many who ease their conscience with the thought which Satan suggested in words to Eve: "Ye shall not surely die." *Genesis 3:4.3LtMs, Lt 6, 1880, par. 62*

Sinners would never practice iniquity as they do if they did not flatter themselves that the sword of justice will never be raised against them. Is God a God of justice? Is it true that He will visit the workers of iniquity with His retributive judgments? How can we make the sinners in Zion take this for verity and truth?*3LtMs, Lt 6, 1880, par. 63*

We must make it true as it is in Jesus. We exalt the cross to the view of all. We entreat you to go to Mount Calvary and see upon the cruel cross Him who thought it not robbery to be equal with God. Look upon the Victim hanging there in humiliation as a criminal. Intense must have been the work of execution, done so thoroughly, showing that when God takes in His hand the sword of justice, He makes thorough work. His hatred of sin is so great that before the transgressor could be received into favor, the eternal Son of God interposed Himself and bore the bolts of the Father's wrath deserved by the sinner.*3LtMs, Lt 6, 1880, par. 64*

We would banish from the mind of the sinner the slightest hope. If any of the sons of Adam transgress one precept of Jehovah, and continue in transgression, making trial for themselves of the justice of the Almighty, they will find justice as severe and thorough in execution as in words of threatening. He will have dealt out to him as unsparingly the vials of Jehovah's wrath as is expressed in the threatenings of the Word of God.*3LtMs, Lt 6, 1880, par. 65*

Look on the cross. Look at the sufferings of God's dear Son, and no longer question whether God means as He says—that He will punish sin to its fullest extent if it is not repented of and forsaken. Christ died to demonstrate that all who are not healed of their transgression by faith in the agony and blood, and become pure even as He is pure, will receive punishment for his sins even as Jesus has suffered. Great was the physical anguish which He suffered as the spikes were driven through His hands and His feet; but small is the pain in comparison with the burden of the sins of the

whole world.*3LtMs, Lt 6, 1880, par. 66*

Did God remit the penalty in behalf of His darling Son? Divinity clothed in humanity was dying beneath the wrath of an offended God. Were any of the vials of God's wrath reserved from falling on the head of our Substitute and Surety? Realize the agonies of the divine Son of God in Gethsemane and the horrors of darkness enshrouding His divine soul and forcing the blood drops from His pores. In the inexpressible horrors of thick darkness which enshrouded the cross, the earth quaked, the rocks rent—the earth reeled at the spectacle of its divine Author's agony. Angels were confounded and seemed to suffer with their adorable Master.*3LtMs, Lt 6, 1880, par. 67*

Was not this demonstration convincing of the sure justice of God? The Innocent was suffering for the guilty; the Just for the unjust.*3LtMs, Lt 6, 1880, par. 68*

Lt 6a, 1880

Bangs, Elizabeth

On the cars en route for California

February 26, 1880

See variant *Lt 6b, 1880*. This letter is published in entirety in *20MR 291-298*.

Dear Sister Lizzie [Bangs]:

After I left you Monday, I was very sick. Tuesday [I was] nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs. There we stopped off to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. We walked back to a hotel—the nearest one we could find. It was not very promising. We were shown to our rooms—two very small rooms above the kitchen. In the rooms were only small windows, one in each room. The scent of the cooking had full access to these rooms, with no current of air to take the nauseating smell of ham, pork, onions, cabbage, and all kinds of scents away. If I had not heretofore been most thoroughly disgusted with pork, I should have been now. I could scarcely refrain from vomiting. I became sick and faint, but my good daughter, Mary [White], opened the window as far as possible and moved our bed so that the head of it was close by the window, the bed being quite nice. We slept well and felt refreshed in the morning, notwithstanding unpleasant odors.³*LtMs, Lt 6a, 1880, par. 1*

We took the transfer car to Omaha. We enjoyed our breakfast very much. There came into the depot a woman about forty years old, followed by a large flock of children. One boy about ten years old went out on the platform. This mother went after him and came dragging him in, he resisting at every step. She pushed him with violence into the seat, bringing his head with considerable force against the back of the seat, really hurting the lad. Then came screech after screech, equalled only by the screaming engine. This mother threatened him but to no purpose. He was in for a regular

war-cry. When he became tired out, then he lowered his voice to the monotonous long-drawn-out drawling cry just for the purpose of being persevering and revengeful. Here the Mother, I judge, was as much to blame as her boy. The boy was stubborn; she was passionate.³*LtMs, Lt 6a, 1880, par. 2*

I conversed some with the mother. She stated the boy [had] refused to come in and threw himself full length on the platform. She then took him by force and brought him in. Said she, "Oh, if I only had him alone in some place, I would pound him well for his behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse. I think the more calm the mother can keep at such times, however provoking be the conduct of her children, she maintains her dignity and influence as a mother." She assented that it might be so.³*LtMs, Lt 6a, 1880, par. 3*

I inquired, "How many children have you?" She answered, "Eleven," pointing to two bright-looking little girls. "These are my youngest—one is six, the other four. My eldest are nearly-grown-up boys." She stated they were as a family on their way to locate in Nebraska, where there was plenty of land to keep the boys at work. Not a bad idea to give these active, sharp high-toned boys employment; nothing so good as plenty to do in open air, to keep children from being ruined with the temptations and allurements to evil in this life.³*LtMs, Lt 6a, 1880, par. 4*

It was plain to be seen the mother was fretful, impatient, and harsh and severe. What wonder, then, that the children should be unsubmitive and insubordinate. These children, eleven in number, and the husband, showed they felt the mother's power that permitted no liberty of will. She would jerk one, and fret at another, and twitch about another, answer her husband's questions with a firm vim.³*LtMs, Lt 6a, 1880, par. 5*

This mother's mode of government set my mind on a study. She forced them to self-assertion in various improper ways, showing the mother's management was a sorry failure. There were eleven bright, active children, if the mother had the machinery oiled with patience and self-command as every mother should have, if she

had possessed the right spirit, she would not have aroused the combative spirit of her ten-year-old boy. All this mother seemed to know of government was that of brute force. She was threatening, intimidating. Her youngest children seemed to have a fear to stir; others looked hard and defiant. Some looked ashamed and distressed. I longed to preach a sermon to that mother.*3LtMs, Lt 6a, 1880, par. 6*

I thought if that mother knew her responsibility as a mother, she would not pursue the course she had done in that depot. Her burdens must necessarily be heavy, but how much more weighty was she making them for herself by her own lack of self-control. Every harsh word, every passionate blow, would react upon her again. If she were calm and patient and kind in her discipline, the power of her example would be for good, [and] would be seen in her children's deportment. How much that mother needed the help of Jesus to mould the minds and fashion the characters of her children. How many souls such mothers will gain to the fold of Christ is a question. I really do not believe they will gather one soul to Jesus. They train, they rule, they ruin. But enough of this.*3LtMs, Lt 6a, 1880, par. 7*

We purchased our sleeping car tickets [for] sixteen dollars to Ogden. We should be two days and a half and two nights in reaching there. We obtained two lower berths and were told if we had applied the day before, we could not have been accommodated. But the travel was light from Omaha that day which was much in our favor.*3LtMs, Lt 6a, 1880, par. 8*

On leaving Omaha we found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeper [with] only seventeen passengers in our car—no babies to cry, no invalids to exclaim, "Please close the ventilators. Will you shut down that window?" We were at perfect liberty to open and close windows for our convenience.*3LtMs, Lt 6a, 1880, par. 9*

There was nothing especial to engage our attention Wednesday night but the prairie fires. These looked grand and awful. In the distance while the train is slowly moving onward, we see the long belts of lurid flame stretching for miles across the prairie. As the

wind rises, the flame rises higher and becomes more brilliant, brightening the desolate plains with their awful brightness. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by the plow to protect their little homes. We saw dark objects in the distance guarding their homes from the fire fiend by throwing up embankments.*3LtMs, Lt 6a, 1880, par. 10*

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the pressed chicken furnished us by the matron of the sanitarium, put the same in a two-quart pail, and placed it on the stove, and thus we had good hot chicken broth. The morning was very cold and this hot dish was very palatable. I limited myself to only one meal each day during the entire journey. When the cars stopped at stations any length of time, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman, I have difficulty of breathing. Thursday noon we were at Cheyenne and it was snowing and cold. Could not walk much that day. "All aboard" was sounded about half past three, and again we were moving onward.*3LtMs, Lt 6a, 1880, par.*

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In nearing Cheyenne we were interested by the view of the Rocky Mountains. Dark clouds obstructed our view. As we neared Laramie, we were having a hail storm. Occasionally the sun light would break through the clouds, striking full upon the mountain tops, but night drew on and we were all huddled together while preparations were being made for us to occupy our berths. This night the wind blew the coal gas into the windows, nearly suffocating me. I was afraid to sleep. This night was the only disagreeable one upon the route. In the morning after we had taken our breakfast from our well-filled dinner baskets, we felt much refreshed. I wrote several pages back to Battle Creek. Here we began to come to scenery worth our attention.*3LtMs, Lt 6a, 1880, par. 12*

The cars move slowly and smoothly along, giving the passengers a fair chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne [and Sherman] is two thousand

and one foot, the distance nearly thirty-three miles. The ascending grade averages from Cheyenne sixty-seven feet per mile. The two engines puff and blow as if requiring a powerful effort to breathe. At length the summit is reached and the descent begins two miles west of Sherman. We cross Dale Creek bridge. It looks frail, as if incapable of sustaining the ponderous train, but it is built of iron and very substantial. A beautiful, narrow, silvery stream is winding its way in the depths below. The bridge is six hundred-fifty feet long, one hundred-thirty feet high and is considered a wonderful affair in this route.*3LtMs, Lt 6a, 1880, par. 13*

We look in the valley below and the settlements look like pigeon houses. We pass rapidly down the grade through the snow sheds and granite cuts. We have now, as we pass on, a full view of the Diamond Peaks of the Medicine Bow Range. They are, with their sharp-pointed summits, pointing heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the snowy range can be distinctly seen clothed in the robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, and yet there is an indescribable grandeur about these everlasting mountains and perpetual snows.*3LtMs, Lt 6a, 1880, par. 14*

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every opening and crevice in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours, dared not sleep. This was the most disagreeable night that I had on the journey. In the morning felt better than I expected. We again prepared our breakfast, making a nice hot broth. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled with silver donations, was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness.*3LtMs, Lt 6a, 1880, par. 15*

We are known on the train. One says, "I heard Mrs. White speak at such a meeting." The book agent, a fine young man from Colorado,

says he heard Mrs. White speak in the large, mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. As we move on slowly over the great American desert, with no objects in sight except sage brush and distant mountain peaks, we seem more like a ship at sea.*3LtMs, Lt 6a, 1880, par. 16*

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look occasionally back from the rear of the cars upon the straight track, hundreds of miles with scarcely a curve, while wilderness and desolation meet you whichever way you may look.*3LtMs, Lt 6a, 1880, par. 17*

Passing Cheyenne, we soon entered snow sheds, constantly varying from light to darkness and from darkness to light—was the only change for miles. I had been growing stronger as I neared Colorado. We were telegraphed to Ogden soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we leave. Therefore, it is always best to secure good seats when you take the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before the baggage can be taken into the car. We are all settled some time before [the] sun has passed out of sight beyond the mountains.*3LtMs, Lt 6a, 1880, par. 18*

We have additional passengers. There is a tall, straight, gentleman eyeing us critically. He has his wife and child with him. His own hair is as dark as the raven's wing, but his wife's hair is as white as I ever saw human hair, curled in ringlets. It gave her a singular appearance, not what I should call desirable. She was rather a delicate looking woman.*3LtMs, Lt 6a, 1880, par. 19*

This man was the wonderful worker in the temperance cause, McKenzie. He has established an institution for to treat inebriates in Boston and is now visiting California for the same object. He made himself known to us. As he saw us all engaged in writing, he had, I suppose, some curiosity to know who we were and what we were doing. He composed some verses upon that evening sunset as he was seated by my side. I will copy it for you. This great temperance

man was the most inveterate tobacco user we ever saw. O, what ideas of temperance!*3LtMs, Lt 6a, 1880, par. 20*

We prepare for rest and sleep, only one more night to pass. Scenery viewed on Friday while approaching Ogden. At Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. These moss agates, petrified shells and wood may be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and twin rocks of gigantic proportions. The appearance of these rocks is as if some great temples once stood here and their massive pillars were left standing as witness of their former greatness.*3LtMs, Lt 6a, 1880, par. 21*

There is a rock called Giant's Club, and in proportions it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once being located at the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct.*3LtMs, Lt 6a, 1880, par. 22*

A large flat stone was shown us with distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip, he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were on these spots of slabs of rock, feathers of birds and other curiosities plainly seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These bluff rocks assume most curious and fantastic forms, as if chiseled out by the hand of art.*3LtMs, Lt 6a, 1880, par. 23*

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agate patches. To stand at a distance from these rocks, wonderfully

shaped, you may imagine some ruined city, bare, desolate, but bearing their silent history to what once was.*3LtMs, Lt 6a, 1880, par. 24*

We pass on quite rapidly to the Devil's Gate, a canyon where the Sweetwater [River] has worn through the granite edge. The walls are about three hundred feet high. The water runs slowly, pleasantly murmuring over the rocks. We pass on while the mountain tops rise perpendicularly towards heaven, covered with perpetual snows, while other mountain tops, apparently horizontal, are seen. Here in passing we get some view of the beauty and grandeur of the scenery in groups of mountains clothed with pines.*3LtMs, Lt 6a, 1880, par. 25*

In Echo Canyon are rocks curiously representing works of art, [for example] the Sentinel Rock. The average height of all the rocks of Echo Canyon is from six hundred to eight hundred feet. The scenery here is grand and beautiful. We see holes or caves worn by storm and wind, where the eagles build their nests. This is called Eagle Nest Rock. Here the king of birds finds a safe habitation to rear its young. The ruthless hand of man cannot disturb them.*3LtMs, Lt 6a, 1880, par. 26*

We come to the Thousand Mile Tree. Here hangs the sign giving us the distance from Omaha. Here we pass the wonderful rocks called the Devil's Slide. It is composed of two parallel walls of granite standing upon their edges. Between these two walls are about fourteen feet. They form a wall about eight hundred feet running up the mountain. This looks as if formed by art and placed in position, the rocks are so regularly laid. This is a wonderful sight, but we reach Ogden and night draws on.*3LtMs, Lt 6a, 1880, par. 27*

Sabbath

All is quiet. We read our Bibles and write. Close by us sits the notable Stokes, who murdered Fisk.*3LtMs, Lt 6a, 1880, par. 28*

Our last night on the cars was spent in sleeping some and in viewing the scenery. The moon was shining clear and bright. Mary was resting upon her elbow looking out the window much of the night. We passed Cape Horn in the light of the moon. The wintry

scene in the Sierra Nevadas, viewed by the light of the moon, is grand. We look two thousand feet below. The soft light of the moon shining upon mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of this scene. We prefer to enjoy this grand sight rather than to sleep.*3LtMs, Lt 6a, 1880, par. 29*

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end.*3LtMs, Lt 6a, 1880, par. 30*

We learn we arrive in Oakland at eleven o'clock. As we near Sacramento we see the green grass [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends.*3LtMs, Lt 6a, 1880, par. 31*

We find in market new potatoes. The very day I arrived, we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining last night and this forenoon.*3LtMs, Lt 6a, 1880, par. 32*

Lizzie, I meant to have copied this off but have not time. Please put in Clara's hands, and tell her to copy it for you and arrange it in order. It is a beautiful morning. Wish it may be as pleasant with you.*3LtMs, Lt 6a, 1880, par. 33*

Much love to my dear Sister Lizzie,*3LtMs, Lt 6a, 1880, par. 34*

From her twin sister.*3LtMs, Lt 6a, 1880, par. 35*

[P.S.] Will you inquire of Mrs. Dr. Larkins if she is free to engage in the Crystal Springs Sanitarium? If she should, make arrangements for her to do so. This institution is located in St. Helena. She may have seen it. It has almost every advantage healthwise, but needs physicians who understand their business. I go to St. Helena next week and then will write again. What wages will she require? Tell

her to address me at Oakland, California, Pacific Press.*3LtMs, Lt 6a, 1880, par. 36*

I hope you are doing well. I would be so glad to see you. May the Lord lead you to put your entire trust in Him. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of the Lord. Stand in the ranks and under the banner of Jesus Christ.*3LtMs, Lt 6a, 1880, par. 37*

Good bye. This must go to the office.*3LtMs, Lt 6a, 1880, par. 38*

Lt 6b, 1880

Bangs, Sister Lizzie [Elizabeth]

On the train en route to California

February 26, 1880

Variant of *Lt 6a, 1880*, as edited by Ellen White for publication in *RH 06/17/1880*. This letter is published in entirety in *20MR 299-306*.

Dear Sister Lizzie [Bangs]:

After I left you Monday, I was very sick. Tuesday [I] was nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs, where we stopped to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache.*3LtMs, Lt 6b, 1880, par. 1*

We walked back to a hotel, the nearest one we could find. It was not very promising. We were shown to our rooms, two very small rooms above the kitchen, where the scent of the kitchen cookery had full access, without a current of air to purify it from disgusting smells. There was no current of air to purify it from disgusting, poisonous effluvia. There was but one little window in each room.*3LtMs, Lt 6b, 1880, par. 2*

If I had not heretofore been thoroughly disgusted with pork, I should have been now, for with the nauseating smell of pork, ham, cabbage, and all kinds of scents confined in the room, I could scarcely breathe. I became sick and faint, but my good Mary [White] opened the window as far as possible after piling our baggage and the chairs on the bed, and by close management moved our bed so that the head of it came close by the window. The bed being quite comfortable, we slept well and felt refreshed in the morning, notwithstanding unpleasant odors in bedroom and bedding.*3LtMs, Lt 6b, 1880, par. 3*

We took the transfer car next morning to Omaha. We enjoyed our breakfast very much from our well-provided lunch basket.*3LtMs, Lt*

6b, 1880, par. 4

We waited here several hours and had some opportunity to see character in its different angles all the way from four years up to 24. There came into the depot a woman about forty years old, followed by a flock of children. One boy about ten years old was hard to keep still, [and] went out on the platform. His mother went after him, reproving, scolding, and dragging him in, he resisting at every step. She pushed him into the seat beside her with violence, bringing his head with considerable force against the seat, really hurting the lad. Then came screech after screech, equaled only by the engine's blast.*3LtMs, Lt 6b, 1880, par. 5*

The mother threatened him, but to no purpose. He was in for a regular time as his explosive, maddened cries filled the rooms, calling the attention of gentlemen and ladies, while the mother threatened in no gentle language. She might as well have talked to a stone. She was desperate. I urged our daughter, Mary K. White, to induce him to stop if she had to hire him, but it was no use. He had grit and perseverance. When he became too tired to screech longer, then he lowered his voice to a monotonous long-drawn-out wail just for the purpose of persevering and being revengeful. Here the mother's countenance was a study. She looked vexed, but I [contend], she was as much at fault as her boy. The boy was restless and wilful and stubborn; she was passionate.*3LtMs, Lt 6b, 1880, par. 6*

I conversed some with the mother. She stated that the boy refused to come in and threw himself full length upon the platform to provoke her. She then took him by force and dragged him in and said, "Oh, if I only had him alone in some place, I would pound him well for this behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse." I told her the more calm a mother can keep at such times, however provoking the conduct of her children, the better she maintains her influence and dignity as a mother and the more easily will they be controlled. She assented that it might be so.*3LtMs, Lt 6b, 1880, par. 7*

I inquired how many children she had. She replied, "Eleven." Then

pointing to two pretty, bright-looking girls, said, "These are my youngest—one is six and the other four. My eldest are grown-up boys." She said that they as a family were on their way from Iowa City to Nebraska, where there is plenty of land and work for their children. They intended to locate there. Not a bad idea to give these high-toned, sharp, active boys employment; there is nothing so beneficial as plenty to do to keep children from being ruined with the temptations and allurements of evil.*3LtMs, Lt 6b, 1880, par. 8*

It was plain to see that the mother was fretful, impatient, harsh, and severe. The scold was expressed in her countenance. What wonder then that the children should be unsubmissive and insubordinate. These children and the husband showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another.*3LtMs, Lt 6b, 1880, par. 9*

This mother's mode of management set my mind on a study. She forced them to self-assertion in various improper ways, thus showing that her management was a sorry failure. If she had oiled the machinery with patience and self-command, as every mother should, if she possessed the right spirit, she would not have aroused the combative spirit of her children. All this mother seemed to know of government was brute force. She was threatening and intimidating and reproofing and scolding. Her youngest children seemed to have a fear of stirring, others looked hard and defiant, while others looked ashamed and distressed at the exhibition they were making.*3LtMs, Lt 6b, 1880, par. 10*

I longed to have some conversation with that mother. I wanted to tell her [that] if she realized her responsibility she would not have pursued the course which she did in that depot. Her burdens were necessarily heavy, but how much more weighty she was making them by her lack of self-control. Every harsh word, every passionate blow, would be reflected back upon her. If she were kind and patient and calm in her discipline, the power of her example for good would be seen in the deportment of her children. How much she needed the Christian graces, the help of Jesus, to mold the minds and fashion the characters of her children. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but [they] do not bless and save.*3LtMs, Lt 6b, 1880, par. 11*

We purchased our sleeping car tickets to Ogden, which cost sixteen dollars. We should be two days and a half and two nights in reaching there. We obtained two lower berths, but we were told that had we applied the day before, we could not have been accommodated. But the travel was light from Omaha that day, which was much in our favor.*3LtMs, Lt 6b, 1880, par. 12*

We found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping car. Only seventeen passengers in our car—no babies, no invalids, no one to cry, “Please close the ventilators. Will you shut down that window?” We were at perfect liberty to open and close windows for our convenience.*3LtMs, Lt 6b, 1880, par. 13*

There was nothing in the scenery to especially engage our attention until Wednesday night but the prairie fires. These looked grand and awful. In the distance, while the train moved slowly onward, we saw the long belts of lurid flame stretching miles across the prairies as a wall of fire. As the wind rises, the flames leap higher and become more grand, brightening the desolate plains with their awful light. We see, farther on, hay stacks and settlers’ homes guarded with deep furrows broken by the plow to protect them from the fire. We saw dark objects in the distance guarding their homes from the fire fiend.*3LtMs, Lt 6b, 1880, par. 14*

Thursday morning we arose from our berths refreshed with sleep. At eight o’clock we took a portion of the food liberally furnished us by our friends and the sanitarium, and enjoyed our breakfast. I limited myself to but one meal per day during the entire journey. When the train stopped for any length of time at stations, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty in breathing, but did not realize any inconvenience this time. We reached Cheyenne Thursday noon, but as it was snowing and cold, we did not walk much that day.*3LtMs, Lt 6b, 1880, par. 15*

In nearing Cheyenne we were interested by a view of the Rocky Mountains. Soon dark clouds obstructed our view, and as we neared Laramie, we had a hail storm. Occasionally the sunlight would break through clouds, striking full upon the mountaintops. At

half past three, "All aboard" was sounded, and again we were moving onward.*3LtMs, Lt 6b, 1880, par. 16*

The train moved slowly and smoothly, giving the passengers a good chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne and Sherman is 2,001 feet, the distance nearly 33 miles. The two great engines puff and blow as though they had difficulty in breathing. At length the summit is reached and the descent begins.*3LtMs, Lt 6b, 1880, par. 17*

Two miles west of Sherman we cross Dale Creek Bridge, one of the most wonderful sights on the route. It looks frail and incapable of sustaining the weight of so ponderous a train, but it is build of iron and is really very substantial. It is 650 feet long, 130 feet high. A beautiful, silvery stream is winding its way in the depths below. And as we look down upon the dwellings, they seem like mere pigeon houses in the distance.*3LtMs, Lt 6b, 1880, par. 18*

As we pass rapidly down the grade through the snow sheds and granite cuts into the great Laramie plains, we get a full view of the Diamond peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in robes of perpetual snow. A chilliness creeps over you as you look upon them so cold, so cheerless, yet there is an indescribable grandeur about them.*3LtMs, Lt 6b, 1880, par. 19*

But the night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every crevice and opening in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours. This was the most disagreeable night I had on the journey. In the morning felt better than I had expected to feel. We again made a nice hot broth of our pressed chicken. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter,

well filled [with silver donations], was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness.*3LtMs, Lt 6b, 1880, par. 20*

We were known on the train. One says, "I heard you speak at such a meeting." The book agent, a fine young man from Colorado, heard me speak in the mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another.*3LtMs, Lt 6b, 1880, par. 21*

Moving slowly over the great American desert, with not an object in view except sagebrush and distant mountain peaks, we seem much like a ship at sea.*3LtMs, Lt 6b, 1880, par. 22*

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look back occasionally from the rear of the cars upon the straight track, with scarcely a curve for hundreds of miles, while wilderness and desolation meet you whichever way you may look.*3LtMs, Lt 6b, 1880, par. 23*

Passing Truckee, [this probably should read "Cheyenne"] we entered snow sheds. From light to darkness and from darkness to light was the only change for miles. I had been growing stronger as I neared Colorado. We entered one hour before Cheyenne. We were telegraphed, soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we left; therefore, it is always best to secure good seats in the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before your baggage can be taken into the car. We are all settled some time before the sun has passed out of sight beyond the mountains.*3LtMs, Lt 6b, 1880, par. 24*

At Ogden we have additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. His own hair is as black as the raven's wing, but his wife's is as white as snow and hangs in ringlets, giving her a singular appearance. This man is the great temperance worker, Mr. McKenzie. He has established an institution in the east to treat inebriates and is now visiting Colorado for the same purpose, having already obtained pledges to the amount of several thousand dollars. Seeing us all

writing, he had some curiosity to know who we were and what we were doing, and so introduced himself to us. While seated by our side, he composed some verses upon that evening's sunset, which we will here copy. This celebrated temperance lecturer, we doubt not, has accomplished a great amount of good in the world, but he is an inveterate tobacco user. We venture the assertion that if he would reform on this point, his usefulness would be greatly increased.*3LtMs, Lt 6b, 1880, par. 25*

Scenery viewed on Friday while nearing Ogden: at Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temples once stood here and their massive pillars were left standing as witness of their former greatness.*3LtMs, Lt 6b, 1880, par. 26*

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct.*3LtMs, Lt 6b, 1880, par. 27*

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he had brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were in these split off slabs of rock, feathers of birds and other curiosities, which were plainly to be seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art.*3LtMs, Lt 6b, 1880, par. 28*

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderful-shaped rocks, you may imagine some ruined city, bare and desolate, but bearing their silent history to what once was. Close beside us sits Stokes, the murderer of Fisk. Having retreated to the mountains, he is actively engaged in the mining business.*3LtMs, Lt 6b, 1880, par. 29*

We pass on quite rapidly to the Devil's Gate, a canyon worn through the granite by the actions of water. The walls of the canyon are about 300 feet high, and at its bottom a beautiful stream flows slowly and murmuringly over the rocks. We pass on while the mountaintops rise perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. In passing we get some view of the beauty and grandeur of the scenery in groups of mountains dotted with pines.*3LtMs, Lt 6b, 1880, par. 30*

Soon we enter Echo Canyon. The rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from 600 to 800 feet. The scenery here is grand and beautiful. We see great caves worn by storm and wind, where the eagles build their nests. One is called Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young where the ruthless hand of man cannot disturb them.*3LtMs, Lt 6b, 1880, par. 31*

Here we come to the Thousand Mile Tree, on which hangs a sign giving us the distance from Omaha. And a little farther on we pass the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges, with about 14 feet of space between. They form a wall about 800 feet long, running up the side of the mountain. This looks as if formed by art and placed in position, so regularly are they laid. This is a wonderful sight, but we reach Ogden and night draws on.*3LtMs, Lt 6b, 1880, par. 32*

Our last night on the train was spent in sleeping and in viewing the

scenery in the clear bright light of the moon. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed in the light of the moon, is grand. We can look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of such a scene. We preferred to enjoy this [rather than] to sleep.*3LtMs, Lt 6b, 1880, par. 33*

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end.*3LtMs, Lt 6b, 1880, par. 34*

We learn that we arrive in Oakland at eleven o'clock. As we near Sacramento, we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came on an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends.*3LtMs, Lt 6b, 1880, par. 35*

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining all the forenoon and last night as well.*3LtMs, Lt 6b, 1880, par. 36*

I hope you are doing well. I would be so glad to see you. May the Lord bless you and lead you to put your trust in Him entirely. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of God. Stand in the ranks and under the banner of Jesus Christ. Much love to my dear sister, Lizzie,*3LtMs, Lt 6b, 1880, par. 37*

From her twin sister.*3LtMs, Lt 6b, 1880, par. 38*

Lt 7, 1880

White, James

On the train within nine hours of Ogden, Utah

February 27, 1880

Previously unpublished.

Dear Husband:

Another night has passed. Slept well. Have had a liberal breakfast. I limit myself to one meal a day. I bathe quite thoroughly morning and night. I hope to come out all right if I take good care of myself. I have passed over the road fourteen times before this and have never been as free from annoyance as this time. There are only two ladies beside ourselves. No children. The car is cool all the time and well ventilated. But there is one chance of the kind amid one hundred, I suppose. Only seventeen in the car and everything is so nice.*3LtMs, Lt 7, 1880, par. 1*

I meet quite a number who have heard me speak. A young man living in Denver, a book agent, on the train this morning says he heard me speak several times in Boulder. A man by the name of Emery, from Maine, was at Waterville camp meeting; he is a nephew to Daniel Chase, and is on this car en route for California.*3LtMs, Lt 7, 1880, par. 2*

We would advise you to take something like pressed meat and a two-quart pail. Put water to the meat, place upon the stove in passenger car and it will be boiling hot in a few minutes. Crumb in your bread and you have a rare warm dish. I have not seen anything so easily prepared and so palatable as this. This morning was exceedingly cold but with our hot chicken soup we were excellently provided for.*3LtMs, Lt 7, 1880, par. 3*

Our screen is a success. You should have one when you come. The weather is pleasant today and clear and sharp. I wish when you do come you could have as pleasant and comfortable a journey as we are having; no dust, no cinders.*3LtMs, Lt 7, 1880, par. 4*

We passed through a succession of snow sheds yesterday. There is but little snow on the ground, but conductor says we shall find snow in abundance in about forty miles. We hope there will be no hindrance. I have felt like breathing out my soul in prayer much of the time for the preservation and watchcare of our heavenly Father on this journey. I have some faith. I believe God will hear, that He will answer, and we shall be cared for. Then again I have pleaded for wisdom to know what to do and say after we reach Oakland. I feel to simply trust in God for His guidance. He will not turn us away when we ask in sincerity and faith.*3LtMs, Lt 7, 1880, par. 5*

My lungs are not well. They trouble me considerable.*3LtMs, Lt 7, 1880, par. 6*

I dreamed night before last that I was talking with two ladies who had been privileged to learn the truth had they desired it, but they would not yield to evidence. I was telling them this. I told them they chose darkness rather than the light. I commenced at the law given from Sinai and came down to Christ's sermon on the Mount. I repeated these words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." *Matthew 5:20*. I felt more and more the Spirit of God until they saw and felt that it was no more I that spoke but God speaking through me. They turned pale and trembled. I was conscious I was in the Spirit, elevated above myself; God was using me as His mouthpiece. I seemed to be soaring up from earth to heaven, and as I was repeating these words, "Ye will not come to me that ye might have life." *John 5:40*. I cried it out so loud and shrill Mary awoke me, and lo, it was a dream. It made quite an impression on my mind.*3LtMs, Lt 7, 1880, par. 7*

I have a request to make: that three times each day we shall devote some time to self-examination and prayer. Let us be in earnest in this matter to obtain for ourselves the evidence of the love of God. Let us not think or talk of ourselves, but let us talk of Jesus and His love. Self has gotten in the way so that Christ has not been discerned. Oh, how many precious blessings have been lost to us, how many precious views of Jesus [have] been eclipsed, because self has been exalted, coming in between us and our Redeemer. I

want a humble mind. I want to cultivate meekness and lowliness of heart. I want to humble myself that God may exalt me. It is a critical time for the cause. We are not safe counselors if self comes in to control or bias our judgment. We must live for the next life, for it is uncertain how long we shall have in this life. Be careful of your health.*3LtMs, Lt 7, 1880, par. 8*

Your Ellen.

Lt 8, 1880

Children

March 11, 1880

A letter by Eunice R. Kelsey.

Lt 9, 1880

White, James

Oakland, California

March 11, 1880

Previously unpublished.

Dear Husband,

Yesterday we received your welcome letters. There had been no mail the day before in consequence of snows blocking the track; cars were delayed. The mail which should have come Monday did not reach us till Wednesday, delayed forty-eight hours. There has been one of the greatest winds ever known in California.³*LtMs, Lt 9, 1880, par. 1*

Monday night the alarm was sounded for fire. The heavens were illuminated with pillars of fire and smoke. The wind was blowing a most fearful gale. The fire started in the Grand Hotel. It was entirely consumed and the entire block was burned. The hotel was three hundred feet long, one hundred feet deep and four stories high. Willie and Mary went to the fire, [as well as] many more. We visited the scene in the morning, but what desolation. The morning was as mild as a beautiful summer's day. Three steam engines were still at work and these faithful engineers and the fireman had done noble duty or the houses in the vicinity could not have been saved.³*LtMs, Lt 9, 1880, par. 2*

One gentleman on Seventh Street left his wife sick in bed and six children to go to the fire, and when he returned his house was consumed and he went searching the neighborhood to see if he had any wife and children spared. No lives were lost but nothing was saved. The neighbors had taken in his family. A burning brand was carried by the wind five blocks off and accomplished the work of destruction. The wife and children had no clothing, nothing but their night clothes. There were beside these, thirteen fires in different parts of the city remote from one another.³*LtMs, Lt 9, 1880, par. 3*

The thought is that the Kerneyites have been attempting to execute their threats. They set a man up for mayor and openly threatened [that] if he were not elected they would burn Oakland. He was defeated. It is thought the purpose was of starting fires in different places, calling the engines all over from San Francisco, and then burning the city. But the authorities refused to let the engines go to Oakland. There is a vigilante committee organized in San Francisco. Coleman stands at the head of the committee—the man who officiated on the old committee years ago. He has told Kalloch if he made any more incendiary speeches, he would be in danger; that he and Kerney were watched and there was a company [who] would take matters in their own hands. And it would not be their poor dupes who would be taken care of, but you leaders that would be strung up without judge or jury and you, Kalloch, will be the first man. That put a quietus on the matter for a time, but he has now come out worse than ever and there will be some determined action before long.*3LtMs, Lt 9, 1880, par. 4*

In the morning after the fire, it looked sad indeed to see in almost every street piles of the most splendid furniture and a solitary woman sitting amid the remnant of her property, guarding it. Mattresses that had been removed a block away were still burning in yards. Brands were carried for and near. The only wonder is that all surrounding buildings were not consumed.*3LtMs, Lt 9, 1880, par.*

5

I had some very serious reflections. I thought of the day of God, when buildings would be burning, and what distracted efforts would be made by the people to arrest the fire and how futile their efforts would be. I felt most thankful that the blessed hope would then sustain Christ's followers. The protecting hand of God would shield His people. They would be hid as in the secret of His pavilion. There is no safety for us, any of us, only in God. Every day we need to hide in Him, every day to bring Him nearer and nearer to ourselves by living faith. I have had at times great sadness of spirits, and yet I work on as though it were not so with me. I am greatly blessed in speaking to the people and there seems to be an unusual interest to hear.*3LtMs, Lt 9, 1880, par. 6*

Lt 10, 1880

White, James

Oakland, California

March 12, 1880

Previously unpublished.

Dear Husband:

It is a most glorious morning. Would like very much to see you stirring about this morning. I think my left lung improves slowly, but is not all right. I am very careful and I expect I shall be well as I labor.³*LtMs, Lt 10, 1880, par. 1*

It now seems to me I shall not remain here longer than three months from now. In that case I shall not visit Oregon, for it will be too tedious and painful a trip to stay so short a time. I have turned the matter over on every side and after much thought and prayer it seems to be this way in my mind: to remain here until after camp meetings—one or two are held this spring—then to return East wherever it may seem to be duty, [and] labor the best I can. I am desirous, if it be the will of God, to attend a camp meeting which shall be held near Portland: also attend camp meeting in Massachusetts, and one in Iowa, perhaps [one] in Ohio, and in New York and in Indiana. Farther than this I may not attend camp meetings. But I expect the Lord will direct.³*LtMs, Lt 10, 1880, par. 2*

I shall visit a few places on this coast, but confine my labors more to Oakland, for it seems to be as promising a field here as we can find. There are some embracing the truth all the while. The active circulation of tracts and papers has aroused an interest to hear upon the subject, and if there is preaching here every Sunday night we should have the better part of the citizens come out to hear. I feel that time is short and I am desirous of going just where the Lord would have me go, whether it shall be the most pleasant for me or not.³*LtMs, Lt 10, 1880, par. 3*

The matters here at this office are in such a condition Will and Mary

[White] cannot leave till someone shall come to do the work they are doing. Elder Waggoner is now staying by, that matters may be referred to him when necessary, but he ought not to be here a day. He is very feeble and wishes to go to the country. Lucinda is fearfully worn. Wishes to get back home that she may rest. But you know what her home is, poor child. I feel sorry for her. She is so poor; her lungs trouble her. Now both of those who have had the care here, Elder Wand [?], Sister Hall, are in this condition. I think Lucinda has served her time and I cannot ask her to be with me, for I know this will be no relief to her. She must be freed from all care. Our daily prayer is for God to raise up those who can take care and conscientiously work in this office. They need a head. When Willie leaves they should have a head or things will be no better than now.*3LtMs, Lt 10, 1880, par. 4*

Edson [White] has consented to leave for the East the coming week. I have consented to take his place off his hands at \$2,900. It is well worth this sum. We are safe in giving this, and he will have but about three hundred to use now to pay his and Emma's fare. The place is a most desirable one. It is retired, free from dust, has sweet and fresh air, excellent water, prepared for us to go into at once. He could not get away unless this was done.*3LtMs, Lt 10, 1880, par. 5*

I have something coming to me on my wages since [the] last settlement. Will you please look up the matter and tell me how much it is? I think there is no less than two hundred dollars interest money which must be paid and some small debts of Edson's included in the stated sum of the property. He will give you all particulars. It is too bad to deprive Emma of her home which she thinks so much of, but Edson seems willing to do anything I tell him. He has perfect confidence in my judgment. Emma is willing to do anything that looks right. Edson is a great worker in the temperance and Sabbath school interest, and all regret his leaving very much. They say no one can fill his place.*3LtMs, Lt 10, 1880, par. 6*

I hope that the Lord will lead and guide and bless you and let His light shine upon you.*3LtMs, Lt 10, 1880, par. 7*

In love,*3LtMs, Lt 10, 1880, par. 8*

Your Ellen.

Lt 11, 1880

White, James

Oakland, California

March 15, 1880

Portions of this letter are published in *TDG 83*.

Dear Husband:

I have written some on the boat since coming here. I find a letter from you to me and have read your letters to Willie.³*LtMs, Lt 11, 1880, par. 1*

I feel sad as I read because I see the same spirit of controversy which is bringing to yourself and others unhappiness. Will this controversy never end? Is it to be kept up till the judgment? This is the work of the enemy. Satan will keep words and surmisings penned in letters constantly brewing if we will allow him to do so. But this must not be. There is never an understanding gained by letters. Your suppositions in regard to the feelings of Elder Waggoner are not correct. He feels as any man can but feel under the circumstances. But not an expression or any act has yet given the impression he feels toward you as you think he does. He is a sick, broken-down man, and needs sympathy more than censure, and the time taken to write these explanatory letters, which always have the influence to make you more confirmed in your feelings and in your ideas, had better be left unwritten. You shall have your letters returned soon.³*LtMs, Lt 11, 1880, par. 2*

We see enough to do here calling for thought, [and] for prayer that God would help us in the present emergency to come upon a proper business foundation than to be engaged in writing letters of affirmation or of denial. We feel the need of the grace of God. Time is precious. It is short, and while differing one with another and manufacturing trials by written words, we had better be humbling our souls before God. Temptations come in abundance from without and need not and should not originate with ourselves to weaken one another and lay stumbling blocks in the pathway of one

another. We need to cherish love in our hearts. We should not be ready to think evil of our brethren. We must put the least constructions on what they do or what they say. We must be Bible Christians. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." *1 Peter 1:22.3LtMs, Lt 11, 1880, par. 3*

We must not be heedless in regard to our own souls' salvation. "Examine yourselves whether ye be in the faith; prove your own selves." *2 Corinthians 13:5.3LtMs, Lt 11, 1880, par. 4*

We are not to pass on indifferently. We must inquire into the character of our thoughts and feelings, our tempers, purposes, words and deeds. We are not safe unless we are constantly and successfully warring against our own sinful corruptions. We must consider whether we are an example of Christian holiness; whether we are in the faith. Unless we search diligently, examining our hearts in the light of God's Word, self-love will prompt to a much better opinion of ourselves than we should have. We must not be so earnest in our efforts to set others right that we shall neglect our own souls. We need not be so zealous for our brethren, and in this zeal neglect the work that needs to be done for ourselves. Another's wrong will not make our cases any nearer right. There is an individual work to be done for ourselves, which we should in no wise neglect. "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." *Matthew 7:1, 2.3LtMs, Lt 11, 1880, par. 5*

If we are filled with mercy and love of God, a corresponding effect will be produced upon others. We have nothing of which to boast. All is the gift of a beneficent Saviour. We must attend to our own souls diligently. We must walk in humility. We want no war garments on, but the garments of peace and righteousness. May the Lord teach us how to wear His yoke and how to bear His burdens. Everything in this cause and in this work may be accomplished with a kind, conciliating spirit. We may be courteous always, and never be afraid of being too much so. We must practice showing good will toward all men. We must give our brethren credit

for conscientiousness as well as we wish them to credit us with it. The profession many of our people make is not worth a straw, because they have not love to God and love for their brethren. They have not the grace of God. My burden of soul is to arouse them to a necessity of true conversion to God, the inner work of the Spirit of God in the soul.*3LtMs, Lt 11, 1880, par. 6*

There is such a lack of love, of tender forgiveness, of brotherly kindness, of forbearance one for another, that Christ is ashamed to call them brethren. They do not cherish that spirit that was in Jesus. Seeing this lack, feeling it, sorrowing over it, I cannot, oh, I cannot be a party in fostering this spirit of suspicion, of jealousy, of censuring, of blame. Paul writes, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” *1 Corinthians 13:1-3.3LtMs, Lt 11, 1880, par. 7*

Charity, I have been shown, was love to God and man, which we must cherish if we are children of God. Although a man should have the power of explaining or making known the deep counsels of God as revealed in His Word, yet if he has not love to God and man, it will be of no credit to him. If he has all faith which is seen in miraculous manifestations and has not the grace of love, it is nothing—no virtue in it.*3LtMs, Lt 11, 1880, par. 8*

“Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” *1 Corinthians 13:4-7.3LtMs, Lt 11, 1880, par. 9*

Here the apostle describes the fruits growing upon the Christian tree. Let it be our endeavor, dear husband, to reach the Bible standard ourselves and be an example of patience, of courtesy, and

forbearance.*3LtMs, Lt 11, 1880, par. 10*

You inquire about our fare. We got thirty dollars each off from Omaha. My head is quite tired. I must stop writing by gas light.*3LtMs, Lt 11, 1880, par. 11*

March 16

I was so tired. I fell asleep in my chair and had to retire. I will say Elder [S. N.] Haskell and Willie [White] went up town and made a success of getting our tickets for thirty dollars less on a ticket than the usual fare. Seventy dollars each, our tickets cost. They also obtained favorable prices on freight. I did not know but [that] they had written all about it.*3LtMs, Lt 11, 1880, par. 12*

My trust is in God. My prayer is to Him day and night for guidance and strength. I hope you will enjoy good health and the Spirit of freedom and assurance in God. I am glad to learn of the good work in Battle Creek.*3LtMs, Lt 11, 1880, par. 13*

Yours in love,*3LtMs, Lt 11, 1880, par. 14*

Your Ellen.

Lt 12, 1880

White, James

Boat "Donahue"

March 15, 1880

Previously unpublished.

Dear Husband:

We, Elder [S. N.] Haskell, Sister [Lucinda] Hall and myself, are just returning from Santa Rosa. We left Oakland, Friday. Sister Hall and myself stopped off at White's station and walked up to Brother Chapman's. Brother and Sister Chapman had gone to Santa Rosa. We had a good evening visit with Mother Colby and the children. In the morning we went on to Santa Rosa. Arrived there at quarter past eight o'clock. Elder Haskell was at the depot waiting for us. We had a large attendance. The house was well filled with those of our faith from Green Valley, Healdsburg, Petaluma, St. Helena, and Santa Rosa.*3LtMs, Lt 12, 1880, par. 1*

I spoke in the forenoon with freedom. Elder [S. N.] Haskell arose to speak in [the] afternoon, [and] fainted in the desk after speaking about ten minutes. I then arose and talked one hour more with much freedom.*3LtMs, Lt 12, 1880, par. 2*

We see there are valuable acquisitions made to the church through the labors of Elder Healey. The church had become divided over some difficulties and was in a bad state. I had no desire to know their trials, and did not, but spoke as the Lord gave me the word. And many thought I must have heard all the particulars of their troubles, so pointed and close were the testimonies borne.*3LtMs, Lt 12, 1880, par. 3*

We had a conference meeting and many good confessions were borne on the whole. The church was greatly helped. In the evening Elder [S. N.] Haskell preached. Sister [Lucinda] Hall and I remained at home. At the close of the Sabbath we had a prayer meeting at Brother Morrison's. I was especially drawn out in earnest prayer. I

cried unto God in the fullness of my heart with many tears. I felt that I must have the holy unction or I could do nothing. I was blest. Sunday morning Elder Haskell spoke. Sister Hall and I rested. In the afternoon we had a missionary meeting. I took part in that. Elder Haskell gave much valuable information. In the evening I spoke to a full house of outsiders. They listened with great attention.*3LtMs, Lt 12, 1880, par. 4*

The matter was introduced of inviting laborers to this field. There was a hearty response to have all the help that could possibly be afforded them from the East, and they would sustain them by their prayers and means. The subject of purchasing another tent was introduced and Brother [S. N.] Haskell and I spoke upon it. The pledge papers were circulated and in one-half hour one hundred-fifty were pledged. The pledge papers will be circulated in other churches, and quite a little sum will be raised if Santa Rosa is a sample of what will be done. The people here in California will do all that they are able to do, and will be glad to receive any help that may be furnished them.*3LtMs, Lt 12, 1880, par. 5*

I could not present the matter of you especially, for they have no other thought or feeling but to accept you or any help that may be sent them. I would not put it in a light as though these were not their true feelings. Your brethren and sisters inquire after you fondly and ask if you are coming to California. I tell them that will be determined in regard to how long I shall remain. They do not urge me to stay. They feel that it would make no difference if they did, that I would follow the teachings of the Spirit of God either in staying or going.*3LtMs, Lt 12, 1880, par. 6*

We feel well satisfied with our effort in Santa Rosa. Brother Pratt had come from St. Helena to take us up with his team. Brother Spears accompanied him. But as Edson [White] was about to leave Oakland this week, we did not consider it best to go. We had been solicited by the Woman's Christian Temperance Union to lecture to them the evening of the twentieth. Brother Chapman's people were very anxious I should do so as the invitation had come spontaneously from them. This would hinder me from speaking in St. Helena, but all decided it would be best to favor the request in Petaluma and [that] Elder [S. N.] Haskell go to St. Helena. We are

now returning to Oakland to see Edson and Emma off.*3LtMs, Lt 12, 1880, par. 7*

I have an appointment in Healdsburg, Sunday evening. Then I shall see the place there and will write you about it. We met Elder Healey and family at Santa Rosa. He is looking very feeble. His lungs trouble him. He has been doing considerable work. He has some good souls as the fruit of his labors, but he gives no reports of his labors for fear that he may seem to be giving reports that would exalt himself and he knows not how they may hold out. So he says he feels the best to make no reports.*3LtMs, Lt 12, 1880, par. 8*

In Santa Rosa there is a music teacher who [word illegible]. Hurley is his name. His wife is a teacher of schools and teacher of music. A Brother Granger has also united with the church. These families are of real worth to the church. A merchant's wife by the name of Cole is a very noble woman. Her home is east, near Lansing. She is desirous to change property with us at Healdsburg.*3LtMs, Lt 12, 1880, par. 9*

There are quite a number I have seen who seem to be real excellent material raised up through Elder Healey's labors, but unless he has some help, he will go down. We think he had better go to Los Angeles County. He may, by change of climate, improve. He has been holding meetings at Healdsburg, having an excellent interest. Some of the best people in Healdsburg are interested. He was unable to go on for pain in his lungs. He seems to think enough of my labors now. He pleads and begs me [to] give them some labor in Healdsburg. I could give them Sunday evening, after speaking at Petaluma Saturday evening. Brother Pratt and Spears just begged me to come to St. Helena. If I could not stay over Sabbath, stay a night or two. I shall try to go.*3LtMs, Lt 12, 1880, par. 10*

At Green Valley everything seemed to be run out when Brother and Sister Babcock moved there. They used to live in Oakland. He and his wife commenced missionary work and have worked with real earnestness and interest, and as the result, have a flourishing Sabbath school and a nice little company to assemble at their meetings. He is now proposing building a little meetinghouse to

accommodate those who wish to meet to worship God. These indications of good are very cheering. There is real, interested labor in many places in California, for which we feel thankful to God. We wish to appreciate every indication for good and be thankful for it, and not look and talk on the dark side and become discouraged in our work and discourage others. The Lord does not propose to do the work He has left for us to do. In doing His work, we shall be sustained if we will trust Him implicitly and without weakening our souls with our unbelief and our doubts.*3LtMs, Lt 12, 1880, par. 11*

We think that there will be nothing in our way of having a campmeeting in Fresno county in the month of April, but in this part of California, it will be impossible. In the southern part of the state everything of farmer's work is far advanced. In this part of the state it will be impossible to get a full attendance in consequence of the crops. If I stay only three months I cannot attend the most important campmeeting.*3LtMs, Lt 12, 1880, par. 12*

My heart and lungs trouble me considerably and if it were not for the Eastern campmeetings I would not cross the plains again this summer. I would take time to re-create. I would make some tarry in the mountains. As it is, we are putting in all the labor we can. Haskell [S. N.] will go to one place and I to another whenever we can do so to advantage. The people are hungering and starving for food. We must do the will of God and leave the result with Him.*3LtMs, Lt 12, 1880, par. 13*

Yours in love,*3LtMs, Lt 12, 1880, par. 14*

Ellen.

Lt 13, 1880

White, James

Oakland, California

March 17, 1880

Portions of this letter are published in *11MR 63*.

Dear Husband:

I have just received yours written March 11th. The letter written to Lizzie [Bangs] was worked in at odd moments on the cars and finished here. I knew she would prize such a letter and would read it to a great many.³*LtMs, Lt 13, 1880, par. 1*

I have today visited Brother and Sister Palmer, living in Brooklyn in a part of Brother Cochran's house. He is a music teacher. He is an Englishman, and is a firm believer in the truth and the testimonies and health reform. He went to Cochran's to give music lessons, and they gave them reading matter and talked [to] them, [and] persuaded them to come out to hear Elder Waggoner preach. They have taken a firm stand for the truth. I took dinner with them today and visited Cochran's. They showed me letters written by their son at Battle Creek. I call them very excellent letters. He speaks of you and me in the most reverential manner, expressing the firmest confidence in us. Speaks well of the church and college and entreats his mother not to be unbelieving, but entreats her to have full confidence in the Testimonies. I can discern nothing in the letters but good advice and correct statements.³*LtMs, Lt 13, 1880, par. 2*

Sister Cochran confesses she is unbelieving, but she was certainly benefited by my visit today. I prayed with them before I left. They all united with me in prayer. Those in California have no acquaintance with me and we cannot be surprised that they do not always have strong faith in my work. I do not find it in my heart to blame them, but to seek to help them, showing an interest for them and thus making a rift in the cloud of unbelief.³*LtMs, Lt 13, 1880, par. 3*

You speak of not writing particulars. I have written everything I could write, all I could learn. Things move very slowly. We are praying constantly for the Lord to help us here and lead us Himself. My mind is almost continually going out in prayer when not engaged in writing. I sent on an article for [the] *Reformer* as much or more than a week since. I hope it will get there in season. I feel, in reference to the Californians, we must not blame them, but show love and kindness to them and try thus to win them. We want the love of Jesus in our hearts, and then we shall work as He worked and our work will be acceptable to God.³*LtMs, Lt 13, 1880, par. 4*

Elder Waggoner will go into the mountains as soon as the general meeting is over and there rest. He is down with rheumatism, unable to sit up. The trains have been delayed—sometimes nine [hours] and other days twelve—in consequence of snows. It has been unusually cold here this month and some days we hear all talking of the disagreeable northers as in Texas.³*LtMs, Lt 13, 1880, par. 5*

Evening. We just returned from a season of prayer in Elder Waggoner's room. The sweet Spirit of the Lord was with us. I felt the peace of God in my heart and assurance that our prayers were heard and would be answered. I fear lest a promise being left me, I should come short of it. If I fail to overcome the natural defects in my character, if I allow these defects to strengthen upon me and through the manifestation of them others are misled, I shall fail of the reward at last. We must be what we wish others to be. We must do as we wish others to do. We must be kind, be courteous, be pitiful. We must see the good qualities existing in others as we wish them to see the good qualities existing in us.³*LtMs, Lt 13, 1880, par. 6*

March 18

It is a beautiful morning. Yesterday I suffered much with every breath. I was compelled to lie down for sometime. I have pain in my heart constantly, but I shall do just the same as if it did not exist. I want to do my duty in the fear of God. I feel that [I] may be called from my work suddenly without warning. This difficulty of the heart makes me depressed in spirits much of the time. I wish I could write you definitely about matters here, but it is not possible. No special

change out of difficulties. No special rift in the cloud. Everything has to move very slowly, but we are praying constantly and earnestly for the Lord to help us, and we shall work and watch and pray. I cannot see as things are to be bettered here by Willie's coming for a few months, for there will be the same need of a manager at the end of that time that there is now.*3LtMs, Lt 13, 1880, par. 7*

I wish there could be found a man to come here as a wise, economical manager and release Willie, that he may go to Europe with Elder [S. N.] Haskell in May or June. Things in Europe need attention very much. All these necessities and wants burden my mind. I feel much of the time pressed under the weight of these things as a cart beneath sheaves.*3LtMs, Lt 13, 1880, par. 8*

I think, had Elder [J. N.] Loughborough remained here having an understanding of the work, he would, by his tact and management, [have] been the means of a much larger number embracing the truth than by his going to England. Had there been one upon whom he could drop the responsibilities, then there would have been more consistency in his going; but as he could not find the man, he should have waited till he could. It is true he had some peculiarities that hurt his influence and I am thoroughly convinced that we are of like passions. Some faults and errors exist with all the laborers in the field. Not one is perfect. And forbearance must be exercised to each other. Be pitiful, be courteous. Our own faults are more grievous.*3LtMs, Lt 13, 1880, par. 9*

Lt 14, 1880

White, J. S.

Refiled as *Lt 5, 1880*.

Lt 15, 1880

White, J. S.

Duplicate of *Lt 5, 1880*.

Lt 16, 1880

White, James

Oakland, California

March 24, 1880

Portions of this letter are published in *TDG 92; OHC 296*.

Dear Husband:

I have just returned from Healdsburg. Last Friday Sister [Lucinda] Hall accompanied me to Petaluma, where I had appointments to speak to the Ladies Christian Temperance Union Association. We were heartily welcomed by Brother Chapman's family. Sabbath I met with those gathered in the little house of worship. There was a well-filled house. There were some from Stony Point, from Bloomfield, and one from Santa Rosa. Brother and Sister Palmer were present, and the brethren and sisters residing in Petaluma. I had much freedom in speaking to those assembled from this text: "Ye are the salt of the earth"; "Ye are the light of the world," etc. [*Matthew 5:13, 14.*]*3LtMs, Lt 16, 1880, par. 1*

The Lord gave me words to speak to the people. How clearly it was impressed upon my mind that it is the privilege of the Christian to connect with the Source of light, and through this living connection become the light of the world. Christ's true followers will walk in the light as He is in the light and therefore they will not travel in an uncertain way, stumbling because they walk in darkness. The great Teacher is impressing upon His hearers the blessing which they may be to the world, represented as the sun rising in the east in dispelling the mist and shadows of darkness. The dawn gives place to day, the sun, gliding, tinting and then glorifying the heavens with its blaze of light is a symbol of the Christian life. As the light of the sun in light and life and blessing to all that live, so should Christians, by their good works, by their cheerfulness and courage, be the light of the world. As the light of the sun chases away the shades of night and pours its glories on valleys and hills, so will the Christian reflect the Sun of Righteousness which shines on him.*3LtMs, Lt 16, 1880, par. 2*

Before the consistent lives of Christ's true followers, ignorance, superstition, and darkness will pass away, as the sun dispels the gloom of night, in like manner the disciples of Jesus will go into the dark places of the earth, disseminating the light of truth until the pathway of those in darkness shall be illuminated by the light of truth.*3LtMs, Lt 16, 1880, par. 3*

In what contrast to this is the life of the professed child of God who is as the salt without the savor. He has no vital connection with God, and like the worthless salt—which Christ describes as being thenceforth good for nothing but to be cast out and trodden under foot of men—he has no saving properties. Thus is the life of a professed follower of Christ if he has not a living connection with Jesus Christ. These sunless professors are shadows of darkness. They see nothing to praise God for. They love to dwell in an atmosphere of doubt. If they listen to the truth, they are suffering their minds to watch for something which they think they can start a controversy, and discern some hook upon which to hang their doubts. They go forth from the blessing God has placed within their reach, and in mercy brought to them through His servants, to turn the light given them into darkness. And how great is that darkness!*3LtMs, Lt 16, 1880, par. 4*

It is a sin for men thus to abuse the benefits which God sends to those who so much need help and light. In the place of accepting the blessing of God as such, they turn it into a curse by encouraging unbelief, obstinately holding positions of difference as persistently as if the salvation of their souls depended upon their looking upon the dark side, talking their suspicions and doubts, strengthening unbelief, and helping others in the same path of doubts and infidelity. Is it any marvel that such ones are not a light to the world? Can we be surprised that such ones never grow in grace and the knowledge of the truth?*3LtMs, Lt 16, 1880, par. 5*

This class are never purified, sanctified through the truth, because truth is not the element they love. The miasma of doubt and unbelief is their favorite element. The angel of God may stand by the side of His messenger and dictate the words he utters, and the very men these words should help will not be helped by them because their own ideas and will and way are chosen before the will

and way of God. This class cannot be the light of the world unless they are transformed and shall feel that it is sin, a grievous sin, to let one dark shadow cloud the pathway of others.*3LtMs, Lt 16, 1880, par. 6*

All may be channels of light if they will connect with the Source of light. They can communicate the bright rays of light to the world. None need to strengthen unbelief by talking darkness. Every expression of doubt strengthens unbelief. Every thought and word of hope, courage, light, and love strengthens faith and fortifies the soul to withstand the moral darkness that exists in the world. Those who talk faith will have faith, and those who talk discouragements will have discouragements. By beholding we become changed in harmony with the subject of our thoughts and conversation.*3LtMs, Lt 16, 1880, par. 7*

After the discourse we had a social meeting and there were good testimonies borne. This meeting seemed to be an encouragement to those who have been trying to live and be steadfast in the faith, although our ministers have seldom given them any help because of so many calls in every direction.*3LtMs, Lt 16, 1880, par. 8*

I rode home with Brother Chapman's family and rested until evening, then rode into the city again and spoke in the Methodist Church. The Methodist minister introduced me to the congregation. I spoke for about one hour upon temperance. Sunday afternoon I spoke again upon temperance by the request of the Ladies Christian Temperance Union. I had an attentive audience and was free. As near as I can learn, all were pleased with the lecture. Brother and Sister Chapman, especially, were enthusiastic over it. They think it will be the means of removing much prejudice.*3LtMs, Lt 16, 1880, par. 9*

Lee has been in all these places, Santa Rosa, Healdsburg, Petaluma, and I know not wherever, but his influence does not amount to much.*3LtMs, Lt 16, 1880, par. 10*

In regard to the publication of the testimonies, I hardly know what to say. I suppose there will be those who will make a handling of the matter if anything is left out. I mean to have the matter upon dress reform ready in a short time, but I labor so much, I find but little time

to write. I think now I shall return East in June and attend campmeetings, although I think it would be better for my health to remain here in Colorado in hot weather.*3LtMs, Lt 16, 1880, par. 11*

Lt 17, 1880

White, W. C.; White, Mary

Woodland, California

March 29, 1880

Portions of this letter are published in *3MR 404; 11MR 63*.

Dear Willie and Mary [White]:

We have had a very pleasant season of labor here. We took a train two hours too early and had to wait at Davisville in a cold, disagreeable depot two hours. As there was no fire in [the] depot, I much desired to sit in the sun.*3LtMs, Lt 17, 1880, par. 1*

Elder [S. N.] Haskell tried to borrow a chair for me from the office connected with [the] depot, but officials were not gentlemanly or courteous and refused me a chair, although they were not occupying one, at least. I explained the matter in my mind as I saw these men continually smoking in this little office. They were enveloped in a cloud of smoke. Tobacco using benumbs the fine sensibilities and debases and degrades the user, we have marked in very many cases.*3LtMs, Lt 17, 1880, par. 2*

When we arrived at Woodland, we found Brother Sanders and Libby waiting for us [with] horse and phaeton. We have had interesting meetings. I have made my home with Brother Lane and his family. They have made my stay as pleasant as possible. We expect to be home Wednesday or Thursday. Have had strength to speak twice.*3LtMs, Lt 17, 1880, par. 3*

I wish you would see that [the] house at Healdsburg is insured. Talk with Lucinda [Hall] about it. I feel anxious in regard to it. We had a good representation from Dixonville and Arbuckle. We go thirty miles by private carriage today to Arbuckle to strengthen the church there. They need help very much.*3LtMs, Lt 17, 1880, par. 4*

We are urged and entreated to go to Dixon and Vacaville. We shall have to crowd in appointments there, if possible.*3LtMs, Lt 17, 1880,*

par. 5

Mother.

Lt 17a, 1880

White, James

Oakland, California

April 1, 1880

Portions of this letter are published in *10MR 70*.

[Incomplete letter to James White.]

... Elder [S. N.] Haskell spoke Monday night. I rested. Tuesday, all assembled in the Methodist church while Elder Haskell gave them instruction in the various branches of the work and in regard to the best manner of working. At half past ten, I spoke to a good congregation. Many outsiders were in.*3LtMs, Lt 17a, 1880, par. 1*

All the time that was given to circulate the appointment was Monday. Several from Arbuckle hurried home from Woodland after hearing me speak Sunday forenoon, to give the notice to College City and Arbuckle. By chance they sent word twenty miles to Fresh Water where Brother Rice's parents resided, and while I was speaking, they came in. I had great liberty and clearness in speaking and there seemed to be the deepest interest manifested.*3LtMs, Lt 17a, 1880, par. 2*

At noon I was introduced to Mr. and Mrs. Manoah and their daughter. Mother and daughter are keeping the Sabbath. Sister Manoah is mother of Brother Rice and the daughter is his sister. This Mr. Manoah is second husband, not a believer, but they were very intelligent and excellent appearing people. They have only recently embraced the truth, but they are very much in earnest and have an intelligence that will do credit to our faith.*3LtMs, Lt 17a, 1880, par. 3*

I was invited to take dinner with Sister Lucas. She is an intelligent, thorough-going woman. Her children are with her in the faith. Her husband is a spiritualist and saloon-keeper. He is really a fine-looking man. He tried to draw me out, but he failed. I was enabled to meet him wisely and close his mouth.*3LtMs, Lt 17a, 1880, par. 4*

Elder Haskell talked in the afternoon and his labors were well received. I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spell-bound. Not one left the house although I talked above one hour. Before I commenced talking, Elder Haskell had a bit of paper that was handed [him] quoting [a] certain text prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbelite who wrote the objection, and it had been well-circulated before it reached the desk; but Elder Haskell made it all plain before the people. After I closed, he made some remarks in regard to their temperance organization. Not one left the house.*3LtMs, Lt 17a, 1880, par. 5*

I cannot express to you how grateful these new converts were to have this timely help. They meet the worst opposition from the Campbelites, but all are firm. One more joined the covenant that evening and several others are on the point of deciding. I had felt so deeply for these poor souls and had been so wrought up as I felt their danger [that] I could not sleep that night. I think I slept not more than two hours.*3LtMs, Lt 17a, 1880, par. 6*

Wednesday opened cloudy and cold with the breeze directly in our faces, but we had good covered carriages, and by pinning newspapers over the lungs and between the shoulders of the sisters, they became very comfortable. We came near having a fire in our moving. House bricks were warmed for the feet. Ella Sanders, Lucy Bush, and Brother Sanders occupied the front seat. They felt the heat of the bricks and their wrappings were about ready to burst into a flame. They did not discover it a minute too soon. They quickly threw out bricks and the coverings over them. Ella burned the ruffling of her dress quite badly as it was. We took dinner at Brother Saunders' and then went to [the] depot to take [the] three o'clock train, but we were one minute too late. The cars moved off gradually, leaving us feeling rather queer.*3LtMs, Lt 17a, 1880, par. 7*

Brother Greyson's team was still at Brother Saunders', [so he] rode

out with us. I was so tired I could not visit. Went to bed early and slept well. Brother Greyson took us two miles the next morning. It rained all night and has rained more or less through the day. We found when we got to the flag station [that] we had just one hour to wait, so we made a waiting room of the covered carriage and had an interesting visit with Brother Greyson for one hour. While the rain was softly falling, Brother Greyson signaled the cars, and [at a] quarter before eight we were moving on, [with] the overland cars behind us.*3LtMs, Lt 17a, 1880, par. 8*

We arrived here at Oakland at eleven o'clock. I spoke five times in four days. Elder Haskell spoke as often as he could get a congregation, filling in every moment profitably.*3LtMs, Lt 17a, 1880, par. 9*

Here we find letters from Battle Creek, letters from you, which I will answer this afternoon. I have a meeting to attend tonight. We are crowding in all the time we can, hastening from church to church. Elder Haskell visits one church while I visit another; then, when necessary, we unite our forces, always having some one or two with me.*3LtMs, Lt 17a, 1880, par. 10*

Brother Greyson is thousands of dollars worse than nothing. Two last years have had failure in crops. One year more, if unsuccessful, he will not have a dollar as his own.*3LtMs, Lt 17a, 1880, par. 11*

Lt 18, 1880

White, James

Oakland, California

April 2, 1880

Previously unpublished.

Dear Husband:

The brethren are coming into the Conference and I have been talking with Brother Chapman.*3LtMs, Lt 18, 1880, par. 1*

Edwin is coming into the office to work in the counting room. This is his choice. He is a young man of sterling worth.*3LtMs, Lt 18, 1880, par. 2*

I sent you a letter this morning. This noon brought me one from you, dated March 27, in which you speak of not coming to California but printing the Experiences, etc.*3LtMs, Lt 18, 1880, par. 3*

I still plead for the *Volume Two, Spiritual Gifts*, to be republished just as it is. You cannot tell what a demand there is for this book.*3LtMs, Lt 18, 1880, par. 4*

I write now to tell you that I shall not go to Oregon unless you can be so situated that you will not take on burdens. Will you go to the Mountains before June? I could go to Oregon, I suppose, and get back by the last of June to Colorado. Please consider this matter carefully. I am constantly worried over you, fearing you will take too many responsibilities, and then I fear many things which keep my heart in difficulty.*3LtMs, Lt 18, 1880, par. 5*

I dread going to Oregon but they all seem to be set upon my coming. Would not Elder Waggoner and some one else answer? I shall pray over this matter, but I dread the journey more because my heart troubles me so much. I am troubled with feelings of suffocation. Seems as though my breath would stop and I feel a pain all the time. Not one moment's ease. I cannot sleep

nights.*3LtMs, Lt 18, 1880, par. 6*

Well, the Sabbath is drawing on. I must close.*3LtMs, Lt 18, 1880, par. 7*

Your Ellen.

Lt 19, 1880

White, James

Oakland, California

April 6, 1880

Portions of this letter are published in *3Bio 133, 136*.

Dear Husband:

Yesterday I received your two letters, one penned by Sister Fero, and one by Brother Henry. I would suggest that these letters, where you give expression so freely to your feelings in regard to others, be written by your own hand or by the pen of Henry. Do not take strangers into close confidence. You may greatly injure them, and it will, in the end, all come back upon yourself.*3LtMs, Lt 19, 1880, par. 1*

I have tried to move in the fear of God. After we came here I could not feel it best for you to come, and the continual expression of your feelings in the letters decided the matter in my mind, that you at least are not in that state of mind that you could do justice either to yourself or the cause of God in its present state in California. This conclusion I have come to through much prayer and hours of meditation, going over and over again the items God has shown me in regard to your past, present, and future duty and work.*3LtMs, Lt 19, 1880, par. 2*

Why your case has not been urged before the conference is chargeable to myself, not because I was your enemy but the best friend you have in the world. Should I have permitted your suggestions and your propositions in letters to come before the people, I knew it would result badly for yourself and for the future prosperity of the cause of God; and in doing this I should go directly contrary to the clearest light God has given me. Therefore I have been true to you, true to myself, true to the cause of God, and true to my commission in the fear of God.*3LtMs, Lt 19, 1880, par. 3*

I would have been glad, only too glad, for your society here. My

love is deep and firm for you, and it has cost me that which you may never know as I left Battle Creek to come here. I expected then you would soon follow, but I could not say one word in favor of it, for I greatly feared the result.*3LtMs, Lt 19, 1880, par. 4*

We found such a state of depression among the people, such a state of inexpressible discouragement, we knew at once God alone could give help. I have gone forth in humility and with unshaken confidence in God to do all in my power to bring about a different state of things. I knew unless the Lord should work with my efforts I could not do any good. To His praise be it spoken, He has helped me, strengthened and blessed me, in a most marked manner. Everyone appears to receive my labors and accept my testimony. I have nothing to say of myself, to present myself, to notice, to talk of myself, of my sacrifices, of my abuses, or to censure them. I dwell closely upon practical godliness, talk of Jesus, His great mercy and love to us, of the evidences of the truth, of our present position. And the Lord is working with hearts, and there is a lighting up.*3LtMs, Lt 19, 1880, par. 5*

My dear husband, not one word has been expressed disrespectful to you. But your labors of love are remembered, and therefore I do not want you to hurt yourself in California, which I know you would do, by the tone of your letters, the way you view matters, giving expression to your feelings. I would not imperil the cause here when they have been discouraged so much. Your coming here, with the view you take of things, would be very disastrous. No, my husband, I have duties to you, but never to exalt you before the people and express all confidence in your views, suggestions, and feelings. God would hold me accountable for the result. You are not prepared to come to California. Things here require much thought, deep study, careful management. Everything must move slowly, and time alone will effect permanent changes that will promise prosperity.*3LtMs, Lt 19, 1880, par. 6*

Be assured I will follow the light to the very best of my knowledge, for I must meet my work and every jot of my influence when we gather about the great white throne. I am not working to please myself or to please you, or any living mortal, but to please my Redeemer. The result of incautious words, of hasty suggestions,

may balance minds in a wrong direction and ruin souls. Never doubt my love for you. But I find my duty calls me from you sometimes, and I shall be obedient to the call. My influence will at times be more favorable alone than if you are with me. I shall be with you when I can, but in the future we both may have to endure the trial of separation more in our labors than in the past. You do not mean to do it, but many times you lessen the faith in my testimonies by unguarded expressions and views and feelings which you manifest.*3LtMs, Lt 19, 1880, par. 7*

I feel like consecrating myself daily to God. This morning I attended the half-past five prayer meeting in the church. None of the ministers were present, but I had the precious assurance that Jesus will work for both you and me, that He will help us and teach us and lead us. I felt that I could trust all in His hands. I returned to my room with my heart filled with sweet peace and joyfulness. Jesus is very precious to me and I want to do His will and glorify His name.*3LtMs, Lt 19, 1880, par. 8*

Christ was what we must strive to be. He was not only spotless and holy, but meek and lowly and unselfish. He was attractive, winning souls by His gentleness and love, patience, forbearance, and meekness. Let us learn of Him that we may combine the most rigid sense of justice, purity, and integrity with the lovable attractions of disposition and character. Kind words, unselfish courtesy and regard for others, a genuine sympathy for even the erring and sinful! A living, lovable Christian, who wears the beauty of holiness in his character and conduct exerts the most powerful argument for the gospel of Christ.*3LtMs, Lt 19, 1880, par. 9*

Let us study Christ more and ourselves less. Follow Christ. His example we are to copy. Whatsoever things are lovely, whatsoever things are of good report, think of these things.*3LtMs, Lt 19, 1880, par. 10*

Please excuse this long letter; henceforth, I will not write any long histories, but a few lines that will be no tax for you to read. That written on cars and boat has no doubt been difficult [to read], but you will not have reason to complain more on this score.*3LtMs, Lt 19, 1880, par. 11*

Yours with affection.*3LtMs, Lt 19, 1880, par. 12*

Lt 20, 1880

White, James

Oakland, California

April 7, 1880

This letter is published in entirety in *Testimony of Jesus by F. M. Wilcox*.

Dear Husband:

I am very cheerful and happy now. The Lord has graciously blessed me and His peace is abiding in my heart. This morning we met in the basement of the church at half-past five. I was led out in prayer and my faith grasped the promises of God. I learned anew that my heavenly Father answers prayer. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." *John 14:13*. My soul is continually yearning for my Saviour.³*LtMs, Lt 20, 1880, par. 1*

"Let me to Thy bosom fly,
Hangs my helpless soul on Thee.
Leave, oh, leave me not alone;
Still support and comfort me."³*LtMs, Lt 20, 1880, par. 2*

This has been the language of my soul ever since I have been upon this coast. All are so very busy. I am alone in my room nearly all the time, and my mind has been very perplexed, my anxiety very great. My prayers have come from a burdened heart. But Jesus has lifted my burden and He is a wellspring of joy in my soul. Christ's words seem to be spoken to me. In the night season I seem to hear His voice; "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." *John 15:7*.³*LtMs, Lt 20, 1880, par. 3*

I had the assurance that the Lord will bless you and let light shine upon you.³*LtMs, Lt 20, 1880, par. 4*

I talked some this morning to our ministers upon faith. Everyone

who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first—the claims of the gospel upon us, urging upon us consistency of character in accordance with our profession—and then we may without presumption claim the promise. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating not our own natural tempers but the spirit which Jesus possessed. The moral forces of our natural tempers must be resisted or we shall strengthen the Satan-side of our character, and self-respect is lost, reliance in God is gone, and the promises are not claimed because we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved, darkness envelops the soul, and yet many ministers are trying to labor in this very state. They constantly have an aching void, but do not attribute it to the right cause.*3LtMs, Lt 20, 1880, par. 5*

Jesus will work with our efforts if we do what we can on our part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to His followers. He has saved us by the offering of Himself to God, a spotless offering, that those He came to save may be, through His merits, unblameable, pure, and holy. In order to do men good we must inspire them with confidence in our piety. We must show the Christ-side of our character. If they see we reflect the image of Christ in our words and deportment, then they will be affected, convinced, and saved.*3LtMs, Lt 20, 1880, par. 6*

Our meetings move off well. We feel, deeply feel, our great need of Jesus, and oh, such matchless love as He has expressed for us! My heart is melted with this love.*3LtMs, Lt 20, 1880, par. 7*

I must now go to the eight o'clock meeting. Let us pray much, and watch thereunto. I can trust everything in the hands of God.*3LtMs, Lt 20, 1880, par. 8*

I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,*3LtMs, Lt 20, 1880, par. 9*

Your Ellen.

Lt 20a, 1880

White, James

Oakland, California

April 13, 1880

Previously unpublished.

[Dear Husband:]

These are a few of the thoughts which came to me on that occasion:*3LtMs, Lt 20a, 1880, par. 1*

Sunday I spoke from these words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. *1 John 3:1*. The house was crowded. Seats were placed in the aisles and the most respectful attention was given for one hour and a half while I spoke. I was sick in the morning with palpitation of the heart, but I was carried above all the difficulty and forgot myself and the occasion in my deep interest for the souls of the hearers.*3LtMs, Lt 20a, 1880, par. 2*

Elder Brown had visited St. Helena, and with his Bible studies had created a universal excitement. But there was no healthful influence left after he was gone. He had used my name in the desk and made a similar statement to the one he made while on the steamer Oregon on our passage to Oregon, that Mrs. White believed we were saved by law. I had told him plainly what I did believe, and entreated him now that he had been corrected in his statements not to misstate Mrs. White again, but it seems that honesty is not a part of his character. He made the same false statement before the people at St. Helena.*3LtMs, Lt 20a, 1880, par. 3*

I related my conversation with Elder Brown on that occasion, stating our relation to the law and to Christ: that sin was the transgression of the law and that it was the law which convicted Paul, but that the law has no power to pardon the transgressor of law. The blood of the Son of God here comes in. The fountain has been prepared where the sinner may wash his robes of character from their

defilement, and make them white in the blood of the Lamb. Repentance toward God because the Father's law has been transgressed, and faith toward our Lord and Saviour Jesus Christ are the sinner's only hope.*3LtMs, Lt 20a, 1880, par. 4*

I spoke in the evening to a good congregation, relating some incidents in my experience. The brethren and sisters seem to appreciate these meetings very much.*3LtMs, Lt 20a, 1880, par. 5*

Monday night I spoke to the Napa Church and had a good congregation for so short a notice. All listened with good attention and it was difficult to resist their earnest entreaties to remain longer and labor more for them. The church is not prospering spiritually. Brother Myers is deeply anxious to do what he can through God to keep the church alive. May God bless his efforts. They need further labor and may God prosper them in calling for it and, may the response be such as to meet their wishes.*3LtMs, Lt 20a, 1880, par. 6*

In regard to what may be my duty, I am at a loss what to say. My prayer is, Lord, direct in reference to laborers coming here. All has been said that can be said on our end of the line. And as we have no control of your end of the line we must wait and watch and pray until God shall tell His ministers what to do.*3LtMs, Lt 20a, 1880, par. 7*

I hope Elder Corliss and all will look to God for themselves and know their own duty without leaving it to any man to tell them what they must do. Do not, I beg of you, take the responsibility of dictating others' duty. God is the Master. If they look to Him, He will tell them just as well as to tell you their duty. There has too much of this been done, and I have been shown that the purpose of God will never be met till each man whom He has called knows his duty for himself, while he may be counseled by those of mature experience.*3LtMs, Lt 20a, 1880, par. 8*

Yours in love.*3LtMs, Lt 20a, 1880, par. 9*

Lt 21, 1880

White, James

Oakland, California

April 15, 1880

Portions of this letter are published in *9MR 97*.

Dear Husband:

I returned from St. Helena yesterday and found several letters from you—two were dated March twenty and March twenty-three; others April four, five and six. Those dated March I think must have come while I was at Woodland and through some neglect were not placed in my hands. I make this explanation so that you may not think I intentionally neglected to notice your statements where you speak of meeting me in California. In the first part of the letter this statement occurs, in the last part, you make altogether a different statement. You will take rest in Colorado. The letter conclusion I suppose, must be your decision. Colorado looks very inviting to me. We see California new in its spring dress of living green. Mountains and hills are clothed with verdure, [and] the valleys covered with grain in a fresh, flourishing condition could not look more lovely. But I look forward to June or July when the showerless heavens and pitiless sun shall change this beautiful dress to a burned, seared, brown, and then the prospect not be as lovely.³*LtMs, Lt 21, 1880, par. 1*

I met with the church in St. Helena last Sabbath and first day. They have a neat, plain, tasty convenient house of worship. Every cent was paid before it was dedicated to God. Extra efforts were made in order to do this. I cannot see why the church in St. Helena should not be in a prospering condition and continue to grow in numbers and in spirituality. There is some excellent material there in its responsible members whose hearts are wedded to the cause of God and their greatest interest is in its prosperity and continual advancement.³*LtMs, Lt 21, 1880, par. 2*

Brother Drew is a faithful, persevering worker in the missionary

cause. All who have papers lying by have interestedly gathered them up as precious golden treasures and placed them in the hands of Brother Drew, who sends them on their missionary errands to let shine their precious rays of light to those who have not a knowledge of our faith. *Review and Herald, Instructor, Good Health, Signs* and pamphlets and leaflets, tracts and books are all carefully preserved and prized by this missionary worker to send forth to enlighten homes of others who are in all parts of the world. He will never see the results of his disinterested labor in this world, but he is sowing beside all waters, not knowing which shall prosper this, or that. But when the redeemed host will be gathered around the great white throne, and the crowns of glory are given to those who have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb, then each will see and will know just how much their instrumentality has done in the great work of the salvation of the souls before the throne. *3LtMs, Lt 21, 1880, par. 3*

But few know what they may do and what great results may be achieved through their individual efforts in doing good to others. Many are too selfish and indolent to do what they have the power to do. If each would work in their capacity and do what they can for the Master, they would grow spiritually and could never say, I am lonesome. *3LtMs, Lt 21, 1880, par. 4*

I spoke to our people upon Sabbath with much freedom. A social meeting followed where many bore testimony for the truth and expressed gratitude for that which they had heard, and said they meant from that time to be more earnest and interested in the work and cause of God than they had been heretofore. At the close of the social meeting, the Lord's Supper was administered. Brother Wood officiated. It was a solemn, impressive symbol to us, and brought fresh and impressively to mind the words of Christ, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh which I will give for the life of the world." *John 6:51. 3LtMs, Lt 21, 1880, par. 5*

How many would eat the bread and drink the wine, symbols of Christ's flesh and blood, and yet their hearts are not in harmony

with God? But Christ said more positively, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." *John 6:53-57.3LtMs, Lt 21, 1880, par. 6*

How many will become one with Christ in the manner here expressed as he was one with the Father, living in Christ, partaking of His nature, by meditation, by prayer, by doing His will? Christ dying for us does not give life to our souls any more than the provision of bread to satisfy the wants of our bodies gives strength and energy to the body unless we eat it and it enters the blood and vitalizes the system so indeed is the case in regard to spiritual strength. We must receive and digest the spiritual food and incorporate Christ into our very natures in order for Christ to live in us as He lived in God. Christ merely dying for us will not save us, but He must become a part of us through faith, and [we must] nourish the soul by continually meditating upon Him and partaking of His divine nature.*3LtMs, Lt 21, 1880, par. 7*

Lt 22, 1880

White, James

Oakland, California

April 16, 1880

Portions of this letter are published in *UL 120*; *3Bio 140*.

Dear Husband:

I received your letter dated April eight, yesterday. I am glad you are riding and traveling. This will be a change and do you good. I am not sure that I shall not have to go to Oregon, but if I can feel excused from going depends. I shall be glad to be relieved, but if the Lord places the burden on me I must go, however unpleasant I may regard the matter. I do not want to move one step farther than the Lord shall direct by His Holy Spirit. I fear sometimes it is cowardly dread of the water that makes me not decide at once to go to Oregon. But I mean not to study my will but the will of God. Time here is very short and I want to do just that work which will do the most good to others and glorify God. Oh, I tremble for myself, lest after I have preached to others, "I myself should be a castaway." *1 Corinthians 9:27.3LtMs, Lt 22, 1880, par. 1*

[During the] hours of the night, while others are sleeping, I am praying that the responsible work committed to my trust may be so unselfishly and faithfully done that God will approve. The anxiety is not with me what others may think or what others may do, but [what] shall I do to glorify God? Will my work bear the inspection of God? Is every high look removed from me? Is my heart in harmony with Jesus, the humble Man of Calvary? I am weeping and praying and working trying my motives and feelings in the light of eternity, and if I am saved at last, it will be through the matchless love of my Redeemer.*3LtMs, Lt 22, 1880, par. 2*

Oh, how great has been that love that would endure such self-denial, such self-sacrifice for me! All we can do will be little enough, and we may well say we are unprofitable servants. Just as surely as we exalt ourselves and take the highest seat, God will humble us in

some way very trying to human nature.³*LtMs, Lt 22, 1880, par. 3*

My husband, we must cultivate the spirit of Christ. There are many who profess the truth who need its sanctifying influence upon their hearts. Upright dealing and an exalted profession may characterize the life, but a want of true kindness, nobility of soul, conciliatory deportment, will neutralize all the good they are capable of doing. A sour, censorious religion finds no example in the religion of Christ. We must [love] our brethren and our friends for Christ's sake because He has given us so great evidences of His love. Kind words, pleasant looks, and unselfish courtesy we must cultivate, for it will invest our character with a charm which will secure us respect and increase our usefulness tenfold more than were we otherwise in words and deportment. Oh, we have no moments to lose, no time now to waste in pleasing and indulging our natural perverse tempers. The Ledger of heaven will show every unkind word, every hateful feeling, every disregard of other's rights. If we secure heaven, it will be because we are sanctified to God; soul, body, and spirit and have been fitted in this life for the holy society of the pure angels in the future life.³*LtMs, Lt 22, 1880, par. 4*

Let no words be spoken [except] in accents of kindness. Jesus stands ready to give us of His Spirit and abundance of grace. We need it above every other mortal upon the face of the earth. If God has placed you and me in a position of holy trust and you feel that He has not in any sense released us from that position, He will, if we ask Him, give us corresponding grace that in all humility, as you occupy this highest position mortals can fill, you will be an example to others in word, in spirit, in forbearance, in meekness, in all lowliness of mind, walking and working under the special direction of the great Head of the church.³*LtMs, Lt 22, 1880, par. 5*

An account we will have to render to God by and by and we do not want to be ashamed of it because it bears the stamp of inconsistencies of impulse, of selfishness. We want to have an eye single to God's glory, and our soul temple cleansed of selfishness, and Jesus reigning in our mortal bodies and we assimilated to His divine image. Let us grow in grace. Cling with faith to Jesus Christ and we shall be upheld by His power. He will enshrine us in the hearts of His dear people and He will give us a power of

influence.*3LtMs, Lt 22, 1880, par. 6*

With much love, I remain*3LtMs, Lt 22, 1880, par. 7*

Your Ellen.

In regard to Brother Corliss' coming West, all has been said that we can say here in California. We want helpers, but as much [as] we want them, we do not care to have them come unless they feel some duty themselves. If they have no duty, we hope no one will come. We need men who can hear the voice of the Shepherd and obey and who are not dependent upon others to know their duty for them. I have written you once or twice. [Some] things you ask again in some of your letters perhaps you did not get all my letters.*3LtMs, Lt 22, 1880, par. 8*

We got on fair at Omaha. Thirty dollars off on each ticket. The one who told you we could take one hundred-fifty pounds—this information cost us about fifteen or twenty dollars. One hundred pounds is all that can come across the prairies for each passenger. California will pay first class fare for any who wish to come to this coast as laborers.*3LtMs, Lt 22, 1880, par. 9*

Be of good courage, my dear husband. Let us trust fully in God and have faith that He will lead us and guide us.*3LtMs, Lt 22, 1880, par. 10*

Ellen.

I would sell on the corner if possible. I would not want to expend means on that house unless you see your way clearly. If you do, go ahead.*3LtMs, Lt 22, 1880, par. 11*

Lt 23, 1880

White, James

Oakland, California

April 17, 1880

Portions of this letter are published in *3Bio 137*.

Dear Husband:

The sun shines again and it seems more cheerful. Day before yesterday we had a heavy shock of earthquake. Will and Mary ran out of the house. They thought the chimney had fallen, but it was only a heavy shaking of the house. The papers speak as though it was a heavy, near call to Oakland.*3LtMs, Lt 23, 1880, par. 1*

Everything in California is more cheerful, and this heavy, continuous later rain all think [has] put the prospect of crops in a most favorable condition. I have heart trouble yet and this makes [a] rush of blood to the head, but I am of good courage—I feel that Jesus is very precious to me. In Him I trust and have peace that passeth knowledge. My whole being is in the cause and work of God. My heart is wholly His. It is my meat and drink to do His will. I am glad you are going to shun trials and perplexities. I know you could not avoid them if you came here.*3LtMs, Lt 23, 1880, par. 2*

We are all working to the extent of our powers to do what we can for California. If no help comes from the East, I shall feel duty to remain longer than I thought at first. Many places have not been visited. In Napa I only spoke once on Monday evening. At seven A.M. I leave for Dixon and Vacaville to spend Sabbath and first day. I know not yet as any one can accompany me, but if not, I [will] just go alone, and yet not alone, for the Lord is with me and gives me a clear and pointed testimony to bear. I do not wish to consult my will or my pleasure but what will the Lord have me do.*3LtMs, Lt 23, 1880, par. 3*

We must both labor to come closer in all our labors to the bleeding side of Christ. Self must be put out of sight; self must be crucified.

The time is short for us to make a success of perfecting Christian character, and I want to make sure work for eternity.*3LtMs, Lt 23, 1880, par. 4*

I am not ambitious for honor, for appreciation, nor for ease, but I am deeply anxious for Christ to be in me a wellspring of life. I want to walk not in sparks of my own kindling, but in the clear light of His countenance. I cannot consent to be uncertain in this matter. I must know daily that Jesus is mine, that I am following Him—the Light of life. I am most of the time very happy, very cheerful in God. I miss you at times very much especially when not engaged heart and soul in active labor. Oh, if we can make a success of overcoming and gaining precious and glorious victories daily over self, our ways and our words being the ways and words of Christ, we shall be indeed the salt then that has not lost its savor. Any defect in us will go a long way to encourage others in the same defects. We, of all who believe the truth, must be without fault; our lives blameless. God will not excuse faults in us as in others who have not had so great light. It is self we must master. It is self we must seek to subdue. It is our will and our way we must yield to God's will and God's way. This is the victory, even your faith. Let us pray and work and believe; and if we cling to the Mighty One, we will come off more than conquerors through Him that hath loved us. I prize the dear Saviour more and more for He is my Redeemer, my Helper, in whom my soul delights.*3LtMs, Lt 23, 1880, par. 5*

The call comes **BREAKFAST**; then it is the cars for my journey.*3LtMs, Lt 23, 1880, par. 6*

God morning—God bless you with the riches of His grace and lift upon you daily the health of His countenance is the most earnest prayer of your wife,*3LtMs, Lt 23, 1880, par. 7*

Ellen.

After breakfast I have a few moments more which I will improve. Only two meetings, beside the conference in Oakland has Elder [S. N.] Haskell attended with me—in Woodland and Santa Rosa. He was determined to hold no office here. He pleaded against it with might and main but was elected against his most earnest protest as president—Will, vice-president. This will be much better for Will and

be better for California than if young men like Will had the position Brother Haskell wanted—Will president and Israel, vice-president. But I think this is best as it is.*3LtMs, Lt 23, 1880, par. 8*

I would not have consented for you to take the responsibility on any account. It is time cares were laid off of your shoulders and you sweetening up, elevating, refining and preparing for the day of God. We must attend to our own souls for if we neglect the work of preparation we may be found without oil for our vessels with our lamps. The grace of God we need every hour. The light shining from the throne of God will shine upon us, lighting and cheering our countenances and we shall be reflecting the image of Jesus.*3LtMs, Lt 23, 1880, par. 9*

It is time, I know it is time, for you to lay on others' shoulders that which you have carried so long. You say, "When another man is raised up to bear these responsibilities, then I will lay them off." Do you think, my dear husband, that you fill this position any better than some of the brethren you have mentioned would do? Do you think no one could do even as well as you do yourself? If so, you do not understand yourself. Were you sound in nerve, sound and well and evenly balanced in mind, you could do better than any one of these you mentioned. But you know you are not this, and I know you have responsibilities you are not qualified to bear, and any mistakes in this direction will be grave and seriously felt in the cause of God. You cannot trust to your feelings, for these feelings control your judgment and reason, and this is the reason that you should lay off responsibilities.*3LtMs, Lt 23, 1880, par. 10*

Had you followed the light God has given you closely, you would now be physically and mentally sound to exert a healthful influence upon the course of God. But you are not thus. It has ever been your idea that your position granted you more than it does; you have had control of other men's minds and you have exercised a freedom with your pen and with your words in criticizing and exposing the defects of your brethren when your own defects were more serious and far more dangerous to the cause of God than theirs. Here is where you have been deceived. I write it to you kindly and affectionately because you must not mould the cause of God by your mind and judgment. God has never given you this power. He

invites you to learn of Him who is meek and lowly of heart, that you may find rest to your soul. He invites you to take His yoke and lift His burdens for they are light. Burdens which we may carry will be exceedingly heavy.³*LtMs, Lt 23, 1880, par. 11*

Overcome, I beg of you overcome these suspicions and jealousies of your brethren. It is [not] your place to exalt your brethren and then almost kill them by debasing them; neither is it your duty to lightly esteem any one whom God has called to His work. Lead them to look to Jesus in the place of looking to you. They can know their duty for themselves. God will teach them, and thus give them an experience in His cause, and in the movings of His providence that they need and must have if they ever become efficient workers in the cause of God, and if they [are] ever [to] stand amid the perils of these last days. God forbid you should make a mistake now; it is too late. Let the burden drop, that is hard to carry, and just as long as you cherish the Spirit you will not go as a “second hand,” just as long you will have a spirit that will be troublesome to you. Christ was a servant of all. It is humility of mind you want to cherish and lay off the general, and learn in the school of Christ. Be happy, be happy in God. [Let] your life [be] as a sweet perfume wherever you go.³*LtMs, Lt 23, 1880, par. 12*

Lt 24, 1880

White, James

Oakland, California

April 19, 1880

Portions of this letter are published in *3Bio 136, 140; 5MR 236*.

Dear Husband:

We returned from Dixon yesterday and found two letters from you where you give an account of your meeting at Monterey. When I read of three or four ministers in attendance at Otsego and Monterey I thought if some of these understood their duty and the movings of God's Spirit, there would be less there and some help sent to this state, but we have no further arguments to use in reference to this matter. All has been said that ever will be in regard to help coming from the East at this time. I cannot feel clear to leave a state where there is no one to labor, and therefore my summer will be spent here—the first part of it at least. I intended to come East but have decided we must be the very ones the Lord wanted here. I shall go to Oregon the sixth day of May—shall remain two months unless I see more clear light.*3LtMs, Lt 24, 1880, par. 1*

We have had almost incessant rains for two weeks past but my throat and lungs are constantly growing stronger. I speak from three to fives times each week, and the Lord helps me and blesses me greatly. We have just returned from Dixon. When I see how believers and unbelievers receive my testimony I am certain my duty is to visit the churches rather than to write and subject myself to discouragement and almost despair in doing that I am not capable of doing.*3LtMs, Lt 24, 1880, par. 2*

It was a great trial to consent in my mind to give up my writing—when at Battle Creek I did do it, and now I feel no duty to take it up again. If the Lord makes my duty as plain to resume writing as He has done to speak to the churches, I shall have no hesitancy in taking it up again if He provides me the very help I must have.*3LtMs, Lt 24, 1880, par. 3*

I spoke three times from one and one-half hours to two hours in Dixon. I had unbounded freedom. Many had been convinced of the truth but my visions stood in the way. Sister Cadman is a very excellent sister. Her husband stumbled over me but at the same time assisted in bearing the expenses of meetings. After I had spoken Sunday forenoon, he came home and stated he was broken all to pieces, His prejudice was gone he had not one word to say in opposition to Sister White's work. Several others were in the same position. But hearing my testimony removes the prejudice. I never had greater freedom in labor than now.*3LtMs, Lt 24, 1880, par. 4*

I am rejoiced that you have the blessing of God in your labors. This may be just as the Lord would have it—you doing your work, and I doing my work here. We are evidently both in the way of duty, and I am so glad that the Lord is working for Monterey, and I hope something may be done to bring up Allegan. I have considerable trouble with my heart, but this will not detain me from duty one moment. If I know where to go and where to work, I am satisfied to do what I can.*3LtMs, Lt 24, 1880, par. 5*

There are workers on our track everywhere. Lee did nothing and has, we think, left the coast discouraged. In Fresno we hear some influence is at work circulating Grant's books and warning the people not to go and hear us as it is dangerous. This is the same warning given the people at [illegible]. If we had pitched a tent and it would have been favorable weather we should have had the whole community. As it was, we met in a hall, a cold, disagreeable place but not withstanding the mud, many came six miles and home again after the evening meeting. Six came from Woodland, one from Arbuckle. They will follow me up whichever way I may go. Brother Butcherd's people came fourteen miles in their wagon.*3LtMs, Lt 24, 1880, par. 6*

The people here in California are starving for food and they are being fed. I cannot leave California as I now feel, and no laborers here. I have no burden of writing more than I can do from time to time and bear my testimony. My way is always hedged up when I attempt to write. I am settled in the matter that I have written when it was my duty to visit the churches. I shall try to attend the eastern camp meetings.*3LtMs, Lt 24, 1880, par. 7*

My prayer day and night to God is for a fitness for this great work. I want humility and meekness, lowliness of mind and ever cherish the simplicity of Christ. Self must be hid in Christ.*3LtMs, Lt 24, 1880, par. 8*

People came to our meetings at Dixon, who stated they were starving for the living Bread that cometh down from heaven; and oh, how the tears flowed as I spoke the plain truth attended by the Spirit of God. Preachers who are revivalists have been at work for weeks in Dixon, have created some excitement but the complaint amidst it all is from very many who attend their meetings. The visitation of the Spirit is withheld and the preaching of the Word is not attended with the demonstrations of the Spirit and of the power. There is a general complaint our ministers exhibit self. Baptist and Methodist exalt self, talk of what great things I have done, and the people are disgusted with this anxiety for supremacy. Self is not hid in Jesus. I have many fears, yea, I have seen that this was one of the great evils existing among our ministers. Self is talked of; self is exalted and God's Spirit is grieved.*3LtMs, Lt 24, 1880, par. 9*

I dream some important dreams. One was this. "I thought I was taken off in vision and shown that an angel was addressing our ministers and said to them these words, 'You have a great work to do for the salvation of souls, but you all, without an exception, lack the Spirit of God. You try to meet and resist the moral darkness in your own might and in your own wisdom. The great work for the salvation of your own souls and the souls of your fellowmen is not the best done in a state of excitement, when the feelings are stirred. The preparation essential to do the work of God acceptably and successfully must be obtained in searching of the Scriptures and in humble, earnest prayer, in quietness, in peace. There is a work to be done, not merely when the soul is stirred with fervor and emotion, and feelings take the place of thought, and the helm of control is lost in excitement and busy conflict. God's Spirit moves upon the mind and controls the emotions of the soul.'*3LtMs, Lt 24, 1880, par. 10*

The rational thought and the right feelings and the faultless life come from the same source and are quiet and strong and sensible in their operation. To possess and enjoy the Spirit of God; there

must be a conformity of the life [and] the actions to the will of God; the heart must be prepared; the soul temple cleansed from defilement of self and sin; then the power of grace comes in and God works with His ministers.*3LtMs, Lt 24, 1880, par. 11*

P.S. Please send deed of Healdsburg property. We are trying our best to find a buyer for the place.*3LtMs, Lt 24, 1880, par. 12*

Lt 25, 1880

White, James

Campground between Hanford and Lemoore, California

April 23, 1880

Portions of this letter are published in *UL 127*; *11MR 63-64*.

Dear Husband:

Willie, Mary [White], Barbara Stickney and I left Oakland yesterday at four o'clock P.M. for Fresno. We arrived here this morning at four A.M. We feel not so bright this morning. We could not obtain berths on [a] sleeper and had to change cars at two A.M. at Goshen. We had a pile of baggage, bedding, mattresses, satchels filled with books, and baskets of provision. We shall return much lighter loaded. At Goshen we were directed to wrong cars and after getting well loaded were obliged to unload and change to cars on opposite track. We slept some in cars but my hip troubles me so that I cramped and could not sleep much.*3LtMs, Lt 25, 1880, par. 1*

We stopped at the ground. Brethren [S. N.] Haskell and [M. C.] Israel met us at the cars and took us to our tents. We had Elder [J. N.] Loughborough's tent, now the property of [the] General Conference. It was furnished with floor, a strip of carpet, bedstead, stand, rocking chair, wash dish and good little stove. Barbara [Stickney] and I sleep in this tent. There is still another little tent for Will and Mary [White] with [a] bed in it; no wood floor nor stove. Very neat and comfortable.*3LtMs, Lt 25, 1880, par. 2*

There are forty tents upon the ground [and] a restaurant which is the best conducted of any I have seen at any of our camp meetings.*3LtMs, Lt 25, 1880, par. 3*

We had a very precious season of prayer in our little tent this morning. All our company made up our family praying circle. I felt my soul drawn out in earnest prayer for you and for myself. The dear Saviour seemed very near and very gracious, full of mercy and love. I feel like serving Him with my undivided affection. I must have

living faith that works by love and purifies the soul. Never did my soul yearn more earnestly for the Spirit of God than at the present time. We cannot do effectual work without the unction of the Holy One.*3LtMs, Lt 25, 1880, par. 4*

Moral darkness, so dense and almost impenetrable, can never be affected with any common effort. The soul of the worker must be imbued with the Spirit of Jesus. Divine power must be combined with human effort, or this terrible paralysis of indifference, this death-like sluggishness, will never be broken from the souls of those in darkness and error. Jesus is our strength. He is our righteousness. We must pray more and exercise faith continually. I feel the necessity of drawing nearer and closer to Jesus. I see I must labor to the point to keep my mind ascending to God continually, if I would maintain the victory over Satan's temptations. Oh, I have been shown how he exults when we are overcome and the spirit of impatience and fault-finding is indulged. He is in an exultation of triumph, for he knows that this grieves the Spirit of God and separates us from our Strength.*3LtMs, Lt 25, 1880, par. 5*

Our words must be faultless, our spirit patient, and kind, forbearing, longsuffering, and we manifesting by our words and actions that we have learned of Jesus and are still learning in the school of Christ. We are both of us in danger as soon as we become self-confident and do not care what impressions we leave upon the minds of others, in our association with them. We should care every moment what impressions we are leaving upon the minds of those we connect with. Oh, I have been shown that you and I should make earnest efforts to be in Christ, and He in us, and then the Christ-side of our characters will appear, and we will direct minds at once to Jesus, not to us human beings alone.*3LtMs, Lt 25, 1880, par. 6*

As soon as fear and caution are gone and a spirit of "What do I care?" "Let others be afraid, not I," then we are as surely separating from God as did Peter and we will be left, as Jesus left him, to feel our own weakness. Whatever we may have once been, whatever we may have once done successfully for Christ, it has given us an experience as Moses had, when taken into close relation to God, seeing and feeling His glory. When he did take glory to himself, God was highly displeased because he had trusted so much to Moses; it

made this exception to Moses' usual patience, more marked and painful. As soon as our connection with Christ is broken, then we are working in self-thinking, in self-planning, for self—Christ is eclipsed by our thoughts centering on our poor selves. For the very reason that God had given Moses so great privileges, his sin was proportionately aggravating. Those who see failures in these whom God has blessed, and to whom He has manifested His great glory, will take license to sin and shelter their defective characters behind such. Sin loses its offensive character; therefore, the defects in a man's character whom God has honored are far more offensive to God than in those less favored with opportunities and privileges.*3LtMs, Lt 25, 1880, par. 7*

Our prayers may be ever so fervent, but afterwards, if we do not watch thereunto, our prayers bring no returns. Jesus coupled watchfulness with prayer. There is not a human heart but that needs watching with diligence. The oversight over self must be close, constant, and persevering. We must watch lest old habits of selfishness and sin shall gain victories, although they may have been overcome a hundred times. We are without excuse for giving place to the Devil in faultfinding, censuring, or in impatience. We need to guard an unruly tongue and sin not with our lips.*3LtMs, Lt 25, 1880, par. 8*

Let us make the most diligent efforts to war against thoughts and feelings which are expressed in words. Our souls must be riveted to the Eternal Rock. If the foundation is sure, the winds may blow, the tempest beat, and the structure will stand because [it is] founded on the Rock. But if the Christian character under trial develops unseemly cracks by the daily life being defective, and there is not a steadfastness of purpose, but a continually leaning to self-indulgence, self excuse, it is like a tottering wall bowing over as if ready to fall to ruin.*3LtMs, Lt 25, 1880, par. 9*

We are, dear husband, building for eternity. God is rich in strength and power, and we may have His shining countenance beaming upon us and we reflecting the light to others. We may go forward in our own strength and exhibit the cloud and darkness reflected from the Demon of darkness. We have done this whenever we have not watched and guarded the words of our lips and allowed the

faultfinding, the jealousies and reproaches to find utterance. Help has been laid upon One who is Mighty. We may avail ourselves of it if we will, and if we will continually war against our sinful natures. This must be done, or we lose the eternal weight of glory.*3LtMs, Lt 25, 1880, par. 10*

God will not excuse us in sin, who have had so great light. We have not one atom of righteousness of our own to stand upon. All we have ever done is because Jesus has given us His strength and His power; not because there was any inherent goodness or wisdom or righteousness in us. We are sinful and weak and imperfect and we must feel this strong enough to reach up for a stronger help and holier power than we possess. Jesus' life is a perfect model.*3LtMs, Lt 25, 1880, par. 11*

We must not build upon the sand; if we do, there will be a terrible down-tumbling by and by of our house. Ye are God's building. Let us show this in a harmonious character, not in a jumble of opposites: excellent one day when all goes smoothly, fluent in prayer, free in discourse; but feelings change, and then clouds and storms. It is a sin—a grievous sin—which God cannot tolerate. The wretched, inward imperfections developed in our character must not exist a moment longer, and we excuse our sins; but we must cleanse the soul temple of miserable self, which is always taking up the room Christ should occupy.*3LtMs, Lt 25, 1880, par. 12*

There is a storm coming upon us which will wrench every timber in our house, and if it is not built in Jesus, it will prove rottenness. He that built upon the Rock, Christ Jesus, only is safe. Dear Husband, I did not intend writing this when I began, but I have written thus because I felt impelled to do it, and not because I do not love you. We both want a deep work of grace in the heart. May God help us to build for eternity. Oh! bring the soul, the heart and life under the controlling influence of the Spirit of God, then you will be happy. When self dies, then Jesus will live in our hearts by faith.*3LtMs, Lt 25, 1880, par. 13*

Your Ellen.

Lt 26, 1880

White, James

Campground between Lemoore and Hanford, California

April 23, 1880

Portions of this letter are published in *OHC 134, 162; 11MR 64.*

Dear Husband:

I am not sure when this may reach you, as the road has been blockaded with terrible snow storms and avalanches have demolished freight trains. When we took the cars for this route, there were fifty stout men waiting to take cars for the blockaded roads for the purpose of shoveling snow. It took six engines to drag the cars even a short distance. There had been no mails for two days, and they said it would take more than two days to remove the obstructions so that they could get through with mails. Telegraph wires are down and general calamity seems to be on California. Levees are giving way and Sacramento is flooded. There is great damage done by these last rains. It has rained nearly all the time for three weeks. Most of the time it has poured. It is about the first rain they have had in this country.*3LtMs, Lt 26, 1880, par. 1*

But our campground is a good, grassy place. No trees for shelter. There is as respectable [a] class of people as I [have] ever met in camp meeting. My expectations are more than met. It is cool, and the sun has shone all day beautifully. There were meetings all day yesterday and have been meetings all day today. Elder [S. N.] Haskell spoke this morning. I spoke to a good audience this afternoon. I had freedom in speaking. There was a large audience of outsiders. We hope and pray good may be done at this meeting.*3LtMs, Lt 26, 1880, par. 2*

Two more loaded wagons have just come in. The people seem so glad and thankful for the privilege of a meeting. They are begging for it to [be held] two weeks, but we dare not promise them any such thing. There is so much to be done. But it seems we have appointed the meeting at just the time to suit the people here. The

whole community is stirred in regard to this meeting. The First-Day Adventists have flooded the community with Grant's books and it has created a great excitement to see the woman that so much is said against.*3LtMs, Lt 26, 1880, par. 3*

While I am writing, Willie is speaking to them in regard to their Sabbath School—how it should be conducted. I am going to find out the number of tents and then will report.*3LtMs, Lt 26, 1880, par. 4*

The air is just such as would suit you. We are in full sight of the Sierra Nevada mountains with their eternal snows. The air comes, apparently, from these snow banks.*3LtMs, Lt 26, 1880, par. 5*

I feel to the very depths of my soul for the starving people. I have been seeking to draw the people nearer to God, to have them see the need of possessing Christ as well as professing him. I have spoken plainly today, exalting the standard which they must reach. In order to have the salvation they so much need, they must look closely to their own hearts and discern the defects of character. In their own lives they must represent Christ and seek to glorify Him. Three ministers were present this afternoon. Elder Wood preached a good discourse in the evening. There were from two to three hundred present.*3LtMs, Lt 26, 1880, par. 6*

April 24

It is a beautiful morning, cool, but clear. The coast range of mountains is now more clearly discerned and the Sierra Nevada range stands out cool and white in plain view.*3LtMs, Lt 26, 1880, par. 7*

Prayer meeting was well attended at five o'clock in big tent. We were called again to [the] big tent at nine o'clock for Sabbath School. Willie thinks it the very best Sabbath School he has met anywhere. The best order was preserved, the most interest manifested. It has been an excellent exercise. I spoke a short time and then parents came forward with their children, from one to four or five to speak with me. It really touched my heart. I spoke to these dear children and felt like blessing them in the name of Jesus. There is as good a company here of brethren and sisters as I have met in any place. They seem to appreciate the truth. They have

intelligence. I have never met, upon a ground, a company so neat and orderly as I have met here.*3LtMs, Lt 26, 1880, par. 8*

Elder [S. N.] Haskell should have rest. This morning he had an ill turn, absence of thought. His mind could not and would not act. He labors incessantly and with the best of results; but I fear that unless he has rest he will be past re-creation before long. Elder Haskell went away and sought God most earnestly, and he gave an excellent discourse this forenoon. I heard the discourse while lying down in my tent.*3LtMs, Lt 26, 1880, par. 9*

It is now five o'clock p.m. Meeting just closed. I spoke upon "Behold, what manner of love," etc. [*1 John 3:1.*] I had a large congregation. Many were unbelievers. Some came twenty and thirty miles. One man, the most violent opposer, came twenty miles. His daughter believes the truth and he has opposed her greatly. I had much freedom in speaking. I invited the people forward. About one hundred and forty came forward. Many bore testimony in tears, confessing their sins. The Lord seemed very near as we prayed for these souls who were seeking the Lord.*3LtMs, Lt 26, 1880, par. 10*

I was especially drawn out in prayer, and the Lord seemed very near. The atoning blood seemed efficacious. My heart was broken before God, and I had precious evidences of His love and of His goodness and His willingness to bless us. O, I am so grateful for this revealing of His power. I could but weep and praise God. How I did want that all should have living faith in the unfailing promises of God. These promises are mine, because I am a sinner; therefore I claim them. I risk my salvation on these promises.*3LtMs, Lt 26, 1880, par. 11*

Those who came forward are assembled in several tents to seek God more earnestly. The feeling has been deepening since the meeting commenced, and yet they do not walk out as they might and believe for present salvation. They look to themselves and seek to make themselves righteous by their good works and they do not walk out by faith, believing that Jesus will do that work for them which they can not do for themselves, if they should try their lifetime. Genuine conversion unites the heart in clinging faith to the Friend of sinners. The heart is joined to the heart of infinite love.

The life of the truly converted is knit by hidden links to the heart of Jesus. Because Christ lives, he will live also. His destiny is bound to Jesus. He is kept by the power of God through faith unto salvation.*3LtMs, Lt 26, 1880, par. 12*

Oh, how clearly I see that what the church needs is patience, prayer, and unselfish, persevering work. We need those who will follow Christ fully, whose head, hands, ears, and every faculty and power are consecrated to Jesus. It is not purse power or brain power, but heart power we need. True godliness, in simplicity, will overpower genius, eloquence and wealth, in its influence in the church. The living eloquence of a godly life will be felt in this life and will reach through to the immortal life.*3LtMs, Lt 26, 1880, par. 13*

We must pray more, and in faith. We must not pray and then run away as though afraid we should receive an answer. God will not mock us. He will answer, if we watch unto prayer—if we believe we receive the things we ask for, and keep believing, and never lose patience in believing. This is watching unto prayer. We guard the prayer of faith with expectancy and hope. We must wall it in with assurance and be not faithless, but believing. The fervent prayer of the righteous is never lost. The answer may not come according as we expected, but it will come, because God's Word is pledged. Jesus recognized Nathanael praying under the fig tree, and every sincere prayer will bring its returns.*3LtMs, Lt 26, 1880, par. 14*

Sunday morning, April 25, 1880

The sun shines beautifully this morning. There is no appearance of rain. We could not have a more favorable time for meeting than we are now having. The moon is bright. The people have its light in coming and returning from the meetings in the evening. Elder [S. N.] Haskell preached last evening. As the result of the meeting yesterday, eight additions were made to our numbers. We hope for still more. The five o'clock meeting has just closed. Elder Haskell gave instructions how to do missionary work. His remarks upon courtesy and Christian politeness were highly proper.*3LtMs, Lt 26, 1880, par. 15*

I am hungry and want my breakfast so much. I do not choose this red ink, but some one has borrowed my ink and has not brought it

back.*3LtMs, Lt 26, 1880, par. 16*

After Breakfast: We had a meeting at nine o'clock where many precious testimonies were borne that yesterday the Lord met with them and blessed them. They had never felt as now, the defects in their character, and they were determined to pray and watch and become victors. One man had been a gambler. He stated in a meeting in the tent that he had tried again and again to leave off his gambling, but he could not. There was an infatuation about the game which would draw him irresistibly to the gambling table. When he heard this truth, he believed it was truth and embraced it. Then he was told Jesus was our Helper and if we prayed to Him, He would give strength to overcome all these bad habits. He went to Him in prayer and since he had relied upon Him, he had never been to the gambling table; and now he was disgusted with that which had been once so fascinating. He related this in a very affecting, simple manner.*3LtMs, Lt 26, 1880, par. 17*

I will write no more now, but will give further particulars as [the] meetings progress.*3LtMs, Lt 26, 1880, par. 18*

Sunday. The people are pouring in. There are no less than one thousand upon the ground. Elder [S. N.] Haskell spoke in the forenoon with great freedom. I spoke to the crowd in the afternoon. The Lord blessed me in speaking. Elder Wood spoke in the evening.*3LtMs, Lt 26, 1880, par. 19*

Our meetings have continued to increase in interest. Many outsiders attend daily. We had intended to close the meetings Wednesday, today, but the brethren begged so earnestly for us to continue the meetings, we have consented to continue them over another Sabbath and First Day.*3LtMs, Lt 26, 1880, par. 20*

Some very valuable ones have taken their position upon the Sabbath. One man, called Judge Gray, is wealthy and a man of excellent repute. The community has boasted saying, "You don't get such men as Judge Gray to believe your doctrine." But yesterday afternoon Judge Gray arose and spoke very intelligently. I called the people forward after I had ceased speaking and Judge Gray and his wife came forward. Then they both spoke. He bore an excellent testimony. Said he had been waiting these five days,

dreading the cross, but he must take his stand.*3LtMs, Lt 26, 1880, par. 21*

He said, "People said, 'They are a poor people; no rich ones are among them.' Well, I am poor, and therefore am just the one to be with them. They are seeking to gain the heavenly treasure, therefore I will seek it with them. 'Well,' says the world, 'they are illiterate. There are no learned ones among them.' I am ignorant, too, and I will count myself with them and connect with Jesus Christ, the Source of knowledge and wisdom. He will teach me the knowledge of His will. Says the world, 'They are low.' Well, I will come with them low at the foot of the cross, humble my proud heart, and Jesus will exalt me with them who love Him, by and by."*3LtMs, Lt 26, 1880, par. 22*

This man was an infidel, but he will be a strength to the cause of God here.*3LtMs, Lt 26, 1880, par. 23*

Our camp meeting is on his land. He gives all the feed, straw for horses and other use, and every accommodation he can to those who come.*3LtMs, Lt 26, 1880, par. 24*

There is no want of anything here. Although the people are generally poor, they have pledged liberally for the Cause—between two and three thousand dollars. I never saw a more willing and a more respectable people than we find here.*3LtMs, Lt 26, 1880, par. 25*

We have had some most precious seasons of prayer and the angels of God have walked through our midst. The people are growing stronger.*3LtMs, Lt 26, 1880, par. 26*

April 29 was a day long to be remembered by us. After speaking to the people, we called them forward, and about one hundred responded. There were fervent prayers offered. I had a most earnest spirit of intercession. When we arose, the countenances of a number were light and shining. They spoke and said they had been blessed; never felt as they did that day. Peace and joy were glowing in their hearts. We are seeking to have thorough work made, and deep and earnest work is now going forward. This morning was the best of the series of meetings held. Brother

confessed to brother on their knees, and there was weeping and forgiveness and joy. The angels of God are on this encampment.*3LMS, Lt 26, 1880, par. 27*

Lt 27, 1880

White, James

Lemoore, California

May 2, 1880

Portions of this letter are published in *3Bio 135*.

Dear Husband:

Another Sunday is past. I have labored hard. I had the crowd again the second Sunday. I spoke upon Christ riding into Jerusalem. All were attentive to hear. This is my last labor in this place. We hope and pray that what has been said may be blessed to the hearers.*3LtMs, Lt 27, 1880, par. 1*

Friday and Sabbath were very important days to our brethren and sisters. Friday afternoon I spoke upon the unity of the church and invited those forward who wished a nearness to God and those that had unhappy differences. This was a time of humiliation of soul. Many confessions were made and many hearts were broken before God. The Lord indicted prayer, and we had the earnest of the Spirit. When we rose from prayer, Brother Gray's face was shining with a holy light. This is the man that was once a gambler, a liquor drinker and tobacco devotee. What a transformation! He confessed that he never felt as he did then. He could say he knew his sins were forgiven. Sweet peace and unexpressible joy pervaded his soul, and all believed it for his very face expressed it.*3LtMs, Lt 27, 1880, par. 2*

What a peaceful hour was that when the Sabbath was welcomed in with its holy, sacred hours. Peace was in my soul. I felt repose in God and the preciousness of the love of Christ was beyond expression. Peace, peace was like a river and the righteousness thereof like the waves of the sea. Why, it seemed that I could feel the presence of heavenly angels upon the encampment.*3LtMs, Lt 27, 1880, par. 3*

That night, Brother Eagle was on watch till past twelve, then he was

relieved. He says he and several brethren went quite a distance for a praying season. When he came back to camp all had retired to their tents. It was about midnight, he said, when he saw a man about nine feet high pacing back and forth before our tent. He thought this was singular and he would come nearer and see if it was an illusion. He held out his lantern and let it shine full upon the form and he saw it was a man. His limbs and body could be distinctly seen, but he could not see the face. He kept his eyes fixed upon it—looked like amber, transparent, towering up above the tent. He felt frightened and went into the tent to wake up the sleepers and [ask them to] come with him, and then he thought, if he did so, they would think he was superstitious, if they should come and it had disappeared.*3LtMs, Lt 27, 1880, par. 4*

This man has recently been converted from infidelity. He has had no faith in the visions, had taken Brinkerhoff's paper and read Carver's book and Chandler's; but since hearing me for himself, is convinced that my visions are of God. He is one of the disbelieving ones. He is a man of sound judgment, free from vagaries. All say he is an entirely different man: he is a converted man. The meeting has done everything for him.*3LtMs, Lt 27, 1880, par. 5*

There was another man who had kept the Sabbath, but who was now given up as hopeless. He came for one day to the meeting to hear Mrs. White speak. This was just what he needed and he went home for his wife, brought her to the meeting and stayed until its close. He was saved to the cause of God.*3LtMs, Lt 27, 1880, par. 6*

Sabbath was an excellent day for the brethren and sisters. I spoke on, "Is this the fast that I have chosen?" etc., dwelling particularly upon the Sabbath. [*Isaiah 58:5, 6, 13, 14.*] It seemed to be just what the people needed. At four o'clock we had a Bible class upon the Bible manner of keeping the Sabbath. This was very profitable. In the evening Elder [S. N.] Haskell spoke upon the Sanctuary question.*3LtMs, Lt 27, 1880, par. 7*

Sunday morning social meeting was excellent. Elder [S. N.] Haskell spoke upon the Sabbath question. I spoke in afternoon of Jesus riding into Jerusalem. About one thousand people were present. The report had been circulated that we believed we were saved by

law, but after this they were convinced that Jesus was exalted and lifted up by us as a people more than by themselves. Six were baptized after the discourse; two had been baptized two days earlier. Eight united with the church, and there are several more who will, we are quite sure, unite ere long. Elder Haskell preached on the judgment.*3LtMs, Lt 27, 1880, par. 8*

Monday, had early morning meeting. Good testimonies were borne. I spoke about twenty minutes. [We] bid them farewell and ate a hasty breakfast and were on our way to Fresno colony. We arrived here at Brother Church's about ten o'clock.*3LtMs, Lt 27, 1880, par. 9*

I believe every one was loth to leave that consecrated ground. All, during that meeting, had been learners in the school of Christ. None but the Lord knew how much the people all needed the help of this meeting, and how readily they grasped at light and instruction. They were prompt in attending meetings and seemed to feel sorry when any meeting was obliged to close. All seemed to have confidence in the work and cause of God. If this year is a prosperous one in California, the debts upon the publishing house will soon be lifted. The people only needed the wants of the cause of God presented before them and every one was eager and in haste to pledge to the utmost of his ability.*3LtMs, Lt 27, 1880, par. 10*

This camp meeting will result in good which cannot be discerned at present. I have no doubts but that it [was] my testimony this people needed. When they have confidence in the instrument God is using, then the testimonies in print will be looked upon as coming from God to them. Tonight I speak in this place in the hall upon the subject of temperance. The Lord give me access to the people, is my prayer.*3LtMs, Lt 27, 1880, par. 11*

I have ridden forty-five miles and [am] tired. Good night.*3LtMs, Lt 27, 1880, par. 12*

Yours.*3LtMs, Lt 27, 1880, par. 13*

Lt 27a, 1880

White, James

Walla Walla, Washington Territory

May 16, 1880

Previously unpublished.

Dear Husband:

We are making our home at Brother Wood's. This is made a home indeed for us. They are kind and attentive and hospitable. Elder [S. N.] Haskell has remained in Walla Walla visiting around. Brother Wood is three miles from Walla Walla City. I spoke for the first time last night. Had great freedom and a good congregation. I am now satisfied it was my duty to come to this place.*3LtMs, Lt 27a, 1880, par. 1*

I deeply regret to say Elder [I. D.] Van Horn has done scarcely nothing the past year. Things in Walla Walla are in a most scattered, backslidden state. Elder Van Horn has not visited them in one year. Elder Jones has come within a short time and has been doing a little something.*3LtMs, Lt 27a, 1880, par. 2*

Elder [I. D.] Van Horn has been building him a house in Beaverton, close by the church that has been there the past year. He says he has now fixed his family that he can now leave them. But he can do nothing to bring them up from their present condition of dissension and backsliding because he has kept up nothing and seems like a man insensible to the condition of things.*3LtMs, Lt 27a, 1880, par. 3*

The only hope for Oregon is for him to leave, for, as long as he is here, he will stand directly in the way of any other minister doing anything for all think [I. D.] Van Horn the most acceptable preacher in the world and while they see that he does scarcely nothing, yet he is their man. All are dissatisfied with his lack of doing visiting [with] them and laboring for them, and yet they all love him. With the influence he has here, if he would do his duty, and if he did feel and sense the condition of the people and would be a faithful shepherd

he could be a power for good. But while he has so shamefully neglected things, he feels all unconscious of it. But I have been shown the condition of things and have been writing earnestly to him. Everything is going steadily downward for the want of an energetic man to keep it up.*3LtMs, Lt 27a, 1880, par. 4*

I have thought we would try to get [I. D.] Van Horn to San Francisco—somewhere to work where he can be stimulated by others' course of actions. As he is the highest power here, no one ventures to say, "Why do ye so?"*3LtMs, Lt 27a, 1880, par. 5*

Adelia [Van Horn] has her third baby and these children absorb all her mind and she holds her husband from laboring in the field. No one has anything particular to say about it, but I know how the case stands. I hope [I. D.] Van Horn is not entirely past being aroused and coming to his senses, but as yet there is nothing encouraging.*3LtMs, Lt 27a, 1880, par. 6*

I have felt so bad sometimes I could not sleep—seems as though my heart would burst with its burden to look at the state of the people—poor sheep without a shepherd.*3LtMs, Lt 27a, 1880, par. 7*

I have another hard cold on my lungs—the left lung is quite troublesome but I do not cough as constantly as I did when in Michigan. I am trusting in the Lord. I have most precious seasons of communion with my Saviour. I trust His love and He gives me great consolation and comfort of His grace.*3LtMs, Lt 27a, 1880, par. 8*

I learn Brother Colcord is in Portland. We will meet him next Tuesday. I am so glad he has come for he is needed so much. Our meeting commences next Thursday. We have here a room to ourselves and are not interrupted. Mary and I have been writing all the time.*3LtMs, Lt 27a, 1880, par. 9*

I would be glad to see you riding in your nice carriage. Take all the happiness you can. Let your mind, [your] poor tired mind, rest. Travel if you can. It will do you any amount of good. When we shall meet again, I cannot say. May the Lord direct my course is my constant earnest prayer. I will not choose my own way. I came very near doing so when I came here, for I did not want to come at all, but I see that I was needed; but few have confidence here in my

mission or work and, of course, this is the place where I am needed. I go straight ahead bearing the testimony the Lord gives me, and He will work. We shall see of His salvation. Be of good courage. Cling to the Mighty One and He will be your constant help.*3LtMs, Lt 27a, 1880, par. 10*

Yours.*3LtMs, Lt 27a, 1880, par. 11*

[P. S.] As you do not want any letters I did not write any particulars of my journey for I would not weary myself and reflect that weariness on you. I hope to hear from you before long.*3LtMs, Lt 27a, 1880, par. 12*

Lt 28, 1880

White, James

Walla Walla, Washington Territory

May, 20, 1880

Portions of this letter are published in *UL 154*.

Dear Husband:

I have spoken three times in Walla Walla. There seems to be some interest to hear, but the church has dwindled down considerably, having had no help to keep them in good working order.*3LtMs, Lt 28, 1880, par. 1*

We have had beautiful evenings. Mary and I have made it our home at Brother Woods' since we came here one week ago this morning.*3LtMs, Lt 28, 1880, par. 2*

Elder [S. N.] Haskell has remained in Walla Walla city, three miles from here.*3LtMs, Lt 28, 1880, par. 3*

My cold is not as severe on me as it was. If I could sleep nights, I think I should feel quite well. Some nights I do not lose myself until about two o'clock in the morning and it is daylight at three. So you see my sleeping is small. But I rest myself in the hands of the Lord. He will take care of me.*3LtMs, Lt 28, 1880, par. 4*

It is now two weeks since we have heard one word from either you or any of our friends. We seem to be nearly out of the world here. The mails are long in coming. We expect Elder Colcord is in Walla Walla, and he may bring us mail from California. I feel anxious to hear from you and would be better pleased to see you.*3LtMs, Lt 28, 1880, par. 5*

I shall rejoice when our pilgrimage is over and I can lay off my armor at the feet of my Redeemer. I see much to be thankful for continually and very much that causes me grief and sadness, but the Lord is good. His mercy endureth forever. We have long fought

side by side in the battles for right, and if we can be victors at last, how precious will be the victories gained through Jesus Christ. One thing reconciles me to my work and separation from my friends: that is, the saving of souls from death, the turning of many to righteousness and to enrich the garner of God with precious sheaves. For this I can deny self; for this I can endure anything.*3Lts, Lt 28, 1880, par. 6*

I am not seeking for honor or distinction, but to be true and faithful at my post of duty anywhere. Sometimes I fear I am selfish. I long for rest so much and there is so much heartache, so much perplexity to know just what to do when moral power among our own people seems so weak. And I see that they need to learn the very first principles, the ABCs of practical godliness. I fear, greatly fear, that very many will be weighed in the balances of the sanctuary and found wanting.*3Lts, Lt 28, 1880, par. 7*

My soul is at times in such inexpressible agony for our own people that I cannot sleep. My nights are passed in continual prayer. If those who have the truth would awake, if they would show by their words and actions that they possess Christ as well [as] profess Him, and there were personal efforts made for those out of Christ, I know we should see of the salvation of God. Ample provisions have been made for everyone of us that we may be strong in God, if we will avail ourselves of the privilege. What can I say and what can I do to arouse the people? I can do no great thing, no wonderful work, but I will do what little I can and trust the Saviour of men to do the rest.*3Lts, Lt 28, 1880, par. 8*

He loves the souls for whom He died better than we. He paid an infinite price for every soul. They are the purchase of His blood; therefore His love is exercised toward them every moment of their existence. We are not to feel that they are inferior, or to exalt ourselves as superior, but just do our work in all humility and lowliness of mind and let the Captain of our salvation exalt us if He deems us worthy of any honor. Eternal redemption never looked so exceedingly precious as at the present time, and I never felt more deeply [in] earnest to overcome on every point as now. There must be no defects in our character—not one. Every spot and wrinkle must be effaced by the blood of the Lamb. Our own peculiar traits of

character will disappear when the transforming power of the grace of God is felt upon our hearts. The fruits we bear in patience, kindness, forbearance and self-denial, will testify of us that we have learned of Jesus. The fruit of the tree testifies if it is a good or corrupt tree. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. By their fruits ye shall know them. Let us so speak and so labor that our fruit may be unto righteousness and we letting our light shine forth in good works. Profession is nothing. A godly life, alone, will God approve.*3LtMs, Lt 28, 1880, par. 9*

Our self-control under provocation and reproaches, our serenity under trying circumstances, will convince those around us that Christian experience is a living reality and to the possessor a wellspring of joy. O, it is this out-beaming of light in the Christian character which testifies its value and dispels the shadows of doubt and reveals in its pure, clear light the loathsome character of sin and shines in contrast in cheering rays borrowed from the throne of God. It shines with a calm, steady and unclouded radiance and lights the way of the benighted sinner to heaven.*3LtMs, Lt 28, 1880, par. 10*

I am determined to gain the victory of self. I am determined my life shall be hid with Christ in God. I will beseech the throne of grace for power, for light, that I may reflect it upon others, that souls may be saved. The great [desire] in this age of the world is for more power. I want more grace, more love, more deep and earnest living experience. The Christian who hides in Jesus will have power without measure, awaiting his draught upon it. Living faith unlocks heaven's storehouse and brings the power, the endurance, the love, so essential for the Christian soldier.*3LtMs, Lt 28, 1880, par. 11*

Husband, let us not fail of the eternal reward. We have suffered too much on the field of battle to be conquered by any foe now. We must be wholly victorious. We want our last days to be the most triumphant. It may be so. God would have it so. If we pray much and diligently use the means within our reach, we shall not falter, we shall not fail. Let us be instant in prayer and make our lives fragrant with good works. We shall then grow like a tree planted by

the river of waters. His leaf will be always green and the fruit be ever abundant.*3LtMs, Lt 28, 1880, par. 12*

God will bless us with physical, mental and moral power if we are faithful to employ the means He has given us. We will not try to be reaching after height in social position or to be accounted as the first in the ranks, but if we can be true and faithful at our post of duty; we shall succeed, we win the crown of glory. Let God regard us true. Let God pronounce us faithful and it is enough.*3LtMs, Lt 28, 1880, par. 13*

Let us crucify self at every point and lift up and magnify Jesus. We want no worldly honor. I care not for it. I want the "Well done" from the lips of my Redeemer to fall like music upon my ears. [*Matthew 25:21.*] For this I will labor. I will do right because I love the right. I will obey God at any cost to myself, and the crown will be given by and by.*3LtMs, Lt 28, 1880, par. 14*

From your Ellen.*3LtMs, Lt 28, 1880, par. 15*

Lt 29, 1880

White, James

Milton, Oregon

May 20, 1880

This letter is published in entirety in *21MR 206-212*.

[Dear Husband:]

On the campground. Above two weeks and no letters from any one. We seem to be shut out from the world. Not a line has come from any one except a deed from Battle Creek for me to sign. One word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all.*3LtMs, Lt 29, 1880, par. 1*

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush and stretching their tents. Loads are coming in.*3LtMs, Lt 29, 1880, par. 2*

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagon-load of men, women and children we met en route for Brother Wood's. Sister Maxon's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting.*3LtMs, Lt 29, 1880, par. 3*

The poor scattered sheep have been left to be torn by wolves, and starve without food. They are coming in from all directions. These poor souls have had no labor and yet they seem to cling to the truth, but are starving for food. I think there never was a place where my testimony was more needed, than in this region of country. They seem to be deeply affected [by] what they hear. It takes hold upon their hearts. My prayer is continually, Lord work in any way, send by whom thou wilt. Make me an instrument of

righteousness. Give me Thy word to give to the people. Make me a channel of light.*3LtMs, Lt 29, 1880, par. 4*

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in our words, our spirit and our deportment. We must know that we are in Christ and Christ in us, or we cannot teach and lead others.*3LtMs, Lt 29, 1880, par. 5*

Elder Colcord we have just met. No letters to us. They arrived in good spirits and I think are just the ones for this country as far as finance is concerned. [I. D.] Van Horn will probably be called to some other field. He is not the man for this field. He lacks promptness and energy. Adelia [Van Horn] holds him back from his labor and he will consent to be held. They have three children. She centers all her powers on them and labors to have him do the same and has about succeeded.*3LtMs, Lt 29, 1880, par. 6*

I have had much distress of mind and felt so burdened I could at times scarcely breathe without sighing. What we can do for this people is more than I can tell. I feel just helpless. They are so far back they need everything done for them, and unless the Lord helps us, we shall be unable to do anything. Oh, how feeble are all the efforts of man. I have one hope and that is that the Lord has sent us and will not leave us to be helpless.*3LtMs, Lt 29, 1880, par. 7*

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Wood's family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forebear, crying aloud. My heart was grieved for the people of God—the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until about four, that is all. Tears and prayers were my meat through the night.*3LtMs, Lt 29, 1880, par. 8*

Wednesday night I was very free in speaking in Walla Walla. Thursday, came on the ground. Meeting commenced that night.

Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us.*3LtMs, Lt 29, 1880, par. 9*

Sabbath, May 22

Dear Husband:

This day opened with gentle showers. Took sitz bath last night. Slept well, but had a nervous headache. We had an excellent Sabbath School, one hundred and twenty in School. They did very well. Mary questioned the children's division and did first rate. I spoke about thirty minutes to the School.*3LtMs, Lt 29, 1880, par. 10*

Elder [S. N.] Haskell preached with great plainness. I went out to the stand with trembling. My head throbbing with pain. I spoke from the *fifty-eighth chapter of Isaiah*. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation was nearly all in tears. I called them forward and about fifty came forward and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God.*3LtMs, Lt 29, 1880, par. 11*

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting but when he read in the paper that Elder [I. D.] Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days, but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses.*3LtMs, Lt 29, 1880, par. 12*

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now, I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light and peace and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives.*3LtMs, Lt 29, 1880, par. 13*

Truly God has spoken to the hearts while we were speaking to the ears of the people. God can do more in one moment by His Spirit than we can with our own labor in a lifetime. Jesus never seemed so precious to me as now. The Word of His grace is manna to the believing soul. The precious promises of God are food to the hungry soul. We have experienced today the promise, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." [*Psalm 36:8.*]*3LtMs, Lt 29, 1880, par. 14*

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability, and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all.*3LtMs, Lt 29, 1880, par. 15*

Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge.*3LtMs, Lt 29, 1880, par. 16*

Our brethren have just come from evening meeting. Elder [I. D.] Van Horn preached a wordy, fluent discourse, but without point, generalizing everything, but hitting nothing. Oh, how my heart aches when I see his self-complacency.*3LtMs, Lt 29, 1880, par. 17*

Sunday May 23

It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers and their wives, Mary and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer. I felt the time had come to make direct appeals to the ministers, especially Brethren Jones and [I. D.] Van Horn. Brother Jones has done all that has been done of any account in the line of labor for the past year.*3LtMs, Lt 29, 1880, par. 18*

Brother and Sister Colcord, Brother and Sister Jones, Elder [S. N.] Haskell, Mary and I composed the company assembled. I then bore to them a most pointed testimony and charged the state of the churches upon the course Elder [I. D.] Van Horn had pursued in doing nothing, letting the flock go without labor while he was making it his principal business to raise up a family. We had a most profitable season reading the manner of Paul's labor showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God.*3LtMs, Lt 29, 1880, par. 19*

I think Elder [I. D.] Van Horn begins to see something of his true condition and as he is naturally a conscientious man, I think he will not rest until there is a reformation in himself and he works upon a different plan than he has hitherto worked. He has felt that he was invested with all the authority of a president of the Conference, while he has neglected his work in almost every particular and the cause shows his shameful neglect.*3LtMs, Lt 29, 1880, par. 20*

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in acknowledgment of mistakes and wrongs, neglect of duty, and leaving the poor sheep and lambs to perish without food. I feel more and more the necessity of those whom God has made His watchmen of being as God designed they should be, examples to the flock over which God has made them overseers.*3LtMs, Lt 29, 1880, par. 21*

Elder [S. N.] Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts.*3LtMs, Lt 29, 1880, par. 22*

The thought that I shall never meet that company again until the judgment shall sit and the books shall be opened and every one's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Who shall I meet in that great day? Will there be any in this congregation saved through the words spoken to them today?*3LtMs, Lt 29, 1880, par. 23*

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the 23rd.*3LtMs, Lt 29, 1880, par. 24*

I sent you a long letter containing account of the meeting in Southern California directly, after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity.*3LtMs, Lt 29, 1880, par. 25*

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless.*3LtMs, Lt 29, 1880, par. 26*

I hope you will see your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. Jesus will take

possession of the soul and be developed in the life and character. Perhaps I feel too much, but I do feel to the very depths, the great work to be done, and the few to engage in this great work.*3LtMs, Lt 29, 1880, par. 27*

I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you.*3LtMs, Lt 29, 1880, par. 28*

The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their Dunkard friends and he says they would regard a letter from me as from the Mother in Christ, and it would be next thing to their coming to meeting. They could not come to this meeting for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half-way. There is a church at Dayton. I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again.*3LtMs, Lt 29, 1880, par. 29*

I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent.*3LtMs, Lt 29, 1880, par. 30*

There is much work to be done here and it needs carefulness in doing it for the subject of means was carried too far and by Elder [J. N.] Loughborough and then the opposite course being taken by Elder [I. D.] Van Horn and he doing nothing to keep up the finances, leaves things in a very disagreeable shape. They are like scared pigeons whenever the subject of means is touched; but we hope that some things may yet be done with the aid of the Spirit of the Lord after the manner it was revealed yesterday that they will be inclined to regard the tithing and offerings to God in a different light than they have hitherto done. But our only help is in God. He will not leave us in this emergency. All are gaining confidence that God has given me a testimony working through me, and if I can reach

them, I will be so grateful to God, for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul! Who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life.*3LtMs, Lt 29, 1880, par. 31*

Oh, my dear husband, if we can both war the good warfare, if we can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part.*3LtMs, Lt 29, 1880, par. 32*

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence and I do want you should see Him. We should see Him together. Praise Him together. Be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory [that] we can, [so] that we may enter with the joy of our Lord.*3LtMs, Lt 29, 1880, par. 33*

Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth and soundly converted may be the means of bringing others to the knowledge of the truth and through that one, churches may be raised up and scores brought to Jesus Christ. We may, neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God, and when we lay off the armor, we want to look back with pleasant recollections upon the souls saved through our instrumentality.*3LtMs, Lt 29, 1880, par. 34*

May God bless you, my husband, with His grace. This is the continual prayer of *3LtMs, Lt 29, 1880, par. 35*

Your Ellen.

Lt 30, 1880

White, James

Milton, Oregon

May 26, 1880

This letter is published in entirety in *21MR 245-251*.

Dear Husband:

I sent you a letter a few days since reporting our meetings, I think up to Sunday or including Sunday. We had a good attendance. Sunday, there was the best of attention. I spoke with freedom and power upon the subject of Christ riding into Jerusalem.*3LtMs, Lt 30, 1880, par. 1*

I have been burdened continually since I have been here. I know that we have a battle before us on the pledge question. They are so sore over the matter and [I. D.] Van Horn might have abridged the gulf if he had been doing his duty. With Van Horn's neglect on one hand, and their feelings and irritation on the other hand, [it] was a perplexing state of things. They all thought I was going to make a drive upon them and they had braced themselves to meet it. They thought I would justify Elder Van Horn and blame them. But we went straight forward, working to reach the hearts of the people. Monday, I talked against a heavy pressure. I then told them how I felt and that they must be converted to God. I pressed home upon them their state of backsliding.*3LtMs, Lt 30, 1880, par. 2*

I then asked them to come forward, every one who wished to be converted. There were several seats quickly filled. Then we gave the opportunity to speak and many testimonies were borne right to the point. Confessions of sins were made with many tears. We had a praying season. My heart was drawn out in earnest prayer to God. I felt like Jacob, "I will not let Thee go, except Thou bless me." *Genesis 32:26.3LtMs, Lt 30, 1880, par. 3*

And we did indeed receive the blessing of God. Light came in amid the darkness. Two took their stand with us for the first time. After we

rose from prayer, many again bore testimony. One man said [that] while Sister White was praying, he felt his heart changed, his mind and thoughts and feelings changed. "Why," said he, "it is only one year since I was the most wicked man that could be found anywhere in this region. I saw the truth and accepted it and am trying hard to be a Christian, but I have felt in regard to a neighbor of mine who has injured me, hatred. I could have killed him. I could not overcome this revengeful feeling, but while Sister White was praying, Jesus and His mercy and compassion and forgiving love was so clearly manifested to me that it broke me all to pieces. Oh, that hatred is gone, brethren. It is gone, I am a changed man. I was never so happy in my life. I never felt such peace. I love God as I never expected to. Why, I am a new man. I believe I am a new man." This man is a wonder to all—the reformation seen in his life. He has a violent, revengeful temper which is his greatest enemy.*3LtMs, Lt 30, 1880, par. 4*

Other testimonies were borne of the deepest interest. Mother Maxson stated she had felt unreconciled to the death of her husband. She had ever leaned on him. She could not see why they should be deprived of his help in the church, but she had the blessing of God. His peace was in her heart and every rebellious thought and feeling must be no more cherished. She must learn to stand alone and work all she could to help and bless others.*3LtMs, Lt 30, 1880, par. 5*

This was a meeting of victory. Advancement was made. We have been steadily gaining ground but it is the hardest. I knew the time must come when I should have to bear my testimony in reproof here.*3LtMs, Lt 30, 1880, par. 6*

Elder [S. N.] Haskell and I have not dared to have [I. D.] Van Horn or Jones' testimony come in until we had made as deep an impression as possible upon the people and the spirit of reformation and genuine revival and waking up shall take place. I never saw a man put in so much labor as Haskell. He is in constant labor. We have a Bible class every day, tract and missionary meetings. Elder Van Horn has spoken twice, Elder Jones once, Elder Colcord once.*3LtMs, Lt 30, 1880, par. 7*

This morning after passing almost a sleepless night, I spoke at five o'clock in the morning to our brethren and sisters one hour. I took up the matter of their pledges. I took up the matter calmly, told them [that] although they had not established confidence in my work or testimony, yet this would make no difference with me. I should bear my testimony all the same.*3LtMs, Lt 30, 1880, par. 8*

I told them what had been shown me that Elder [J. N.] Loughborough was a zealous worker in the cause. His whole heart had been in the work. He entered California, that new field of labor and he was willing to place himself in the humblest position, endure any and every privation, economize, live cheap and poor, labor early and late for the infant cause in California. He was entrusted as financier. Means were quite easily earned in California and as easily parted with. Nothing hardly to show for it. He commenced to draw and to urge his brethren to invest in the cause of God; to pledge, and this would be an inducement to save. He was frequently sharp and pointed and urgent, and he generally succeeded in raising means. He had educated himself for this work. He was strong and zealous in this branch of the business.*3LtMs, Lt 30, 1880, par. 9*

He came to this Northern Pacific [area] and entered upon his work here, and when the Spirit of the Lord had come in and softened hearts, under the influence of the Spirit of God pledges were made. Then, when the immediate influence of the Spirit of God was removed, selfishness and worldliness pervaded the soul and unbelief came in, [and] there was a drawing back. There were a few cases, one or two pledges made, that the men had no earthly means as they could see how to pay their pledges, but they did pledge.*3LtMs, Lt 30, 1880, par. 10*

Now, [I said to the people], if Elder [J. N.] Loughborough did carry the matter a little too strong, was it any selfish motive [which] led him to this? Was he made richer by it? Was it gain to him?*3LtMs, Lt 30, 1880, par. 11*

You are disappointed because you have not seen in Elder [I. D.] Van Horn a live, working man. You would have in Elder [J. N.] Loughborough such a man that meant business. Had you walked

out by faith, trusting in God, and without murmuring done the best you could, that is all God would have required. But you began to murmur at once, without waiting to see what God would do for you, and you have incurred the displeasure of God and weakened your own souls, discouraged yourselves and had heart irritation, hard, unbrotherly feelings and been generally backsliding from God.*3LtMs, Lt 30, 1880, par. 12*

With all this discouragement upon you, of your own unbelief and follies, [I. D.] Elder Van Horn has given you no encouragement. He has withdrawn his labors from the field and the sheep and lambs have been suffering and dying spiritually for the want of a faithful, interested shepherd to care for them.*3LtMs, Lt 30, 1880, par. 13*

Last year, again, the Lord tested you in regard to pledging. You made your pledges under the softening influence of the Spirit of God, and you felt the same drawing back afterwards, as two years before. And if this is the test of God, He will repeat that test, bringing you over the ground again and again until your will and your way is made the will and way of God.*3LtMs, Lt 30, 1880, par. 14*

Now I wish you to understand fully that God does not want, neither will He accept, an offering made grudgingly and murmuringly. All that you have given with this spirit, you will receive no reward, for not one cent of your money will God accept only as you make it a freewill offering, feeling that it is a pleasure for you to be acting stewards of God, the Lord passing the means into your hands and you passing it out as His cause demands. If you have not means to pay your pledge, then don't grumble. The Lord does not require what you have not. Do the very best you can.*3LtMs, Lt 30, 1880, par. 15*

Now there are noble brethren here whom God loves, but the enemy has deceived you to rob you of a blessing. All this irritation and heart-burning must be overcome. Quit you like men—be strong. Stop wrangling and murmuring. There is no company of Sabbathkeepers more willing to do and to use their means to advance the cause than you before me, if you can only see something done.*3LtMs, Lt 30, 1880, par. 16*

Elder [I. D.] Van Horn has done a great wrong. He has lessened your confidence in any helpers that might be sent you, so that you have become discouraged and jealous and suspicious. Now all this must cease. Elder Van Horn has proved himself unworthy of the presidency of your Conference and this makes me sad, indeed. God designed [that] he and his [wife] Adelia should stand side by side—Adelia making up the deficiencies of her husband in financial ability and they, two, would make a complete whole; but they have burdened themselves with domestic cares and let these come in to the detriment of the cause of God, which work he was here to advance.*3LtMs, Lt 30, 1880, par. 17*

Well, this is a little of what I said. I was very clear and very close, and I am relieved of a burden, and yet I feel such a weight of responsibility still. The testimony is received. Everybody is relieved, and now the cool morning. I told them God did not want their unwilling offerings; makes them feel so ashamed. They say they will pay their pledges and will do what they have repeatedly declared they would not do, pledge again, whenever pledges were required.*3LtMs, Lt 30, 1880, par. 18*

So we see this terrible evil which has threatened the cause is now in a fair way of completely being healed. The testimonies alone could have done this. No human power could have reached this church; but after working earnestly six days and the Spirit of the Lord softening their hearts, the healing virtues from Jesus came in. I could not have done anything if I had not stated Elder [I. D.] Van Horn's case just as it was. This course has astonished me in regard to [the] complete indifference Adelia [Van Horn] has held [toward] him.*3LtMs, Lt 30, 1880, par. 19*

This afternoon I spoke about two hours upon the subject of temperance. I had perfect freedom, and my words made a deep impression. I spoke upon intemperance [in] dressing as well as in eating and drinking. We shall frame a pledge, including dress, here at this camp meeting. Our sisters need this as much as our brethren need the pledge upon tobacco and liquor. The pledge was circulated and thirty names signed to it.*3LtMs, Lt 30, 1880, par. 20*

This meeting was only among our own people and the pledge was

circulated last year so I think this is doing quite well. Elder [S. N.] Haskell is now having a Bible class and I am resting, sitting on the bed writing to you. Mary is preparing an article of mine for *Review and Herald* on intemperance in dress.^{3LtMs, Lt 30, 1880, par. 21}

I have seen a sister named Townsend, an intelligent old lady, firm in the truth, who was born in Sydney, Maine. She says, in reading *Life Incidents*, she is aware of many facts and incidents you relate. She has no knowledge of ever seeing you, but meetings were held close by where she lived. Her maiden name was Sawtell.^{3LtMs, Lt 30, 1880, par. 22}

There are many sound, intelligent men and women which we met, some of the excellent of the earth. But, I told the people and [I. D.] Van Horn, that there might have been double the number if there had been faithful effort made and he [Van Horn], had taught the converts to the truth how to work and keep up the different branches of the work and let their influence tell, as far as possible, on the cases of others, bringing their neighbors and friends to the light of truth. Here is my burden of testimony: to get the members of the church in working order, [for a] working church will be a living church. I am grateful to God for the evidences of His power that He does work with our efforts.^{3LtMs, Lt 30, 1880, par. 23}

I begin to feel [a] burden to bear my testimony in the East. In dreams, I am before the people there, talking with great power, and my testimony affecting hearts. What my future is, I cannot tell. I wait, and watch and pray and the Lord will teach. He will lead and guide me. I want to walk in all humility of mind and walk in His love and in His fear, laboring for souls as they [who] must give an account. My heart cries out daily for the living God. I want my heart stayed upon God continually.^{3LtMs, Lt 30, 1880, par. 24}

Dear husband, the Lord will be our helper. He will be our fortress. We shall never be left destitute of His Spirit while we make God our trust.^{3LtMs, Lt 30, 1880, par. 25}

In regard to Corliss coming to the coast, we are inclined to think it all right. I think the matter was managed in such a way as to lead him to feel that he was of great consequence, and there will be a reaction. All was said that could be said in the paper to call him to

the field he had purposed to come. No more parade should have been made over the matter and no more could be said than was said. What has held him may be a waiting for a most earnest invitation with a list of names, or a petition for [him] to come to the coast. But we felt forbidden to do or say anything further. This sudden change of feelings in reference to Corliss I fear may prove his injury. These strong moves to lift up and to cast down are fearfully damaging to the usefulness of our ministers.*3LtMs, Lt 30, 1880, par. 26*

I feel sure that there have been feelings and motives at work in this matter which God has nothing to do with, if my dreams are correct. Time will reveal what is not now so plain. But no more call will be made to those who have been mentioned. God will send by whom He will. The cause is His. The work is His. If any one has been held back from answering to the Spirit of God in their movements, I am sorry; but we leave this matter for God to settle.*3LtMs, Lt 30, 1880, par. 27*

Elder [S. N.] Haskell or self cannot pitch the tent and deliver lectures in San Francisco and Oakland. But while men have been called, they have not come, and if they have neglected their duty, God will hold them responsible for the work which might have been done and should have been done and was not done. Wrong feelings and false ideas lie at the bottom of this which some one is responsible for.*3LtMs, Lt 30, 1880, par. 28*

Thursday morning, May 27

Our five o'clock social meeting has just closed. Advancement has been made. Elder [I. D.] Van Horn met the case in humble confession before the people for his neglect. The spirit of confession came in. Brother Nichols took a good stand. I spoke about thirty minutes, and [then] there was a break. We feel that the work is going well, but it has moved slowly. When we come into meeting today, we shall make a call for those who pledged and cannot pay. I shall then propose to pay for them and thus provoke my brethren to good works. I think this will make a break in the meetings, still more marked. Oh, how much this people have needed instruction. Our work is only for the churches. We cannot

break new fields. We must confine our labors worthy to the churches.*3LtMs, Lt 30, 1880, par. 29*

I am sorry that San Francisco and Oakland could not have had labor which God designed should be the case while we were in California, to help with our testimony. The purpose of God has not been carried out. Some one will be held accountable who has neglected duty. I hope it is not you, but I dreamed it was you that held laborers from coming to California by wrong views and ideas of your own, and men would have come had you not hindered them by your version of things. Your very words, your very attitude, were given me in a plain dream. These men would have been at work now if you had not hindered them. I was forbidden in a dream from saying one word more in urging men to come who had been publicly invited. Those who waited for anything further than this, should not have it. These things trouble me considerably sometimes.*3LtMs, Lt 30, 1880, par. 30*

I expect to attend the Eastern camp meetings. The Lord will strengthen me for the work. I am worn, but intend to work till I fall at my post. I have not the heart anxiety to prolong my life longer than God can use me in His cause effectively.*3LtMs, Lt 30, 1880, par. 31*

In regard to the draft for five years back, I have promised my sister if she would have her teeth out I would give her a set of teeth. She wrote me she had done so. The cost was twenty dollars. I sent her fifteen in a draft because that amount happened to be on hand. I was not aware I made such a blunder in addressing the letter. I thank you for sending the check to her. I wondered she said nothing about it, but it is all now explained.*3LtMs, Lt 30, 1880, par. 32*

We remember you in our prayers. We believe that God will let the clear light shine upon you and make you free in Him.*3LtMs, Lt 30, 1880, par. 33*

In love.*3LtMs, Lt 30, 1880, par. 34*

Lt 31, 1880

White, W. C.

Milton, Oregon

May 27, 1880

Previously unpublished.

Dear son Willie:

Our meeting here is moving well. We have had quite a battle but there have been the revealings of the power of God from time to time. Yesterday morning I bore a plain testimony to Elder [I. D.] Van Horn and to those of the church who had made pledges and then backslidden from God and had not kept their pledges. Some had paid, but very reluctantly. I had freedom in relieving my soul of a burden which has nearly crushed me, but I think there is a general receiving of the testimony and light is breaking in. I spoke to our people upon the subject of temperance for two hours yesterday afternoon—one hour in the morning meeting and two hours in the afternoon meeting. Thirty-eight names were added to the list of pledges teetotal.³*LtMs, Lt 31, 1880, par. 1*

This morning Elder [I. D.] Van Horn made a thorough, humble confession. The Spirit of confession came into the meeting and there were many brokenhearted confessions made. I spoke in this morning meeting about half an hour with great clearness and power. We are laboring with all our might to instruct the poor, neglected sheep here in practical godliness. We hope to see more clearly the power of God here.³*LtMs, Lt 31, 1880, par. 2*

It seems a long time since we left you at Oakland. It is three weeks today and it seems as though it has been two months. Three weeks more and then we hope to cross the ocean again and meet you in Oakland.³*LtMs, Lt 31, 1880, par. 3*

Willie, I hope you will not neglect to improve your gift in speaking. Take some Bible subject and make remarks upon it. Whenever you can, educate yourself that you may speak familiarly upon the

Scriptures. Improve your mind, my dear son, in every way possible. Do not allow your powers to become dwarfed which would unfit you for speaking the truth to others. You want to grow in the tact of familiarity [in] teaching the Word of God. This is my only ambition, that you should do the greatest amount of good to others. In blessing others you will be blessed. Be on hand at the prayer meetings and be faithful to duty. Then seek to encourage life, zeal and devotion in the religious services. A living church will be a working church.*3LtMs, Lt 31, 1880, par. 4*

I wish every man and woman would feel that they are individually responsible for the life and prosperity of the church. Oakland is a missionary field and if the church will do their duty and be vigilant, earnest, wide-awake Christians, their influence will be exerted outside of the church. They will not be content to work only for themselves. They will be sociable, showing heartfelt sympathy for all they are brought in connection with outside of the church. There is not one, however weak in the church of Christ, who cannot be of some use to others. But it is the want of religion, practical religion, that makes many of the members of the Oakland church so selfish, so fond of dress, idolizing themselves and dishonoring God. Will you say this to them for me? They must be converted or they will be found unworthy of eternal life.*3LtMs, Lt 31, 1880, par. 5*

There are names upon the church books who are unacquainted with the Spirit of God and are none of His. If they will seek the Lord while He is to be found and call upon Him while He is near, He will be found of them. He will accept only [those] of a broken heart and contrite spirit. All vanity and all pride, levity and unbecoming behavior, must be put away with our youth. Unholy passions are frequent guests in the chambers of the soul. Pride, envy, jealousy, evil surmising and even hatred are borne in the heart and are awakened into vigorous action by unholy flirtation. Young men giving attention to young girls indulging in a courting spirit—the influence of this is demoralizing upon the church. The laborers in the printing office, if they indulge in this evil so prevalent in this age of the world, will be only a curse to the office, a curse to the church.*3LtMs, Lt 31, 1880, par. 6*

Jealousies [and] rage are cherished in the hearts, if another

receives attention they thought was once given to them. There is evil passion excited, conversation is uncharitable, unjust and criminating. The spirit is charged with bitterness. All this spirit has been indulged with some of the young ladies in the office. They know no more of the spirit of self-denial, of consecration to God, than the veriest sinner.*3LtMs, Lt 31, 1880, par. 7*

If the rules of the office had been so strict that no such courting or flirtation should be carried on, the church would be in a more healthy condition. But the church is [so] burdened with this class of unconsecrated, unholy characters whose influence is to corrupt, that she is crippled in her efforts and her light shines forth but dimly to the world.*3LtMs, Lt 31, 1880, par. 8*

If these young persons would seek for true conversion to God, light and courage and power would come to the church. The church needs the help of these youth; if they were possessing Christ as well as professing Him, there would be light shining forth from them in good works. They could be so devoted to God they would not dare to follow their own mind and their own judgment, but would devote themselves wholly to God and in working to His glory, strengthening themselves that they may work still the work of God in a broader and more thorough manner. God calls for the church in Oakland to connect with Him and be living lights, shining to the world.*3LtMs, Lt 31, 1880, par. 9*

Dear son, I must close this, but do seek to help the church in Oakland.*3LtMs, Lt 31, 1880, par. 10*

Mother.

Lt 32, 1880

Foss, Samuel; Foss, Mary

On the Steamer "D. S. Baker" en route for Portland. Oregon

June 1, 1880

Portions of this letter are published in *3Bio 140*.

Dear Brother Samuel and Sister Mary Foss:

Should I send you all the fragments of epistles I have commenced to you and been called off before finished, I should have quite a postage to pay. But I wish to write a little description of the scenery while passing up and down the Cascades.*3LtMs, Lt 32, 1880, par. 1*

Our camp meeting over at Milton, Oregon, we returned to Walla Walla, Washington Territory. From there took the cars for Wallula thirty miles. We passed over from Milton to Walla Walla, a very fertile prairie country. In one wheat field there were three thousand acres of wheat. In the background about, fifteen or twenty miles, was the range of Blue Mountains, the snow upon them almost giving you the chills. There is no timber in the valleys. Their wood is brought from the mountains. In the valleys by the winding streams are willows, poplars, cotton wood, and balm of Gilead, not large, but foliage sufficient to make quite a shade and a very fine appearance. Small groves were growing up out of the white glistening sand. The land is not a dead level, but broken. There is a range of hills stretching for miles. They resemble the waves of the sea.*3LtMs, Lt 32, 1880, par. 2*

As we approached Walla Walla from Milton, we saw most singular whirlwinds, common in this country. They rise in pillars of sand and go directly up and increase in dimension as they rise, soaring higher and higher toward the heavens until raised thousands of feet in the air. The sand cloud is distinctly seen like smoke from an immense engine floating around in the heavens like a dusky cloud in a clear day. For ten miles after we left Walla Walla, amid the sagebrush and sand, were scattered farms located on the banks of streams that flow into the Walla Walla River. We could, for the thirty

miles, trace the narrow river by the green, flourishing willows, poplars, and Gilead trees on the banks. Every little ranch had a flourishing orchard and after ten miles' travel was barren sagebrush amid the sand. Only small houses here and there. We came to Indian settlements quite frequently.*3LtMs, Lt 32, 1880, par. 3*

About six o'clock we reached the village of Wallula. The boat came steaming grandly up the river with colors flying and we were received on board. We engaged our staterooms and now I am writing. This is a grand little steamer. We do not leave the wharf till morning, for this channel is never passed except by daylight. At three o'clock in the morning we are in motion. We are having strong head winds but the current is in our favor.*3LtMs, Lt 32, 1880, par. 4*

During the camp meeting in Milton, the last week, our good daughter Mary [White] was sick, with inflammation of the hands and limbs. Her joints were sore. I bandaged them with hot water compresses, having her lie still in her berth. She worked very hard in many ways at the camp meeting; copying, cooking, playing the organ, acting for Willie in the Sabbath School work. Mary is somewhat relieved.*3LtMs, Lt 32, 1880, par. 5*

About [?] o'clock we come to rocks of singular formation, appearing as though an artisan had been laying an immense wall for a house. And now the scene changes. Regular terraces of rock rise [terrace] above terrace, extending up the mountains for hundreds of feet. These rocks are the palisades, stretching miles on the banks of the river. And as we ride on, rocks change their appearance, now appear smooth—rocks regular and even—like brick work rising in massive wall of masonry extending over many miles. Above these rocks rise the grand old mountains, not to the greatest height, but these regularly-laid stones reach to the very top of the mountains. Amid the rocks, the evergreen trees are growing apparently out of the bare rocks.*3LtMs, Lt 32, 1880, par. 6*

And now we come to an old white signal on a pole. And the boat heaves in order to make this point. I see upon the banks large bags of wool. Four thousand pounds are taken on the boat.*3LtMs, Lt 32, 1880, par. 7*

Now there is another feature of rocks looking altogether grand and

solemn as though it were the ruins of an old city. The rapids through which we pass are dangerous, but the Captain is master of the situation.³*LtMs, Lt 32, 1880, par. 8*

We were especially honored by the Captain and dignitaries on board. We were seated close by the Captain at the table, and he waited on us. He excused himself before dinner was finished. Said he must be in the pilot house himself and his hand upon the wheel now for a time.³*LtMs, Lt 32, 1880, par. 9*

Lt 32a, 1880

White, Edson; White, Emma

Salem, Oregon

June 14, 1880

Portions of this letter are published in *16MR 210-211*.

Dear children, Edson and Emma:

Our meeting is nearly ended. We have labored hard and we rejoice that some good has been done, but there needs much more to be done than has been [done] in order to bring the people, who have been so neglected, up in working order.*3LtMs, Lt 32a, 1880, par. 1*

June 16

I was obliged to leave this letter to take the stand. Tuesday was the last day of the meeting, and it was desired I should speak in the evening for the last time. I was unable to sit up yesterday for with much writing, reining myself up to meet different ones who put in requests for license, speaking in public, and showing the unfitness of different ones to attempt to teach others the truth, it was too much for my strength. I could not attend meetings or remain upon the ground. I stayed all alone in the good home of Sister Donaldson.*3LtMs, Lt 32a, 1880, par. 2*

Last night, weak and trembling, I took the stand, but O, what a solemn sense of the condition of the people and their unprepared state for the judgment (*Revelation 7*, commencing with *verse nine*, to the close of the chapter)! I here brought in genuine sanctification and the spurious article which is so common.*3LtMs, Lt 32a, 1880, par. 3*

I had a sweet solemn power upon me. The tent was full and I never realized a more solemn power pervading the entire congregation. Felt sensibly the Spirit of the Lord resting upon me and I knew it rested upon the people.*3LtMs, Lt 32a, 1880, par. 4*

I had spoken once upon the sin of intemperance, and the Methodists sent in a request for me to speak upon that subject in their church. I could not comply with the request because we should leave so soon as this morning.*3LtMs, Lt 32a, 1880, par. 5*

Elder [S. N.] Haskell has gone that he might have [a] chance to purchase tickets. We were to follow on the noon train. But now there comes in an appeal from outsiders, prominent men, for us to remain over another week. I am disappointed not to go, but there is much work left in an unsettled condition, and my daughter Mary [White] and I consent to stay. We have had no opportunity to consult with Elder Haskell, for he is on his way to Portland and will go at once to Oakland. But this will make no difference; if it seems duty to stay, we shall do so, and I hardly dare go now. Our meetings have created great interest. The prejudice is removed, and now we can do something, we think, for our people who have been sadly neglected as well as for outsiders.*3LtMs, Lt 32a, 1880, par. 6*

It is impossible for me to describe the burden which I have borne upon my soul in Oregon and Washington territory. I have spoken already about twenty-six times on this coast, and have written a great number of pages. I have labored most earnestly for individuals, and prayed with them and for them. I can say I am convinced it was my duty to visit this coast at this time. The Lord gave me a testimony that the people needed.*3LtMs, Lt 32a, 1880, par. 7*

Elder [I. D.] Van Horn is shaking off his stupor and his testimony has the right ring. He remains president of the conference this side [of] the Cascades; Brother Colcord, the other side [of] the Cascades. Brother Van Horn has been passing through an experience he has never had before, and he needed it. But he will come out, we believe, pure gold. There is not a more powerful, spiritual speaker than Brother Van Horn among us, if he is only connected with God. I have been at work for him continuously ever since I have been on the Coast. I have given him no rest. I urged upon him again and again his sin, his great wrong in neglecting every branch of the work as he has done. He feels it now; he talks it freely. First, he would say nothing, did not seem to sense it, but he

does see now. He does feel, and now he is putting on the gospel armor, harnessing himself for the battle.*3LtMs, Lt 32a, 1880, par. 8*

This church we want to see in a different situation before we leave. No one's testimony will do them that good that the testimony God has given me to bear to His people, will do. I am astonished that the close, plain testimonies borne to our people by me seem to be the testimonies the outsiders feel the most deeply under and want more of the same.*3LtMs, Lt 32a, 1880, par. 9*

I cannot write much more. I am so very tired and nervous. I received a letter from Sister Bahler stating [that] the little town of Savoy was visited with [a] storm, destroying the town almost completely. From six to twelve were killed and about forty wounded. They said it was the most heartsickening sight ever witnessed.*3LtMs, Lt 32a, 1880, par. 10*

Mother.

Lt 33, 1880

White, James

Portland, Oregon

June 6, 1880

Previously unpublished.

[Dear Husband:]

We left Brother [I. D.] Van Horn's on Sabbath and secured rooms in St. Charles Hotel. In the evening there was quite a political excitement. The brass band was out and there was a company of soldiers. The citizens so crowded the streets we could scarcely make our way to the Hall. There was a torch light procession. There were fireworks and quite a display to attract notice. We were told by the secretary that the president of the Young Men's Christian Temperance Union was a great political man and would not be present. They occupied considerable time in talking, singing, and reading the pledges.³*LtMs, Lt 33, 1880, par. 1*

I spoke about thirty minutes. There was an excellent audience of the very best of society. I had great freedom, but of course could not go over much ground in so short a time, but an excellent impression was made. Herou, the secretary, said he agreed with me fully in commencing the work of temperance at our own homes and educating the youth that they shall not become drunkards. Some of the highly-dressed ladies spoke to me earnestly, thanking me for the words spoken to them.³*LtMs, Lt 33, 1880, par. 2*

I address the people in the Methodist Church twice today—forenoon and evening. I have felt in this field such a burden for the souls in towns and villages who have not heard the truth. Some are partially keeping the Sabbath, but because there was much labor required to bring them out and up in harmony, they have, after one or two trials, been left. This is an important post and should be held by our people. But I am amazed at the indolence and indifference shown. I feel pressed as a cart beneath sheaves. When praying this morning, the pitiful condition of the cause of God pressed home

upon me with such force, I poured out my prayers in this hotel with strong supplication and many tears. Only four of us were present—Elder [S. N.] Haskell, and [I. D.] Van Horn and Mary [White], and myself. I talked with Van Horn most earnestly in regard to the condition of things. I told him frankly I had little expectation that he would do the work in the future which he could and should have done in the past. There was such an indolence seen in all his works, such a manifest neglect of duty, I feared he would never sense what he ought to do and do it. The work is all of two years behind here. Elder Van Horn is not the man he was at all when he entered this field, and whether he will do anything is a question.³*LtMs, Lt 33, 1880, par. 3*

My prayer is continually ascending to God that He would qualify men to labor in the harvest field. My soul is continually burdened. I cannot see light amid the darkness. I think Satan is making rapid advancement while the sentinels of God are asleep at their post. I try to drop this burden but it comes back with redoubled force. If it were a settled matter in my mind that the Lord would be pleased if I did not attend the campmeeting [in the] East, I would remain here sometime longer.³*LtMs, Lt 33, 1880, par. 4*

Monday, June 7, 1880

Dear Husband:

We take cars this morning at seven for Salem. I thought if I wrote a few words now, you might receive it a little sooner. Yesterday forenoon we met a goodly company in the Methodist Church. We had a very excellent choir, and the persons of that church seemed more like old-fashioned Methodists. I spoke from these words: "Behold what manner of love hath the Father bestowed on us that we should be called the Sons of God?" [*1 John 3:1.*] I had great freedom in speaking. There was scarcely a dry eye in the house. As soon as I ceased speaking, they did not all rush for the door, but as many as twelve or fifteen noble looking women, with smiling faces and some, weeping, shook hands with me and thanked me for the discourse, and bid me Godspeed. The singers also introduced themselves and several of the men, and they seemed so hearty and whole-souled in the matter, I did long [that] they should hear the

truth, but of course nothing could be said in the Methodist Church.*3LtMs, Lt 33, 1880, par. 5*

In the evening I spoke on temperance. It was a dark, rainy night, and we feared there would be hardly enough out to warrant my speaking, but about eight o'clock the house was well filled [with] fine-looking people and all listened with rapt attention while I dwelt on [the] subject of temperance more especially, a mother's duty. I was indeed free. Many again spoke to me and parted with me as an old friend.*3LtMs, Lt 33, 1880, par. 6*

A lady of very fine appearance grasped my hand and said, "Oh, how glad I am to see [you]. I feared I should never have this privilege. When do you leave?" I told her, "Today, Monday." She seemed much disappointed. She said she had read my books, but "O, what precious instruction is contained in the testimonies. There was so many things I found [that] just hit my case." She is keeping the Sabbath. She heard Elder [I. D.] Van Horn when he preached in Portland, and then the books had enlightened her. My writings had taught her that she should never [?]. She wanted me to go right home with her but I could not for we started so early in [the] morning. Elder Van Horn said she was [the] wife of one of the most prominent lawyers in the city.*3LtMs, Lt 33, 1880, par. 7*

We have made many new acquaintances in this labor in Portland. I wish a tent could be here with some man to connect with Elder [I. D.] Van Horn, [who] would urge the matter of truth home to the consciences, but the Lord knows His honest ones and He will open the way for the truth to find them in some manner.*3LtMs, Lt 33, 1880, par. 8*

I expect to find letters from you when I reach Salem, which will be about noon. We pray for you daily that God will lead and keep you and guide you by His Holy Spirit.*3LtMs, Lt 33, 1880, par. 9*

Yours.*3LtMs, Lt 33, 1880, par. 10*

Lt 33a, 1880

White, James

On Steamer *Oregon* en route for San Francisco, California

June 23, 1880

This letter is published in entirety in *16MR 149-151*.

Dear Husband:

We left Salem Monday, June [21], and I remained over a Sabbath and First Day, longer than was anticipated. The Methodist minister's wife was determined I should speak in the Methodist Church and the officials sent me an invitation. After Elder [S. N.] Haskell left I spoke three times. The people came out well in the tent and the attention was excellent, although the evenings were very cool.³*LtMs, Lt 33a, 1880, par. 1*

Sabbath I sought to have our Sabbathkeepers by themselves and then bore to them testimonies given me of God for individual cases. This was an important meeting, and many confessions were made. Sunday evening the Methodist Church, a grand building, was well filled. I spoke to about seven hundred people who listened with deep interest. The Methodist minister thanked me for the discourse. The Methodist minister's wife and all seemed much pleased.³*LtMs, Lt 33a, 1880, par. 2*

We took the steamer Monday night. Elder [I. D.] Van Horn got off five dollars from each of our fares, which made our expenses both thirty dollars. The boat lay at Portland wharf during the night, and at three A.M. we were in motion; but after six hours' ride we stopped at Astoria, at the salmon cannery establishment, and here we remained from nine o'clock A.M. until this morning. We shall cross the bar twenty miles from here at twelve, and then our peace and quiet will be very much shaken up.³*LtMs, Lt 33a, 1880, par. 3*

We are here because the boat is loading on twenty-two thousand boxes of canned salmon. Twenty men worked steadily all day yesterday and away into the night putting these boxes on board.

The weather is quite mild; no wind now and the prospect is for having a favorable time. I hope so, for I have no strength to resist seasickness.*3LtMs, Lt 33a, 1880, par. 4*

Elder McClaffaty, of Oakland, introduced himself to me yesterday and we had quite a chat. I am fully satisfied it was duty to come to Oregon and to visit Washington Territory, but it has been a severe and trying time for me. If I ever worked earnestly, it has been on this journey. In Salem there is an earnest interest aroused. Some have taken their stand with us, and others are upon the point of deciding.*3LtMs, Lt 33a, 1880, par. 5*

Elder [I. D.] Van Horn accompanied us to Portland. He returned yesterday to continue his labors. He is to visit. We urged him to this before he left, and he will keep it up now. We think personal effort will do more in such a place as Salem than pulpit effort. I think I never felt a greater burden than in Salem, or had a more solemn testimony to bear to the people. At every meeting, when it was given out that I would speak, the tent seats were well filled. But evenings are so cold that it is almost dangerous to attend meetings evenings in a tent.*3LtMs, Lt 33a, 1880, par. 6*

How we shall find things when we arrive at Oakland, we cannot say. May the Lord make my duty plain. I believe He will, for I have not had a will of my own, but I have inquired most earnestly to know the will of God, and then without murmuring have followed in the path of duty, often contrary to my wishes and inclination. Light will shine. I shall see my way clearly. I shall know the will of God.*3LtMs, Lt 33a, 1880, par. 7*

One of the Methodist ministers said to Brother Levitt that he regretted Mrs. White was not a staunch Methodist, for they would make her a bishop at once; she could do justice to the office. I have spoken in Walla Walla three times, at Milton ten, at Beaverton one, at Portland three, at Salem camp meeting and after, twelve times at length, beside many times from fifteen to twenty minutes.*3LtMs, Lt 33a, 1880, par. 8*

Sunday night we had a full house and although I was weary the Lord strengthened me to bear a faithful testimony to the people.*3LtMs, Lt 33a, 1880, par. 9*

I have been feeling very exhausted. There is an inability to think; weakness generally. I may rally after a few days' rest, but I cannot tell. I sometimes fear to cross the plains and go from cool climate to a hot one, but what can I do? This is my study. If you were here we would go out on some excursion and camp out away from everything that would bring care. But I cannot feel like doing this at all, not for a moment, even with families, for I feel such a sadness at the thought. It would do me no good.*3LtMs, Lt 33a, 1880, par. 10*

I may be directed East to the camp meetings, but if I do not see plain duty, I shall not go. I will do as you have suggested: remain in California until you come. But if the Lord sends me East, He will sustain me.*3LtMs, Lt 33a, 1880, par. 11*

I am feeling at times great weariness. I have carried heavy burdens. I have had to bear very plain testimonies to others. I have written many private testimonies to different ones, then to keep my writings up has been no little tax to me. Were you here now, I would feel it duty to take some recreation—go to Yosemite, and camp out, or go to some retired place and write and rest. Time seems very short to me, and I do not want to shirk responsibilities one whit. If I know what duty is, I will do it.*3LtMs, Lt 33a, 1880, par. 12*

Lt 34, 1880

White, Edson

Auburn, California

July 13, 1880

Previously unpublished.

Dear Edson:

We are in the hotel in Auburn. We spent last Sabbath and First Day in Chico. I spoke there three times. Had good congregations last time. The tent was full and more than could be accommodated under the tent. We were only twenty miles from Auburn. Brother Howard and Brother Briggs, an educated blind man, are working with the tent. This blind man is the main dependence. About half a dozen have commenced to keep the Sabbath. I spoke with freedom last night and the county treasurer and his wife were hearers. They made themselves acquainted with me and urged me to speak once again. Notices have been circulated and I speak tonight.³*LtMs, Lt 34, 1880, par. 1*

It is very warm here today. It is almost more than I can endure—the change from the cool Oakland climate to this hot weather here. I am confident I cannot endure the heat [in the] East and, as matters now stand, I shall remain here in Oakland and do what I can.³*LtMs, Lt 34, 1880, par. 2*

The First-Day Adventists have pitched their tent in Oakland, but I do not learn they are creating much stir, but they poison the field for us. I wish we could have had the start of them. We take the overland train in the morning for Oakland. I see a great deal to do and am obliged to get rest. Shall have to find it in some place. I shall expect letters from you and others when I return to Oakland.³*LtMs, Lt 34, 1880, par. 3*

I have hoped to be able to go East and to have clear light so to do, but I obtain no light; therefore shall not return East until I do. They must have help at their camp meeting here in California. Should we

leave, there would be a dearth of laborers, and, as far as human wisdom is concerned, it would prove a failure.*3LtMs, Lt 34, 1880, par. 4*

I hope Father will not go to N.Y. The weather is so excessively hot there. I wish he would go to Colorado and spend the hottest part of the season there. Why does he hover around Battle Creek and be where there is so much to take his mind? Why does he not leave Battle Creek for a cooler climate? It has been too cold in Oakland much of the time to be agreeable, but since coming to Auburn, I want to get back as soon as possible.*3LtMs, Lt 34, 1880, par. 5*

Is Emma with you or in the mountains? I shall demand a letter of you twice every week, and I will be as liberal with you.*3LtMs, Lt 34, 1880, par. 6*

We are having quite a time in Oakland in close, practical work. We are seeking for a reformation all around, and many confessions have been made, and more will have to be made before the Spirit of the Lord can have free course in Oakland church. I have carried a most crushing burden for the church. It has nearly killed me. I go back not knowing what I shall have to do there when I return. Please write me all particulars. Let Father see this. I send to you, for I do not know where he is.*3LtMs, Lt 34, 1880, par. 7*

In haste and love,*3LtMs, Lt 34, 1880, par. 8*

Mother.

Lt 35, 1880

White, James

Oakland, California

July 23, 1880

Portions of this letter are published in *11MR 65*.

Dear Husband:

I have been waiting to know what to write definitely in regard to my plans. I have received three letters from Brother Burrel and I wrote him that I could not attend any of the camp meetings [in the] East. The expense of crossing the plains would be no less than three hundred dollars if I returned for camp meetings here. A dispatch came yesterday, with Burrel's and Farget's name signed, urging me in no case to disappoint them—my expense should be met. I may come alone. Shall leave here Monday or Wednesday. Why these particular times?—so as not to be under the necessity of changing cars on Sabbath.*3LtMs, Lt 35, 1880, par. 1*

Willie is very sick with chills and fever—overdid in work and anxiety. Wednesday the office hands (Waggoner and [S. N.] Haskell were to go with them) went a few miles in the country to have a picnic among themselves. This was promised them for their Fourth of July. Willie went four miles and was brought back sick. I nursed him all day. Waggoner and Haskell, Mary and Lucinda [Hall] were necessary to keep them in proper order. Everything moved off nicely and there was nothing that occurred to be regretted, except Willie's sickness. His fever rages very high, but everything is being done that can be done with diet and baths to break it up. But he cannot keep business and cares off his mind, and the first thing we know, someone is in talking business and then his head is troubled, somewhat flighty. He seemed a little better yesterday, under heroic treatment. Unless he improves decidedly, I shall not leave; but if he seems better shall go East to attend the camp meetings. I must bear my testimony to the people. Lucinda can hardly be spared but may come with me. I am not well. Cannot endure much taxation. I leave, trusting in God as I have done. If I do my part, the Lord will

do His part.*3LtMs, Lt 35, 1880, par. 2*

In much love.*3LtMs, Lt 35, 1880, par. 3*

[P.S.] Elder [S. N.] Haskell remains here to attend camp meeting.*3LtMs, Lt 35, 1880, par. 4*

Lt 36, 1880

Brethren and Sisters at Woodland

Oakland, California

July 1880

Previously unpublished.

Dear Brethren and Sisters at Woodland:

I received a letter yesterday from one of your number, Brother Grayson, whom I love and respect as a child of God, nevertheless I was pained by the contents of the letter.*3LtMs, Lt 36, 1880, par. 1*

I called for the *Signs* and carefully read Elder Waggoner's article, and reread it. I came to the conclusion if any one of Southern or Northern sentiments could take exceptions to that article, anything they might read in the *Review* or the *Signs* would do them no good. If our pens and voices are to be silent when principles of justice and righteousness in warnings or reproofs [are at stake] because some one or ones, believers or unbelievers, are so sensitive, bigoted and prejudiced, that their peculiar, political sentiments cannot be in any manner referred to, that class will have to be thoroughly converted to God—their sentiments reformed.*3LtMs, Lt 36, 1880, par. 2*

We feel now called upon to speak decidedly. We shall speak and write guardedly, but shall not withhold such matters as are expressed in the *Signs of the Times* to which you make reference.*3LtMs, Lt 36, 1880, par. 3*

I have been shown that there were feelings and views with many who profess the faith at Woodland which were not in accordance with the Word of God. The political sentiments and feelings were very strong with some, and this is the reason why they do not grow in grace and the knowledge of the truth. They are offended at any reference to their peculiar sentiments. There has no word of complaint come from any place but Woodland. Not a word, not a feeling has been expressed from Texas or from any of the Southern states. It cannot be that our papers can be printed with no word or

reference to anything which will differ from the political sentiments of some. These political sentiments with any one or more believers or unbelievers, if irritated or stirred by such an article as you refer to, I fear will be of no use to us; the less we have of them, the better off we shall be as a people. Every species of slavery is not in accordance with the Word of God. The evils are too great to be enumerated. And if men and women have embraced the solemn truth for these last days that sanctifies the soul, the old political sentiments that sustain the old system of slavery will be, before they are translated, purged from them.*3LtMs, Lt 36, 1880, par. 4*

Brother Saunders will change his branch of labor ere long and cannot conscientiously give the sanction to sentiments coming from the office of which he has the control. God's Spirit has been grieved by the feelings cherished by some in the Woodland Church. What these souls need is conversion to God. The light shines so clearly now none need to walk in darkness. My testimonies have gone all through the Southern states. These testimonies speak decidedly and positively in regard to the subject of slavery. It was a system unbalanced and unjust. While we do not and will not dabble in politics, we will be colaborers with Jesus Christ. There are men who possess that spirit of bigotry for instance, the husband of Sister Douglas, who will manifest a rabid spirit, but we must not let these affect us. I tell you no complaint has been made but from Woodland.*3LtMs, Lt 36, 1880, par. 5*

Why not cut out of your Bibles, when Christ refers to His work, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (*Isaiah 61:1*)?*3LtMs, Lt 36, 1880, par. 6*

Lt 37, 1880

[White, W. C.; White, Mary]

Humboldt, Nevada

July 28, 1880

Portions of this letter are published in *11MR 65-66*.

Dear Children,

It is not yet two days since we left you and it seems one week. We have had a pleasant and comfortable time thus far. The train stopped six hours at Rockwell. We went out in search of our people. We were made welcome at Sister Prosser's. Her husband is not a believer but he gave us a hearty welcome. We took dinner with them. Was sorry I was not in a better visiting order, for I was so worn, visiting was a tax. We prayed with them about 2 o'clock and then went to the train only a few rods from their house. We have not yet put up our bed. We, Sister [Lucinda] Hall and myself, lie down and sleep much of the time. The more I sleep the more I want to sleep. I am not worth much.*3LtMs, Lt 37, 1880, par. 1*

Our car has been filling up until it is filled. Every seat is full and men lie and roost upon the upper berth, spread their lunch and make that their home. Upper berths mostly are taken. We retain ours as yet, but may have to give it up any time. As long as we can retain this, we will be as comfortable as on the palace car. We have slept a good share of the forenoon. While I write it is a little past two o'clock.*3LtMs, Lt 37, 1880, par. 2*

We have just passed Humboldt, not yet half way to Ogden—385 miles to Ogden. We have come 335 miles. Our changes will be made Friday morning at eight o'clock. This relieves my mind. I shall be anxious to hear how Willie is. I hope he is improving. My head aches all the time. I can scarcely hold my eyes open. I feel grateful for the comfortable time we are having.*3LtMs, Lt 37, 1880, par. 3*

All the passengers are first class. No regular emigrants. We were pleased to find the rolls but sorry that [not] any of the oranges were

left for they will be the most expensive for us to buy, for of these articles, oranges and lemons we should prize above everything else. Nearly half of [the] oranges I purchased were not put up at all, but we have a good lunch and will be thankful for all the good and will not feel badly about anything.*3LtMs, Lt 37, 1880, par. 4*

I found my credentials. Elder [S. N.] Haskell's name was on the envelope so I did not recognize it.*3LtMs, Lt 37, 1880, par. 5*

We just draw shawls about our berth and eat and sleep in our own room and no one to gaze upon us. We have a pleasant breeze today. Nothing today in scenery but alkali and sage brush. We have scarcely a bit of dirt. Conductors say that the emigrant cars are made so comfortable, the first class passengers are but few, but now all are crowded, first-class, palace, and emigrant.*3LtMs, Lt 37, 1880, par. 6*

My heart says, God bless my dear children. Be of good courage. Jesus is the Captain of our salvation.*3LtMs, Lt 37, 1880, par. 7*

Mother.

Lt 38, 1880

White, W. C.; White, Mary

Nearing Cheyenne, Wyoming

August 1, 1880

This letter is published in entirety in *11MR 66-68*.

Dear children, Willie and Mary:

We are nearing Cheyenne. We have had not one moment's regret coming this route on emigrant ticket. I have had nervous headache nearly all the way since leaving Oakland. We have had a full car all the way. Every seat was full and upper berths taken and was rather of a comical sight to see men sitting on edge of upper berths with feet dangling over the heads of ladies in under berth, eating their lunch and some playing cards.*3LtMs, Lt 38, 1880, par. 1*

We had no reason to complain as we had both lower and upper berths to ourselves. Sister [Lucinda] Hall and I have had the very best chance to rest. We kept our bed made up for use nearly all the time, curtains about it, making a bedroom for ourselves.*3LtMs, Lt 38, 1880, par. 2*

Friday at nine a.m., we changed cars at Ogden without much difficulty. Sister Hall made for the car, secured seats. I handed smaller parcels in at the window. A lady kindly put through the car window all our large bundles and a gentleman volunteered to put them in the car. So we are again moved, but there was some disagreeable contention about position in the cars. After a time our camp was settled and angry contention at an end.*3LtMs, Lt 38, 1880, par. 3*

The two ladies sitting opposite us, rather prepossessing in appearance, were not very dignified in their deportment. They condescended to the most boisterous laughter and joking away into the night, until I suggested we remember what time of night it was; but they kept on the same screaming and laughing with forward men and a base conductor, until I was thoroughly indignant. These

women professed to be Presbyterians. One was a mother of young men. She was as old as myself. Her hair was nearly white, and yet she was jesting and joking with young men of questionable morals. I finally spoke out and told them we had had quite enough of this extravagant mirth and constant joking, and thought less talk and laughter and more thinking and praying would be far better. They quit then and let us have a little peace.*3LtMs, Lt 38, 1880, par. 4*

Sabbath we shut ourselves up to ourselves and, as I was sick, we lay in our berth nearly all day. It was very hot. We had, we found to our sorrow, the sunny side of the car. Last night till ten o'clock the same gassing and boisterous laughter was kept up. I spoke again, "Friends, please let us have quiet and rest. Last night we were kept awake for many hours. We need our rest. This is our right." Everything hushed down after a while and we had a peaceful rest.*3LtMs, Lt 38, 1880, par. 5*

Feel better today. It is a most beautiful morning. We shall be in Cheyenne tonight at five o'clock. We shall not reach Omaha [until] Monday night or Tuesday morning, and will have to wait over twelve hours there [to] be attached to express train for Chicago. We have very scrimped time. Shall shift off if we see we shall be too late for appointment at Alma. We can but just make it at the best. We feel the need of that Sunday we spent in Oakland ever so much. We shall want to hear from you all. I have not written anything. I dread even the exertion of writing letters. We want to hear from you as soon as possible, for I worry about Willie.*3LtMs, Lt 38, 1880, par. 6*

Mother.

Lt 39, 1880

[White, W. C.; White, Mary]

Waterville, Maine

August 19, 1880

Portions of this letter are published in *5MR 57-58*.

Dear Children:

I have not written you, for I have been too sick to write at all. Write me just how much you have on hand of articles of *Controversy, Volume One*, for *Signs*. *3LtMs, Lt 39, 1880, par. 1*

I am now for the first time writing some things for the *Signs* in reference to Moses' sin in striking the rock. This is an important subject. Shall do what I can with it. Then shall send to Marian [Davis] to complete, hoping it will reach you all prepared to print, in hands of printer. *3LtMs, Lt 39, 1880, par. 2*

We reached Battle Creek Wednesday noon. Took dinner and packed up and left on eight o'clock train. Reached Jackson about ten. Stopped at Brother Palmer's all night. Early next morning were on our way to Alma. Had to wait for train to Saginaw, six hours. Arrived at Alma near dark. The same night I spoke with considerable freedom. Spoke in morning meeting and in eight o'clock meeting, Friday morn, and in afternoon at length. I felt very free in the Lord. There was scarcely any one at the meeting that I knew. All were strangers with the exception of a few. *3LtMs, Lt 39, 1880, par. 3*

I spoke Sabbath morn in Sabbath school and in the afternoon at length. Called them forward. We had a very thorough move. Seventeen started to serve God for the first time. This meeting was one of deep feeling. We dismissed the congregation at five o'clock and assembled in one hour again and continued the meeting until after sundown. That night I awoke with severe cold. It came upon me very violently, but I thought it would not do to disappoint the crowd, and I made an extra effort to speak Sunday afternoon. The

Lord helped me, but soon after meeting had closed, I was taken with chills. I had foot bath, sitz bath, and I was sick with high fever all night—"Out of my mind," they said. Was sick all day Monday. Tuesday morning, sick as I was, rode to cars, but was unable to sit up. It was the most suffering day I had experienced for years.*3LtMs, Lt 39, 1880, par. 4*

Arrived at Battle Creek about noon, then commenced to prepare or have others prepare for journey to Canada. Could get no one to go with me and Father and I went alone. I had not been able to eat anything from Sunday noon until Tuesday noon, and then only a very little. The journey on Grand Trunk was much easier than anticipated. We arrived at Montreal about eleven o'clock, stopped at [a] hotel that night. Next day at about noon arrived at Sherbrook. We here took the stage for Magog, sixteen miles. O, what a barren, rocky country. Poverty, poverty reigning everywhere. We reached the campground about two hours before sundown.*3LtMs, Lt 39, 1880, par. 5*

The meeting was small, about one hundred tents on the ground. There is excellent material here and we think a good work can be done with proper efforts put forth. Nearly all are poor who have embraced the truth.*3LtMs, Lt 39, 1880, par. 6*

I spoke Sabbath afternoon and Sunday to a large crowd that came from Waterloo on special trains and also on boats. I had great freedom in speaking to the people, and all seemed to be highly gratified. There had been a strong effort made to pass the prohibition law, but [it] failed. Their head man said, "If Mrs. White could have spoken in the cities, when a few weeks ago the question was agitated, they would have carried the day." They said they never heard anything by any speaker equal [to] that discourse on temperance.*3LtMs, Lt 39, 1880, par. 7*

The Bourdeaus say that a great victory has been gained to them in Canada in favor of the truth. Had we not attended their camp meeting, it would have been a fearful discouragement upon the cause and work in Canada. I never saw a people so grateful for our labors as in this place.*3LtMs, Lt 39, 1880, par. 8*

Tuesday morning we rode in stage sixteen miles to Sherbrook, took

cars for Portland. I was sick all day, but my cold is better now. Father is now having this cold and is almost used up.*3LtMs, Lt 39, 1880, par. 9*

We reached Waterville [Maine] Wednesday noon. This gives me a little time to write, but my poor head forbids my doing much.*3LtMs, Lt 39, 1880, par. 10*

We think our Canada meeting was a very important one.*3LtMs, Lt 39, 1880, par. 11*

We are sorry Willie is so bad. I do not think [it] will last long. Write often. I will do better than I have done, if I can only get well once more.*3LtMs, Lt 39, 1880, par. 12*

Mother.

P.S. No special news to write. Father and I are alone, but doing very well. We obtain half-fare tickets to Portland. Twenty-two dollars for both on Grand Trunk line. Send me nothing in line of clothing or anything till I send for you to do so. I cannot write particulars about matters here till I can write more understandingly.*3LtMs, Lt 39, 1880, par. 13*

Mother.

Lt 39a, 1880

White, W. C.; White, Mary

Boylston, Massachusetts

August 26, 1880

Previously unpublished.

Dear Children:

We are upon the campground, a new ground. It is a very pleasant ground. We meet here old and tried friends and we hope with them to have a heavenly sitting together in Christ Jesus. We want here to have faith and hope and trust, and expect we shall see the salvation of God.*3LtMs, Lt 39a, 1880, par. 1*

There are fifty tents already standing. Some are large family tents, holding quite a number of families; then besides, [there] is the pavilion tent. We want the Captain of the Lord's host to come into our midst and to give commands as He sees fit. We will obey.*3LtMs, Lt 39a, 1880, par. 2*

We see the need of more fully trusting in God, and having living faith in His promises. We had at the eastern meeting Mr. Gross and his wife. They listened with great interest. We hope it may do them good. Edson and Emma [White] met us at this meeting. We left the meeting Monday, for we came on the ground Wednesday and worked till close of meeting Sunday night. The meeting held till Tuesday morning. Elder [G. I.] Butler remained till the close of meeting. I was so worn I did not want to stay another day.*3LtMs, Lt 39a, 1880, par. 3*

We rode into Portland, called on Brethren Lobdell and Morton and rode to Cape Elizabeth; saw the fort and earthworks, barracks and soldiers. This change did me good. Tuesday morning took cars for Gorham, and had a visit with Aunt Lizzie Bangs. She is very crippled. Her treatment did her no good as we can see. She is a sufferer. We went up, she with us, five miles, to visit Edith at Mr. Morton's. Edith married a Morton. We made a short visit and

returned. Picked berries in the pasture. There is a great abundance of fruit, small and large. We came on the grounds yesterday. We ride down to Worcester this morning to get some things we need.*3LtMs, Lt 39a, 1880, par. 4*

We hope Willie is improving. Write often, for we feel considerable anxiety about the boy. We hope, Mary and Willie [White], you will take time to ride out and rest. It will not pay to apply yourselves so closely that you will fail when your help is the most needed. Dear children, we have a mighty Helper in our Redeemer. Let us trust Him. Let us venture all in His hands. The greatest sin of Israel was their unbelief. This is a crime of great magnitude. When Jesus has done so much for us, not withholding His own life, why may we not trust Him fully? Why not cast all our care upon Him in the place of carrying these heavy loads ourselves? We glorify God when we exercise faith in His promises. Let us venture to walk the narrow plank of faith, and let us pray much.*3LtMs, Lt 39a, 1880, par. 5*

I have my trials, but I will not gratify Satan by repeating them, or losing my courage because they exist. You are in a hard and trying field and I hope and pray that light and power may be given you from above. It will, my dear children, it will come. Just believe, my children. Just wait and watch and pray.*3LtMs, Lt 39a, 1880, par. 6*

Jesus loves you and intercedes for you and will give you of His grace as you shall need. Only wait and watch and work and pray. I have but little time to scribble a few lines. I will write more fully when I can write understandingly. I have been very free in the Lord and especially blessed in bearing my testimony. I have great clearness, although I have suffered ever since I have been here, with cold and with exhaustion.*3LtMs, Lt 39a, 1880, par. 7*

But the Lord is good. I have no complaints to make. I love Jesus. I delight to do His will and I feel more need, daily, of prayer and exercising implicit faith in the promises of God. We want more simple faith, more humble trust. Write often.*3LtMs, Lt 39a, 1880, par. 8*

In much love,*3LtMs, Lt 39a, 1880, par. 9*

Mother.

Lt 40, 1880

White, W. C.; White, Mary

Clyde, Ohio

September 18, 1880

Previously unpublished.

Dear Children:

We have a beautiful ground. The fair ground is one mile from the city of Clyde. There are more than usual at the Ohio camp meeting. We did not get upon the ground until Thursday about midnight. Meeting had been in session since Wednesday evening. There seemed to be a good interest to hear from the first. Their social meetings were characterized by a spirit of tenderness and promptness in bearing their testimony.³*LtMs, Lt 40, 1880, par. 1*

Father spoke Friday forenoon, Elder [J. O.] Corliss in the afternoon. I spoke in the evening to a large congregation. Many were unbelievers from the city. My text, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, etc." *Luke 21:34.*³*LtMs, Lt 40, 1880, par. 2*

The word spoken seemed to impress the congregation. The Lord gave me great power before the people. Sabbath morning I spoke about half an hour in the social meeting in regard to the dangers of our people not having home religion, giving way to fretfulness, impatience, selfishness, love of the world, envy and uncharitableness. Satan blinds the eyes so that ... [Remainder missing.]³*LtMs, Lt 40, 1880, par. 3*

Lt 41, 1880

White, W. C.; White, Mary; Haskell, [S. N.]

Buffalo, New York

September 16, 1880

Portions of this letter are published in *3Bio 146-147*.

Dear children, Willie and Mary, and Elder [S. N.] Haskell:

I will improve the few moments while waiting for train to take us to Clyde, Ohio. In writing to you, I feel badly that I have not been able to write you oftener, and more particulars, but as I have gone from place to place, I have had many individual testimonies to write which have been quite a heavy burden on me in addition to my labors in talking the truth.*3LtMs, Lt 41, 1880, par. 1*

Every camp meeting has been good. Father has labored well and has been very pleasant. I am satisfied it was my duty to come East. We have attended six camp meetings. Sometimes my strength has been severely taxed, as when I went to South Lancaster hoping for rest. I was so burdened in the night as the true state of things in the church pressed upon my soul that I arose in the night and betook myself to prayer. I could not sleep but about two hours. I wrote all the next day and held meeting at night. Wrote the next day and held meeting at night.*3LtMs, Lt 41, 1880, par. 2*

I have now about freed my soul to South Lancaster church, but there was much hard work at Vermont, individual testimonies to be borne. I found Brother Bean had put in his name for credentials. I took him and wife alone and talked to them most severely, in reference to his course. He thought he was all prepared to move to Kansas, and make an acceptable minister, but I told him he was not a firm, victorious man and I should not sanction his having credentials. He was a terribly, taken-down man. I find such cases everywhere, [those] who are unfitted for any work, [or] ready to take any responsible place.*3LtMs, Lt 41, 1880, par. 3*

But you can see by this how matters press me, how hard I have to

work. A little rest I get. I wrote about eighty pages at Hornellsville. Then I made an arrangement with Brother Igleston to spend about two days with them, but Elder [B. L.] Whitney said Belknap wished us to hold over Tuesday. They had so much unfinished business they would be broken up if we left, so we agreed to stay and I spoke in the morning meeting.*3LtMs, Lt 41, 1880, par. 4*

Spoke in forenoon tract and missionary meeting, urging with all my power vigilant missionary labor if they would have their tract and missionary societies kept alive. I made this as strong as possible. I called on the ministers to educate themselves in this work that they may be prepared to educate others whom they shall bring into the truth how to work. When all were set to work intelligently, there would be a living, growing interest, so that their treasury would not be as then, nearly empty and they, destitute of funds.*3LtMs, Lt 41, 1880, par. 5*

But I must hurry for I want Edson [White] to take this when he goes to the Falls. I scarcely know what to say to you in regard to Father. I have stood firm as a rock to principle, had several set-tos but held my own without flinching. Father is now deciding that if Haskell leaves the Pacific coast, we must go there and you not be left alone, but what do you think? He thinks if Haskell comes to Conference, he must go back and not leave you without help which he can give.*3LtMs, Lt 41, 1880, par. 6*

We want to go to Florida this winter. What do you think of this? We want to write this winter and get away from printing offices. Father at times seems to be seeing himself, then he will rouse up and make his stand, but I shall keep straight if God will help me.*3LtMs, Lt 41, 1880, par. 7*

I spoke four times last Tuesday and prayed at the ordination of ministers. I pray night and day for physical strength and clearness of mind. I shall have it. God is good. I praise His holy name.*3LtMs, Lt 41, 1880, par. 8*

We want Haskell here at conference. This must be. I shall put all my care and trust in God. He will not leave me to my poor judgment, or to the work of the enemy.*3LtMs, Lt 41, 1880, par. 9*

Edson and Emma [White] have done well. Edson is making a good speaker. If he is humble and makes God his strength, he can do good.*3LtMs, Lt 41, 1880, par. 10*

Do write me all particulars how matters go. Send in envelope to Edson and I will keep all to myself if you desire it. Do write.*3LtMs, Lt 41, 1880, par. 11*

Mother.

Lt 42, 1880

White, W. C.; White, Mary

Battle Creek, Michigan

September 22, 1880

Portions of this letter are published in *3Bio 146-147*; *5MR 58-60*; *9MR 267*.

Dear children, Willie and Mary:

Edson, Emma [White] and Mother have just stepped on board the train for Indiana camp meeting. Father decided to remain and prepare for camp meeting. He seems now to be in an excellent state of mind. While in Ohio we had several earnest and important talks. Also one since we came to Battle Creek.*3LtMs, Lt 42, 1880, par. 1*

Father has already sent in his resignation of every office except his connection with the publishing work. I think there will be no disagreeable issue.*3LtMs, Lt 42, 1880, par. 2*

My daily prayer is for wisdom and sanctified judgment. Oh, how much we need this now as the work increases and the power of Satan is more earnest and determined to destroy souls.*3LtMs, Lt 42, 1880, par. 3*

We must have greater faith, more depth of experience, greater spirituality. We do not have that calm, abiding trust in the promises of God we ought to have. We do not feel the sinfulness of our not taking God at His Word and relying upon His precious promise. Sure are the promises, if we will only appropriate them.*3LtMs, Lt 42, 1880, par. 4*

This journey has been one of interest to me. I have been blessed and sustained in a most remarkable manner. I have spent many wakeful hours pleading with God for physical and spiritual strength. I have had my prayers answered.*3LtMs, Lt 42, 1880, par. 5*

Stillwell Junction, half past six o'clock.*3LtMs, Lt 42, 1880, par. 6*

We wait here until half past nine o'clock. Get upon the ground about midnight. I am sure the Lord has heard and answered my prayers. I left the Alma camp meeting sick. I had a high fever all night and all day Monday. Yet we went to Battle Creek and the Doctor told me it was certainly not my duty to go to Magog, he said much now depended on me and I should feel that the cause of God demanded that I should keep myself in the very best condition for labor. He made so urgent a plea, I really was on the point of giving up going, but I thought I might have fully as wearing labor to remain, as Father was anxious to go. I consented.*3LtMs, Lt 42, 1880, par. 7*

I could not eat or drink for two or three meals. We were two days and two nights on this trip. We had to wait several hours at Sherbrook for the stage. They loaded on a very large barrel of alcohol, several boxes and any amount of bundles. Our two large trunks and hand baggage and we stowed ourselves in amid all these and rode sixteen miles to Magog. When we came upon the ground the meeting was in session, but they gave a loud shout of victory. There was a joyous welcome for us.*3LtMs, Lt 42, 1880, par. 8*

We found our tent well-furnished, floor and carpet, upholstered chairs, washstand and two beds, one for Elder [G. I.] Butler, one for Father and me. This was an excellent meeting. I was not well any of the time. My cold was very severe. The discharges from my head were fearful, yet I labored carefully and did not break down. I had very great freedom in speaking. The Lord had sustained me.*3LtMs, Lt 42, 1880, par. 9*

On Sunday there was a large company assembled and I was never more free than upon this occasion. Those who came to hear were enthusiastic over it. They had been making an effort to put down the licensing of liquor selling. They failed. They said if Mrs. White had come there a week before and spoken in their cities they should have succeeded in putting down the sale of liquor. They said they would have given her \$25.00 a night. I found here it would have been a terrible disappointment if I had failed here. I feel sure this was my duty. We gave great encouragement to the

Bourdeaus.*3LtMs, Lt 42, 1880, par. 10*

The man who owned the ground was out to hear. His mother was out to all our meetings and will, we think, keep the Sabbath. She gave me half a dollar. She sent one dollar to Sister Olmstead, Brother Kellogg's wife's cousin, for sending her the *Signs*. She said she had not felt that she could have much interest in the Old Testament, but the articles coming through the *Signs* had made dark things so plain, she was interested and sees a new beauty in the Old Testament she had never seen before. She had considerable to say in reference to our faith. She seemed to be one in spirit with us. Her son is the wealthiest man in Magog.*3LtMs, Lt 42, 1880, par. 11*

We had to here meet a party, true immersionists and a party of these spasmodic ones who consider that religion consists in a noise. They shout and bellow and foam and act like men bereft of their reason. This was called the power, but I told them there was no religion in it. It was a spurious article. This is modern sanctification, but it is as an opposite to the genuine sanctification as light is in contrast with darkness.*3LtMs, Lt 42, 1880, par. 12*

We had the privilege of presenting the true sanctification before them. Our testimony on these points were very much needed. Satan will be willing a people who profess to be keeping the law of God should represent themselves before the world in words and deportment as fanatics, for this disgusts unbelievers; and they cast the truth and the fanaticism in the same scale and count it of the same value. The Lord keep His dear people from fanaticism and heresies which are so prevalent everywhere.*3LtMs, Lt 42, 1880, par. 13*

Tuesday morning we rode back to Sherbrook, sixteen miles, and took the train for Island Pond and on to Portland, Maine. Wednesday we took [the] early train for Waterville so were on the ground in good season. We commenced labor at once and the Lord gave me a testimony from the first, which melted its way to the hearts of the people.*3LtMs, Lt 42, 1880, par. 14*

Bro. Samuel Foss and Sister Mary were on the ground and seemed to enjoy the meetings very much. This was the best camp meeting

we have had in Maine. This is the united testimony of all present. Father was free in speaking and was cheerful and pleasant.*3LtMs, Lt 42, 1880, par. 15*

Brother George Barker's tent was close beside ours and they boarded us and were very attentive to us all the way through. We had an excellent boarding tent.*3LtMs, Lt 42, 1880, par. 16*

We left the ground Monday morning, stopped at Moril's corner for dinner. Brother Davis let us have his horse and covered carriage, Bro. Morton, his, and visited the forts in Cape Elizabeth. It was a great sight, well worth the pains we took in going there.*3LtMs, Lt 42, 1880, par. 17*

We called on old Brother Cobb on the Cape. He was called Fish Cobb. He was so pleased he scarcely knew what to do or to say. We called on Sister Furgerson and Brother Lobdel. They were glad to see us, but we could not stop long. As we were driving through the city, we came upon a large Republican torch procession. It was a grand scene, I assure you. Only a few weeks before, Mary and I had met a similar display in Portland, Oregon, on the Pacific coast. Now we were on the Atlantic away across the continent in Portland, Maine.*3LtMs, Lt 42, 1880, par. 18*

We made our stay at Brother Davis's early in the morning. Took cars for Gorham, hired carriage and drove to Sister Lizzie's [Bangs]. They were glad to meet us but poor Lizzie will, I fear, never get well. She is a great sufferer. She is however, cheerful. We met here Melissa and Emma. We all rode up to visit Edith. The children sang them a number of pieces.*3LtMs, Lt 42, 1880, par. 19*

Early Wednesday morning we took cars for Boylston, and commenced labor. The Lord blessed me here with great freedom. Edson gave an excellent lecture upon temperance.*3LtMs, Lt 42, 1880, par. 20*

Monday I had to bear a close testimony to one man whose name was Macomber. He came on the ground and tented with several women. I told him he was professedly keeping the commandments of God while he was breaking the seventh, that he was an adulterer, a licentious man. He confessed as he came forward for

prayers, but he only confessed to blind the minds of others. I have written to him thirty pages of note paper and sent it to be read to the church where he lives.*3LtMs, Lt 42, 1880, par. 21*

We left the ground to go to South Lancaster, hoping to get a good rest; but that night I was so burdened I could not remain in bed but spent some time in prayer. The next day appointed meetings for two nights, Tuesday and Wednesday nights. I wrote about thirty pages of letter paper and Sister Thayer copied. I suppose you have heard the particulars of this. I spent about two sleepless nights and labored Wednesday night until eleven o'clock. Brother Priest broken down good. It was genuine, sound. No make-up about it.*3LtMs, Lt 42, 1880, par. 22*

Thursday we went to the Vermont meeting, arrived there about one o'clock at night. Found tent all pitched and furnished. The tent was roomy. We had excellent meetings in Vermont.*3LtMs, Lt 42, 1880, par. 23*

Friday night I bore my testimony with great power. It seemed to cut everything before it that night. Brother Stone was nearly all night in prayer in the grove and Sabbath morning he made a most humble confession. I assure you there was a break in the camp. Others followed his example. Sabbath many came forward for prayers and we felt that the angels of God were in the meeting. We indeed had the best meeting we have ever had in Vermont.*3LtMs, Lt 42, 1880, par. 24*

I had some very bad, bad jobs to perform. I took Brother Bean and wife and talked to them very plain. They did not rise up against it. I cried myself—could not help it. I told him he must not expect credentials for he would not get them. He has given that up now.*3LtMs, Lt 42, 1880, par. 25*

Tuesday morning Father and I rode up to visit Sister Buyham. We could only stay a short time. We gave him a copy of *Life Sketches*. He gave me a five dollar ... [Remainder missing].*3LtMs, Lt 42, 1880, par. 26*

Lt 43, 1880

[White, W. C.; White, Mary]

Battle Creek, Michigan

October 14, 1880

Portions of this letter are published in *3Bio 148-149*.

Dear Children:

There has been so much writing for me to do. I have neglected to write to you, and I have scarcely had a moment's time and know not what to write if I had.*3LtMs, Lt 43, 1880, par. 1*

We have had some excellent meetings in all our camp meetings. I have labored in all the meetings very hard and have been remarkably sustained of God, but when I had reached Battle Creek worn and weary, there was no rest for me. I went through until Monday. Then had a very hard time with my heart and had three attacks. Was confined to my bed for one week; once or twice rode out during the time, but was too feeble to sit up and did not once go on the campground until Sabbath. In the morning I was so weak. I attempted to sit up and could not sit up or eat. I was suffocated and in great pain in [my] heart. Elder [G. I.] Butler, Elder [S. N.] Haskell and Father prayed earnestly for me. I had no strength to pray.*3LtMs, Lt 43, 1880, par. 2*

I think I had the least courage this Sabbath morning I had had at all. Brethren left for meeting and I tried again to rise and found relief in breathing. Ate my breakfast and rode to meeting in afternoon in great feebleness. I spoke about twenty minutes when strength came to me and the power of God rested upon me and also upon the congregation. This was a great victory. I called them forward and hundreds came seeking the Lord. I am a new woman. God has indeed wrought for me. I also spoke Sunday afternoon to the large crowd. Father has laid off every responsibility except president of the Publishing Association. And he has done it well, too.*3LtMs, Lt 43, 1880, par. 3*

We left Wednesday afternoon for Potterville. Tarried at Brother Carmon's overnight. Early next morning rode to Grand Ledge, nine miles from Brother Carmon's. We found Grand Ledge rather a nice place. We went to view Brother Cole's property. We found a very good house, but not as large and convenient by considerable as our Healdsburg house. There are three acres of land. There is a small orchard of ordinary fruit. The fences are good for nothing but kindling wood. Barn for the same purpose. Pump in cistern, worthless. Cistern leaks badly. The land is covered with tall weeds. Everything is run-down that could well run down. It is not in the village but on side across the river from the village. The house is very sparse of windows. More would have to be put in. We should have to lay out considerable on the place to make it serviceable. But we decided that fifteen hundred dollars' difference between the two places was about an even thing.³*LtMs, Lt 43, 1880, par. 4*

If Brother Cole refuses this, see Brother Young. Sell the property for \$3,000 in cash, if you can. Let us hear from you at once. This Grand Ledge property would make us a good home this winter. We must get out of Battle Creek. I would have rather occupied our Healdsburg home—much rather—but Elder Haskell thinks it would be better if we did not come to California this winter. And I do not know. When Father heard Elder Waggoner was on his way east, he wanted to take [J. O.] Corliss and go at once to California, but I held him back fearing the result.³*LtMs, Lt 43, 1880, par. 5*

We are now deciding to spend this winter and next summer in preparing books. First, I get articles prepared for *Signs*. 2. I get out articles for private testimony, health institutions. 3. Get out *Testimony* No. 30. 4. *Letters to Her Children by a Mother*. 5. *Volume Four*. 6. *Life of Christ*, both books, the most sharp and interesting matter in one large book for canvassers to use for public sale.³*LtMs, Lt 43, 1880, par. 6*

So you see we have work to do. We dare not go south and will remain here this winter in Michigan. In summer we may go to Colorado. Thus you see how matters stand. Our time now must be in production of books before we get unable to use the pen. Write at once.³*LtMs, Lt 43, 1880, par. 7*

Mother.

Go to Healdsburg yourself. Get Young to go with you if you can, but don't let Cook and such men get hold of Brother Cole for he is talking against property in Healdsburg for what purpose I cannot devise. Young helped us into this enterprise. We want him to help us out of it. Write freely. Let us know how matters get along. Do not send anything to us till this matter is settled.³*LtMs, Lt 43, 1880, par. 8*

Mother.

Lt 44, 1880

[White, W. C.; White, Mary]

Battle Creek, Michigan

October 20, 1880

Previously unpublished.

Dear Children:

Why do you not write us a few words? Has Willie [White] the ague again? Edson [White] has it hard. He has had several chills. He was very sick day before yesterday. Today is his sick day. *3LtMs, Lt 44, 1880, par. 1*

1. I want to know how my account stands. Have you paid up the mortgage? *3LtMs, Lt 44, 1880, par. 2*

2. What other bills must be settled to stop interest? *3LtMs, Lt 44, 1880, par. 3*

We send draft to McDearmon today to settle that \$500 note. We mean to stop interest if possible. I wrote you recently in reference to the Grand Ledge property. Just as soon as you ascertain which it must be, telegraph at once. We wish to get into winter quarters and get to work as early as possible. *3LtMs, Lt 44, 1880, par. 4*

Last Sabbath we had a perfect gale of wind. Much damage must be the result. Sunday, snowstorm all day. There fell not less than one inch of snow. It is very cold here. My lungs will, I fear, fail to stand the changeable climate of Michigan. I have but a moment to write as Father wishes me to ride out. He has every conceivable plan afloat, and just the first moment you ascertain how Cole will exchange places let us know. One time he is all for fixing over the corner house, putting in chimneys, then for taking the Haughey [?] place. Make speedy arrangements for the exchange of property. Do not delay. *3LtMs, Lt 44, 1880, par. 5*

Just received letter from you enclosed in Edson's [White]. I ran in to

see Edson. He is as sick as you were; bad enough off, I assure you. His fever runs high. But he does as you did—is stirring about everywhere his well day. It is cold and blustering. I have had cold.*3LtMs, Lt 44, 1880, par. 6*

There should be fifteen-hundred dollars difference in places, but Father says if he will not give that, take twelve or even one thousand. Do as seems best. I wish the place could be sold for three-thousand cash. Do your best in this matter.*3LtMs, Lt 44, 1880, par. 7*

Mother.

[P. S.] More soon.*3LtMs, Lt 44, 1880, par. 8*

Lt 45, 1880

[White, W. C.; White, Mary]

Battle Creek, Michigan

October 27, 1880

Previously unpublished.

Dear Children:

We returned yesterday from a trip to Potterville. We went by private conveyance—Elder [J. O.] Corliss, Marian Davis and Father and I. Elder Corliss spoke Sabbath forenoon in Potterville. Father and Edwin Jones went about six miles to Dimondale where our people have a very nice little church. Father spoke to this little company and returned to attend afternoon meeting at Potterville. We had a very good attendance. I spoke with great freedom for about one hour. We then had [an] excellent social meeting. How much good it does these little churches to have labor among them; while those who have preaching every Sabbath scarcely appreciate it. These souls are hungry and are fed with truth.*3LtMs, Lt 45, 1880, par. 1*

Sunday appointment was left for me at Dimondale. In the morning we went to Grand Ledge and looked over the property. We like the place very well if we were to stay long enough to make it a home, but in winter it is rather a bleak place and we could not enjoy anything of it then. In summer we are traveling. Who will take care of our things? These questions come up. We could not support a man and woman there upon three acres of land.*3LtMs, Lt 45, 1880, par. 2*

I see those who rented the house, paying one dollar and twenty-five cents per week, now leave it for rent that is cheaper and exactly as good for them. We decided it would be no object with us to make the exchange short of fifteen-hundred dollars' difference. In the first place the house at Healdsburg is in every way better, larger and more convenient. There are thirty acres of land, some wood. It is well-fenced and the place could be made very profitable. This place at Grand Ledge has no fence, only an old fence, partly decayed and

lying on the ground; cistern made all over new, before we could use it; pump worthless. It has good small orchard. But, had the place been salable, it would have been sold long ago.*3LtMs, Lt 45, 1880, par. 3*

Now, Willie [White], there is another disadvantage. No good connection with the cars. We would have to go to Lansing, wait there about six hours before we could connect with train to Battle Creek, or drive in all weather nine miles to Potterville, leave team there and take cars for B.C. I write all these particulars that you may know how the matter stands. We should have to have fifteen hundred [dollars] to be made good.*3LtMs, Lt 45, 1880, par. 4*

After looking all over the place, we went to Dimondale. I was surprised to see, as we approached the house, [that] it was barricaded with teams on all sides except [in] front of the door. The house was full of respectable-looking citizens. I had an excellent hour in speaking to the people. Oh, how much more freedom and satisfaction is enjoyed in speaking to souls hungry for the Bread of Life than to those who are dyed-in-the-wool hearers but not doers. They begged for another appointment that evening, but I dared not venture further on this occasion.*3LtMs, Lt 45, 1880, par. 5*

Monday morning we rode back, accompanied by Edwin Jones. We went eight miles out of our way to see a farm at Vermontville, but we see nothing in that. We had to ride in the rain for some hours. We did not get wet, but it was bad for horses. Will you please look into that old little trunk and see if there are any letters from me to my children? We are now engaged in getting out this work. Will you search carefully? If there are any, I want them at once. I have your tin box and have taken out letters written by Mother to Willie. I have not opened or read anything else, but merely taken out these packages. Send these letters by mail, or if I left any testimonies there, late testimonies, send them. I want you to not fail or make any delay.*3LtMs, Lt 45, 1880, par. 6*

Lt 45a, 1880

White, Willie; White, Mary

Battle Creek, Michigan

October 30, 1880

Previously unpublished.

Dear Willie and Mary:

We wait anxiously for some response to our letters. Not one word comes to us from you. Will you write me plainly? Do you want Sister [Lucinda] Hall to come back? Do you want Lillie and Corrinth [?] to come back? Let me know particulars. I read a letter you had written to Mary Chinnock expressing a great need of more help. I expect Lucinda will come back if you express your desire for her to do so. Mary Chinnock is not just the help you want. She is nervous, fretful, and overbearing sometimes. She would not take there, I think. We will try to think of someone who could go. I think Netty [?] would be excellent help if you could get her to go back. We might find someone to go with her. You want only first-class help. *3LtMs, Lt 45a, 1880, par. 1*

We think of you there, tugging under the burdens, and we fell distressed over the matter. Will Elder Waggoner's absence be much missed? We can send [J. O.] Corliss right along if thought best, but if not let us know. What made Waggoner leave so suddenly? Will you ever want Lillie again in the office? *3LtMs, Lt 45a, 1880, par. 2*

Father is seeming well. He has dropped all responsibilities except president of the Publishing Association. He feels rather bad that you do not write him and let him know any of your plans. I think it would be well to ask his advice and counsel and manifest more freedom towards him, and more confidence. I think it would do him good. I want that there should be harmony between you. *3LtMs, Lt 45a, 1880, par. 3*

I was sorry to see Elder [S. N.] Haskell take some positions in

reference to the ministers. I know he is in danger of running everything into the tract and missionary work to the detriment of other interests. Elder [B. L.] Whitney and Elder Haskell have made mistakes in getting a large supply of books, expensive books not on our faith, and offering them for publication and enlisting ministers to sell these books and the profits be put into the tract and missionary work. This is wrong. In the first place only ministers want such books, and when the money is expended by our brethren for such books they have less to expend on our own publications. Again, the introduction of expensive Bibles is just as much a piece of extravagance as getting a gold watch when silver would answer every purpose. Poor ministers will pay out large sums for Bibles and have to be helped in order to get along and support their families. These things hurt Elder Haskell. He goes too far in these matters and makes sad mistakes in some of these outlays of means. I expressed myself quite freely on these matters.*3LtMs, Lt 45a, 1880, par. 4*

Elder Whitney and Elder Haskell have instituted an arrangement to have the ministers sell our publications and give all the profits to tract and missionary society. This is wrong. I told them so, decidedly. Ministers have nothing to encourage them. They have limited wages and then pay their tithes and then the additional one-third. Elder Haines has left our ranks; Elder [D. M.] Canright has left us, although he had wages enough, but he sees when things are coming. I am writing to Elder Haskell and stating these things to him.*3LtMs, Lt 45a, 1880, par. 5*

Father has pursued such a course that Elder Haskell does not consult him now about anything. Keeps everything shut up to himself. But I shall take my position on these things. I do not express myself to Father. The ministry is belittled. I told them in conference meeting I had yet to learn that brain was of less value than muscle. This crowding down the wages of ministers is all wrong. Young men have no courage to enter the field or to do anything. Every door seems closed against them, while everything seems absorbed in the missionary labor. Things must change. I see the need of Father's head and Father's penetration as he used to be. I think Father feels very glad to drop all responsibility as he has done.*3LtMs, Lt 45a, 1880, par. 6*

I am now at work getting letters to my children in shape for publication. I find a mine of rich matter that I did not expect to find. Will you search the contents of that little trunk and see if there are letters there? I cannot find the *History of Paul's Life*. Marian Davis says it was taken to California. I have not see it there. Where has it gone? What could [have] become of it?³*LtMs, Lt 45a, 1880, par. 7*

I think after we came to the death of Moses, at the beginning of the year 1880, we will put through volume four before it goes into a book, so that there can be a change. What think you of this plan? Then when we have more time, continue Old Testament subjects again after *Volume Four* has run through. Let us know in regard to this matter at once. Do not delay.³*LtMs, Lt 45a, 1880, par. 8*

We have been surprised enough that no word comes to us in regard to the Healdsburg property. What does this delay mean? Sell the place at Healdsburg if you can.³*LtMs, Lt 45a, 1880, par. 9*

We feel, deeply feel, for you on the Pacific Coast. But we think greater perils are existing here. There was not a dollar made last year in the Sanitarium except that made outside of it. I will write no more at present. Answer my letters; for pity's sake say something.³*LtMs, Lt 45a, 1880, par. 10*

Mother.

Lt 45b, 1880

White, Willie; White, Mary

Battle Creek, Michigan

November 3, 1880

Portions of this letter are published in *3Bio 149, 154*.

Dear children, Willie and Mary:

Your good and interesting letters were received this forenoon. I thank you for writing. Please write us [as] often as you can. My health is better but I sleep but little. I cannot sleep longer than [till] three in the morning and I seldom get to rest until past nine o'clock. I look rather older than usual.³*LtMs, Lt 45b, 1880, par. 1*

Tonight Father closes a trade with real estate agent Peavy for property on Goguac Road, that brick house sitting up so high, large, with cupola. We rode up there one day and we decided it was just the place for the old folks. It is on a prominence overlooking all Battle Creek. We purchased about thirty acres. There is a large, young, thrifty orchard containing the best of fruit, and about ten acres of oak grove. The house cost eight thousand. It was built ten years ago. It has all the advantages of a country residence and yet it is as near the city as from the office down. We think a road is on either side of us. The house is the most substantial, thoroughly built house I have ever seen. It is three stories. The partitions are of brick, but it is not built as we would build a house. It is cut up into many rooms.³*LtMs, Lt 45b, 1880, par. 2*

In the third story are four rooms, thoroughly finished, each opening into a large room—a store-away room. These rooms each have one good-sized window. The size of rooms is twelve by twelve by twelve. The second story has four rooms twelve by fifteen, with large clothes press off each room. Above the kitchen is a nice square room fifteen by fourteen, and a good-sized bedroom opens [?] from this large room.³*LtMs, Lt 45b, 1880, par. 3*

First floor has a parlor twelve by twenty-two, most thoroughly

finished (was not finished till last winter); hall and front door, sitting room, twelve by seventeen; kitchen fifteen by fifteen; buttery twelve by twelve; bedroom twelve by twelve. There is a well on the doorsteps one hundred feet deep; a cellar stoned up and plastered rough all over—an excellent cellar, and an immense cistern. *3LtMs, Lt 45b, 1880, par. 4*

Now you have the large brick house described. We think much of the grove. There is a good barn, and plenty of land to cultivate, pasturage for cow and horses. A living stream runs through one corner of the field for pasture. Now you have our future home. *3LtMs, Lt 45b, 1880, par. 5*

We have to pay for this six thousand dollars. We wish Edson's place to be sold as soon as possible for three thousand dollars. Make some effort to get Healdsburg place in market, for we shall want some [of the] means that are tied up in these places. Have you taken up that mortgage at fourteen per cent? Let us know how these things stand. We want all the interest stopped that can be. How much have I to my credit? Let me know. Every one who has visited this place says it is exactly the place for us. Henry Kellogg was entirely satisfied that Father ought to get the place for it was exactly what he wanted. *3LtMs, Lt 45b, 1880, par. 6*

Now I learn Mittie [?] will come but would rather remain here. Phoebe Lunt will also if you want her. Do you want Della Frisbie? These three will come if you want them. I have written to Lucinda [Hall] to know what she proposed to do, if she was going to California. As yet no word comes from her. Now write at once. What are your wishes? Dell wants her younger brother to come too, if she goes. If you want all of these to come before a letter can reach here, telegraph. *3LtMs, Lt 45b, 1880, par. 7*

Father is attending the wedding of Will Kellogg and Ella Davis. They sent for me but I did not feel very well so remained home to write. Tomorrow night Sister Mary Welch will be married to a brother from Kansas, a fine-looking man. Father officiates this also. Yesterday the funeral discourse was preached for Othe Taylor's wife. She has been to Sanitarium as a patient. She died very suddenly at last. Marian [Davis] is at work for me; Eva Bell and a copyist. We shall

not, of course, want the Cole property now. We have just what we want—a good, thoroughly made house, and everything we could desire.*3LtMs, Lt 45b, 1880, par. 8*

Mother.

Willie, please write to Father. Write freely. Show that you have some confidence in him. He is doing well. Is cheerful and kind. He feels that everything is kept from him by you and [S. N.] Haskell.*3LtMs, Lt 45b, 1880, par. 9*

He has some strong battles with himself, but now [that] we have this place, we shall move as soon as possible. We cannot get on the place before ten days, probably; families occupy the house.*3LtMs, Lt 45b, 1880, par. 10*

I am very busily at work; but Father keeps me riding considerably so I do not break down.*3LtMs, Lt 45b, 1880, par. 11*

Mother.

Edson is having heavy chills. Poor boy, he is almost discouraged over this setback. He has been healing his face and now the liver has that work to do.*3LtMs, Lt 45b, 1880, par. 12*

Lt 45c, 1880

White, W. C.; White, Mary

Battle Creek, Michigan

November 7, 1880

Portions of this letter are published in *3Bio 152*.

Dear children, Willie and Mary:

We are now very busy in selecting pieces from letters. I am also writing for *Signs*. Mary, will you search carefully all the letters in that small trunk and send me those I may need? There is a book of mine in the office by Harriet Beecher Stowe, and there are books on mothers' duties and home influences—anything of this character from which I can intersperse nice selections, with my preface or introduction, in regard to mothers' duties. You will please send these books of mine that will be an assistance to me. The children have books—one on animals—they want sent. Will you send any books treating on mothers' influence and work, and send at once. When you search my letters send those you think that I would be likely to use. I would specify the titles of works but I cannot remember them. One book you will see is a small, black-covered one on mothers' duties. Please send these at once. I will consult my husband as to the best plan for sending them.*3LtMs, Lt 45c, 1880, par. 1*

E.G.W.

(The circular enclosed shows you the nature of the first and second books which also shows you what we want. Send by express, unless cheaper by mail, and send at once.—James White.)*3LtMs, Lt 45c, 1880, par. 2*

Will you send by mail that merino I ripped up for [a] wrapper; also a piece of black ladies' cloth? I would be so glad if my two brown dresses were here, and my fur which I sent for you to have transmogrified, but do not want to be at much expense. There is a brown merino wrapper with cape there, I think. I want them this

winter. If a box of goods comes, send my clothing.*3LtMs, Lt 45c, 1880, par. 3*

I have sent two letters to Lucinda [Hall] but none come in return as yet. Why do not you write to her directly if you need her? Phoebe Lunt will come; Dell Frisbie and Mittie [?], if needed. Mittie would much prefer to stay, but she is a good, conscientious girl and will go if she serves the cause better there than here. Now write me at once, or if there is haste, telegraph your wishes in regard to these individuals and we will pack them off before it gets any later.*3LtMs, Lt 45c, 1880, par. 4*

Do you want me to take your furniture and carpet? Oliver has them, but you will not get any pay for them for he has been very reckless of his time and does nothing to bring in means. His course is all wrong. If you want me to have the set of furniture minus what you have sold, say so. I think what you let them have will not help them, but be so much out of your pockets. We have completed the trade for that property. A man by the name of Curtis built it and involved himself so in building his house it fell into Clark's hands. We have a very nice place now. Everyone who sees it thinks it exactly adapted to us.*3LtMs, Lt 45c, 1880, par. 5*

Why do not you write to Father? I think it would be best to be familiar with him.*3LtMs, Lt 45c, 1880, par. 6*

Edson [White] has bargained for the Aldrich property for fifteen-hundred fifty dollars—an excellent trade. Last Wednesday Father married Will Kellogg and Ella Davis. Thursday he married Mary Welch to an excellent man from Kansas.*3LtMs, Lt 45c, 1880, par. 7*

Lt 46, 1880

Sanborn, Isaac

Battle Creek, Michigan

October 30, 1880

Previously unpublished.

Dear Brother Sanborn and wife:

In my last vision some things were shown me in reference to your labors and that of your wife. I was shown that you both place too high an estimate upon your labors. Brother Sanborn, your work in the South has not been of that character to exert the best influence. You started in all wrong. You gave the impression that the labors that had been done by ministers who had labored there were all wrong and you found fault with this movement and that movement and went to work to fix things after your ideas. This is the very worst work you could have done.*3LtMs, Lt 46, 1880, par. 1*

When preachers have gone into a new field and labored hard and suffered privations, then to have another man enter that same field and begin his work to unsettle the confidence of all in what his brother ministers have done and give the impression that a wrong mould has been given the work and you must remodel it, is a very selfish course and is not dictated by the Spirit of God. Such labors taste strong of the dish.*3LtMs, Lt 46, 1880, par. 2*

I was shown that (you) were self-sufficient, exalted in your own estimation, and that you needed to come out of and work away from self. You need humility and meekness of mind and then your labors will not be in vain in the Lord. It does not require a college education to make a man useful in his field of labor, but it is essential that he be closely connected with God and continually working, and while working, receiving the education from Jesus Christ, who is the greatest educator the world ever knew. You have been building up self.*3LtMs, Lt 46, 1880, par. 3*

You have not felt your weakness and your ignorance and the

positive necessity of your closely connecting with the God of wisdom and of power in order for your labors to be acceptable in the Lord. You have given the impression that you understood better than other ministers how the work should be done. Now the facts in the case are [that] you do not see and sense how Isaac Sanborn can do without God. You need to humble yourself under the mighty hand of God and both yourself and your wife learn more fully, “without Me ye can do nothing.” [*John 15:5.*] If the Spirit of Christ dwells in you, then you will reveal the true characteristics of a Christian. You would not manifest a self-sufficient, important spirit. You would always manifest kindness, respect for other’s feelings, and place a higher estimate upon their labors than upon your own.*3LtMs, Lt 46, 1880, par. 4*

If you would always manifest noble generosity, kindness, forbearance, longsuffering, gentleness, and true goodness, you would represent Christ in your words and in your actions and even in the expression of your countenance. Your conversation would be expressions of meekness and would not be proud and boastful. You would see so little in your poor self to exalt, you would walk in all humility of mind, in all meekness and lowliness. Humility is a Christian grace you both need to become acquainted with.*3LtMs, Lt 46, 1880, par. 5*

You must not, as you have done, belittle the labors of your brethren. You have terribly mixed and confused matters in the South where you have labored. You have tried to have others feel your superiority to all other laborers. You have dictated [to] others; cast down some; exalted others, and if this is your wisdom of management, the less the cause of God have of such labor the better.*3LtMs, Lt 46, 1880, par. 6*

I might specify many things, but do not feel at liberty to now. I only feel at liberty to say, “Search your own heart, humble yourself under the mighty hand of God.” [*1 Peter 5:6.*]*3LtMs, Lt 46, 1880, par. 7*

You have not tried to help and to encourage all who could to labor in the field where so much is to be done. You have very selfishly acted in these things. Jesus gave His life for you that you might be elevated from the degradation of sin and exalted to become

children of God. Have you both manifested that love for souls Christ has manifested for you? Have you not been very exacting and has not selfishness been cherished by you both?*3LtMs, Lt 46, 1880, par. 8*

Your influence in your fields of labor since your marriage has been very objectionable. You do not leave a pleasant wake behind you. Self is so thoroughly mixed in with all your labor, God will not accept it. You both need to connect with other laborers that you may work in harmony with them. Off by yourself, your own peculiar ways and habits are interwoven with your work and Christ's ways and Christ's Spirit have but little part in your labor.*3LtMs, Lt 46, 1880, par. 9*

You both feel sufficient to go by yourself and labor where your work will not be criticized. Your usefulness will soon come to an end unless you change and are both blessed with the grace of humility and make God's ways your ways. Unless you shall do this your work will be of no real advantage to the cause of God. We are living in the last days and the time is too momentous and solemn to be passed away in an indifferent manner.*3LtMs, Lt 46, 1880, par. 10*

When you are yourself with the same mind that dwelt in Christ Jesus, you will then do good, but when pride and self-conceit rule in your life and character, the cause is better off, far better off, without your labor. True meekness, devotion and consecration to God will find for you a place in the hearts of all God's people and will clothe you with dignity not assumed but genuine.*3LtMs, Lt 46, 1880, par. 11*

The life of Christ is our Pattern to seek to excel not by belittling others' labors, but in good works. In manifesting an unselfish interest for others, God will bless and care for you. The Majesty of heaven became a servant. He did not avoid weariness. He traveled on foot from place to place, teaching by the wayside as He journeyed.*3LtMs, Lt 46, 1880, par. 12*

You are both too much like the salt that has lost its savor. You need a power from God which will be felt by those who make God their trust and consecrate themselves to Him. His words and works of sympathy through you will bless others and will reflect back blessings upon yourself. Oh, that you could have one view of your

inefficiency and weakness without the special help and grace of God. Could you see how you have worked in your own strength, you would be disgusted with the picture. Your strength can only come from making Christ your righteousness, having close union with Him.*3LtMs, Lt 46, 1880, par. 13*

I feel at liberty to write no more at present. I will write more particulars in regard to past influences in your labor if God's Spirit urges me to do so.*3LtMs, Lt 46, 1880, par. 14*

In love.*3LtMs, Lt 46, 1880, par. 15*

Lt 47, 1880

Haskell, S.N.

Refiled as *Lt 2, 1880*.

Lt 48, 1880

White, Willie; White, Mary

Battle Creek, Michigan

November 22, 1880

Previously unpublished.

Dear children, Willie and Mary:

Just a few moments since, Henry Kellogg said, "There is a bit of space in a box going to California, would you like to send anything?" If this had come a little before, I could have sent some little present, but it came too late for me to do this for it must be closed at once. In moving our goods from garret of corner house I brought one of your boxes to care for. I happened to think you might want some of Willie's underclothing, so stuffed in what you see. You may not need them, but I thought that you were staying longer than you intended and might want them.*3LtMs, Lt 48, 1880, par. 1*

We received your letter to Father and read it with interest. We expected to get into our new home ere this, but cold weather came on like a man armed, and we were closely hemmed in. It is as cold here as we have ever seen it in January. Jimmy Lanford froze his ears stiff going to his boarding place at Sister Graves' yesterday. They rubbed his ears with snow and brought out the frost in coatings of ice upon his ears.*3LtMs, Lt 48, 1880, par. 2*

I spoke last night at the sanitarium. They are having quite a large number of patients for this time of the year. We have been laboring earnestly to bring up matters at the sanitarium, office, and college. We have had some very straight work and yet there is much to set in order. The work is only begun. Last Friday night we had an excellent meeting. Professors [C. W.] Stone, [Sidney] Brownsberger, [C. C.] Ramsey, Cooms, Elder [Uriah] Smith, and [J. R.] McCoy, all talked well. There was a right spirit in their testimonies. The Lord is moving upon hearts. I praise His name for what He is doing. Dr. Kellogg talked first-rate. He is taking hold with the rest. I have talked very plainly with him. I spoke last

Sabbath.*3LtMs, Lt 48, 1880, par. 3*

Visited Brother and Sister Tripp. Both linger yet but fail daily. They will die about the same time. We had an excellent season with them. We sang and prayed with them and talked some time of Jesus and His love and then left them and attended afternoon meeting and spoke twice—not long. Every moment is employed in doing something in writing or speaking.*3LtMs, Lt 48, 1880, par. 4*

We feel much pleased with our new home and want to occupy it as soon as possible. These large rooms are so cold and we use so much wood. In regard to the Cole place, we shall not take it. In regard to Healdsburg property, see to it if you can. See if Young cannot exchange it for Oakland property. Father now thinks this is best, if it cannot be sold for \$3,000 in money. Please spend a little time over this matter. I think the man that is on it does nothing. This eight dollars a month in work on the place—let him show what improvements he has made. I think this matter needs investigating. His contract with Collins is ended. Some new contract should be made. Where is the money for rent? Please attend to these things. Will not Brother Israel buy Edson's property for \$3,000? If you cannot sell for that, hold it a while until you can dispose of it.*3LtMs, Lt 48, 1880, par. 5*

I need my winter clothing now very much. Send it the first opportunity without making great cost, and also send that little featherbed. Lucinda [Hall] divided my featherbed and put it in two ticks. We have a very thin featherbed. It will not take up much room. Sent it if you can.*3LtMs, Lt 48, 1880, par. 6*

Father is feeling well in health, and better, I think, in mind.*3LtMs, Lt 48, 1880, par. 7*

I wish this to go in the mail and will not write more now. One word: Marian [Davis] says she knows the history of Paul's life was packed in the box that was sent to California. You need not send it here if you find it now, but I want you to find it. It might have been taken out down below in one of the rooms and it may be on one of the shelves there, or perhaps some one has borrowed it. Please look for it, for I value it much.*3LtMs, Lt 48, 1880, par. 8*

Mother.

Lt 49, 1880

White, James

Oakland, California

March 25, 1880

Portions of this letter are published in *3Bio 136-137*.

Dear Husband:

There is a matter which I wish to present before you. The situation of Brother Chapman has not been understood. Elder [J. N.] Loughborough pressed and urged the brethren to give. He took Brother Chapman before the whole meeting. Brother Israel says, he called him by name and, I think, stated the sum he should give. He could not be induced to pledge for the office, but he pledged for the British mission, four hundred dollars. For a few years past he has not made much on his crops, not much more than to pay expenses. He helped Brother Judson to one thousand dollars, years ago, with his promise to meet it in one year, but he is not able to pay even the interest. Brother Chapman has had to mortgage his home for three thousand dollars. Brother Chapman does not feel that the pressure that was brought to bear upon him was right.*3LtMs, Lt 49, 1880, par. 1*

Brother Moore has mortgaged his place and all say he can never lift the mortgage. The pressure brought to bear by Elder Loughborough brought this to pass with some of our brethren, and for two years fruit and crops have had a very poor sale. In Petaluma they need a meetinghouse so very much. They cannot get outsiders out to hear in the place where they now meet, and as there is none of our faith to sustain the cause in Petaluma but Brethren Moore and Chapman, it comes rather hard upon them. Brother Chapman proposes to transfer his four hundred pledged toward getting a meeting house. They lost that little house, where they have held meetings, through defective title, and are not sure of it a week, and then they will have no place to meet.*3LtMs, Lt 49, 1880, par. 2*

Shall Brother Chapman's pledge be turned toward [the] meeting

house in Petaluma? Please answer in your next [letter].*3LtMs, Lt 49, 1880, par. 3*

I cannot see here in California, but all are trying their utmost to do what they can to sustain the cause. But when the crops are not good or not marketable, then they have no surplus and are frequently brought into debt. Petaluma is an important place, and they think the temperance work will remove the prejudice from the minds of the people, which has hitherto existed there.*3LtMs, Lt 49, 1880, par. 4*

March 25. It is stormy this morning. Edson and Emma [White] left here last Sunday, emigrant fare. I do not think California will consent to pay for the ministers' families being moved here. You have not hitherto favored this yourself. Elder Loughborough's and Elder Bourdeau's families had to stand [the expense] themselves, and Matteson's family to Europe. California has two or three men here just entering the ministry, doing what they can. They live very economically and receive nothing, or next to nothing, for their labors. California has been called on for means, until I would not, under any circumstances, make a draw upon them further than they propose themselves to do.*3LtMs, Lt 49, 1880, par. 5*

You will see [in] the letter sent and which has reached you one week before this comes to you, that the people in California agree to pay the fare and support laborers here. They did this of their own account. They made this offer without any call and did it freely. Be a little cautious and [do] not let your present feelings and your present sympathies for Elder [J. O.] Corliss lead you astray. I saw danger of this when at Battle Creek. You may hurt him. You may on his account take positions that you will not be able to maintain.*3LtMs, Lt 49, 1880, par. 6*

You move in these things very much as you feel at the time, and therefore are in danger of making too much of one man, doing too much for one man, and then there has to come a change and this change is felt by that man tremendously. These dangers, I have been shown, imperiled souls. And for this reason one man's mind and one man's judgment must not control the matters of God's cause. There should be many counselors whose unbiased feelings

and clear heads must have the moulding of the work. This has been shown in every vision for years, and yet there is continual danger of the cause of God bearing the mould of your mind to its detriment.*3LtMs, Lt 49, 1880, par. 7*

Much has been done for Elder Corliss. I was glad to see him favored, but are you prepared to do as much for every minister just as worthy? Because he has been a help to you is no reason that he should be so much favored above others. Again I repeat, one man's mind and one man's judgment must not mould the cause of God, for his peculiar, personal feelings may come in to be expressed in various ways and may injure greatly the cause of God, leaving marks upon it which will awaken thoughts and feelings that should not have reason for existence.*3LtMs, Lt 49, 1880, par. 8*

Our special preferences should not control our actions in decisions. Here, I have been shown, was your danger. If you take to a man you will be in danger of ruining him by exalting him and doing too much for him. If you dislike him, you will do the very opposite of this, and you imperil souls and mar the work of God.*3LtMs, Lt 49, 1880, par. 9*

The angel of God in my last vision presented this to me very distinctly. He pointed to you and said, "Praise not, exalt not any man. Censure and humiliate no man. Be cautious in your words, trust not too much to your own judgment, for it is liable to be biased by your feelings. Mar not the work of God by your likes and dislikes." I was shown that you must give respect to the judgment of your brethren while you shall advise and counsel with them.*3LtMs, Lt 49, 1880, par. 10*

I have had no letters from Battle Creek in reference to the conference except that which you have written. You have written something about the expenses of the families of the ministers coming. The means of the conference are not very abundant, but all seem willing to do all they can, but they will not be crowded and should not be. I feel that if the ministers [in the] East have no special duty to cross the plains, let them remain where they can work the best. If God sends them, let them come, trusting in Him that all will be right; and if these laborers do their duty, the brethren

here will do their duty. This is how the matter rests. I think all would fare about as well to come cheap fare from Omaha as any other way if they, are provided with good blankets to make them comfortable.*3LtMs, Lt 49, 1880, par. 11*

We got thirty dollars off at Omaha on our ticket. Be careful and not have the trunks weigh over one hundred pounds. We had to pay twelve dollars extra and leave one trunk behind. Whoever gave you that information that we could take one hundred and fifty pounds, made us pay dearly for it.*3LtMs, Lt 49, 1880, par. 12*

Yours with respect,*3LtMs, Lt 49, 1880, par. 13*

Your Ellen.

Lt 50, 1880

Harris, Chapin

NP

September 1880

Portions of this letter are published in *4MR 226-228; 9MR 384*.

Brother Chapin Harris:

I am pleased to receive a letter from you and was pleased to read your suggestions that it was your mind to remain where you are until you have proved yourself or undone the influence you have exerted. I am pleased that you feel thus. I have, you will see, written very positively and plainly, for thus the matter was shown me, and the regard I have for your soul prompted me to relate your case as it was shown me, as one of great peril. It will be difficult for you to see it thus, but in a dream last night you were saying to your mother, "If this is the way the case really is, there is no use for me to try for I should fail."*3LtMs, Lt 50, 1880, par. 1*

Said I, "Chapin Harris, when you try with all perseverance and determined will to retrace your steps and recover yourself from Satan's snare (that you have manifested to carry out your own purposes and your own way and to entangle your soul) you will escape from your bondage and be a free man. But it will require a strong will, in the strength of Jesus, to break up the force of habit [and] dismiss the adversary of souls that has been entertained by you so long. Exchange guests, and welcome Jesus to take possession of the soul temple. But He does not share the heart with Satan. You can, even now in this late period, make a determined effort, not in your strength but the strength of Jesus."*3LtMs, Lt 50, 1880, par. 2*

But Chapin, you have done your mother a great wrong. You have despised her counsel when that counsel was in harmony with the Spirit of God. You have set aside her judgment when that judgment was wise and right. Self-confident and perverse had been your course to bring her to terms, but she would have displeased God

had she shown the least sympathy for you and Mattie Stratton's course. She did the will of God in setting her face decidedly against the course you were pursuing with her who was the bane of your life.*3LtMs, Lt 50, 1880, par. 3*

Your great mistake has been in opposing your will to that of your mother. God does not lay censure upon her in this matter. But you have proved a disobedient son. You have not honored your mother. You have broken the fifth commandment. Now, Chapin, let your course change entirely. This separating yourself from your mother is the work of Satan. Change this order of things, my dear boy. Draw nigh to God and He will draw nigh to you. He will cleanse you from the defilement of sin. He loves you for you cost the price of blood; but your course to your mother has been very wrong. Make all things right here. Let your heart break before God and confess and forsake those things which have separated you from God. This is the work of repentance that you must begin with your mother. You will never come to the light unless you do this. Leave no work undone that you can do to make wrongs right, for you have come now to the crisis.*3LtMs, Lt 50, 1880, par. 4*

You will now go decidedly forward or backward to Egyptian darkness. There must be no halting between two opinions. Your case is, "Others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh." *Jude 23*. This is why I am so thorough now. I do think it would be best for you to prove yourself at home, where you have so decidedly failed, before you shall go elsewhere. Redeem yourself on the field of battle where Satan has conquered you through the artifices of an unprincipled girl.*3LtMs, Lt 50, 1880, par. 5*

When you shall have proved yourself to have moral courage to stand where you should have stood years ago, then God may entrust you with some work in His cause; but you are not fit for this work now. You want sorrow, not sorrow that worketh death, but sorrow, the fruit thereof is life and in the end joy. Your faith must be tried where it has proved recreant. You will have the trial, you will be proved of God. If you come forth as pure gold, then God will use you. Be not faithless, but believing. Your trial will not be for the present joyous, but rather grievous, but it will afterwards yield the

peaceable fruit of righteousness. “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” *Hebrews 12:6, 7.3LtMs, Lt 50, 1880, par. 6*

God will not lay on us more than He will impart strength to bear, for He knoweth our frame. He remembereth that we are dust. Had your judgment been sanctified, you would not have been left in darkness by following your own course; you could have cut yourself loose from the power and influence of one whose example and influence has been to demoralize and had to sacrifice everything that is valuable for her unworthy society. Now your steps must be down deep in the valley of humiliation. You have felt, my mountain stands sure. I can keep it myself. But your past experience and your present position is one that should give you clear discernment of man’s depravity because of his departure from God.*3LtMs, Lt 50, 1880, par. 7*

You have felt contempt and even set feelings of hatred to your mother. You have not thus interpreted your feelings and actions, but this is the way the Lord regards the matter and is the record standing against you in the books of heaven. Those who have sympathized with you have also a work to do by humble confession and crucifixion of self.*3LtMs, Lt 50, 1880, par. 8*

Now, my dear boy, for Christ’s sake, enter into no further deception in your course. Work as for eternity. Confer not with yourself, but let your heart break before God lest that stone fall upon you and grind you to powder.*3LtMs, Lt 50, 1880, par. 9*

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God. But you must understand there is no excuse that will stand in your favor before God for the sorrow and the anxiety and discouragement you have brought upon the cause of God by your perverted course, as though the carrying out of your plans were superior to every temporal or spiritual interest. Your course has been unchristian and you must see it thus before you will ever extricate yourself from the snare of Satan.*3LtMs, Lt 50, 1880, par. 10*

Yours in love.³*LtMs, Lt 50, 1880, par. 11*

Lt 51, 1880

[White, W. C.; White, Mary]

NP

December 20, 1880

Portions of this letter are published in *3Bio 149*.

Dear Children:

Yesterday was a very busy day moving and settling our furniture. Father had several men at work for him chopping wood in our oak grove, taking out useless trees and where trees stood too thick. This grove is prized to be of the value of \$1,000. It is as romantic a place in a mild way of speaking as some parts of Colorado. We had Brother [A. B.] Oyen call yesterday, [and] Elders [G. I.] Butler, [J. O.] Corless, and Ludingham. He takes Robert Sawyer's place at the Review office and is just a fine man—excellent for his position—worth two of Brother Sawyer for a business man. I wish you had just such a man at the Signs office.*3LtMs, Lt 51, 1880, par. 1*

Last night Father was at meeting in Battle Creek. Our little family was at home which consists of Aunt Mary, Sister Anderson, the little girls, Mary Ann [Marian] Davis, Ella Carman, and hired man. We had remarkable season at family prayer.*3LtMs, Lt 51, 1880, par. 2*

My soul was drawn out in earnest prayer to God. I felt an earnest longing for the manifestation of the Spirit of God and obtained relief. I believed that the Lord heard me and if I can preserve my connection with God, the way may be rough but it cannot be long. "I will smooth it with hope and will cheer it with song." There is rest for the weary. I feel unworthy of that rest. I have no exalted opinion of myself, but Jesus lives. If I trust wholly in Him His righteousness will cover my defects.*3LtMs, Lt 51, 1880, par. 3*

It will pay to trust in Jesus always. Do not let the sad strain breathed in my letters sadden your hearts. I again grasp more firmly the cross of Christ and will follow more closely the dear Redeemer.*3LtMs, Lt 51, 1880, par. 4*

Christmas is almost here. My Christmas will be spent in seeking Jesus to be a welcome guest in my heart. His presence will drive all the shadows away. Love, humility and meekness we should cherish, and let not Satan have the control of our minds or affections.*3LtMs, Lt 51, 1880, par. 5*

Dear children, whatever may be your cares, your perplexities and trials, do not hesitate to tell it to Jesus. His ear is open to your prayer and He will not leave or forsake you—never, no never. I will not shadow your pathway by any sorrow of mine. Light is sown for the righteous and truth for the upright in heart. We must not look at the things which are seen, but at the things which are unseen—the reward that awaits us at the end of the journey. Be strong in the Lord. He is acquainted with your perplexities, with every sorrow, and will be to you a present help in every time of need. But do not trust to your own strength, but cling mightily to the Rock that is higher than you. Write me as often as you can.*3LtMs, Lt 51, 1880, par. 6*

Mother.

Lt 52, 1880

Haskell, S.N.

Refiled as *Lt 19a, 1884*.

Lt 53, 1880

White, James

NP

July 1880

Portions of this letter are published in *3Bio 137*.

Dear Husband:

I cannot consent to have the propositions you have made, read in the Conference, for it is directly contrary to the light which God has given you that you should not gather to yourself burdens. I cannot in any way harmonize your doing as much as you have done this spring with the direct cautions and positive counsel given you of God. I do not and cannot harmonize your present position of responsibility in accepting the president's labors and cares even east of the Rocky Mountains. I have felt that this was a mistake.*3LtMs, Lt 53, 1880, par. 1*

You remember I had some conversation with you in regard to what I had been shown of your reaching your arms out to encircle the burdens upon the Pacific coast. I was shown [it] was directly contrary to the light God had given you. I was shown that you had borne these responsibilities so long, you felt that you were lost unless you had them on your shoulders. It would be hard for you to cease being General; nevertheless, you must begin to accustom yourself to this position for your own good spiritually and for the good of the cause of God.*3LtMs, Lt 53, 1880, par. 2*

I have been shown that the enemy is wily and he will lead you on to take burdens that others should carry and which God has warned you not to bear. The natural result will follow: too great perplexity and too much labor and the mental powers give way under the additional strain. Then he exults and his agents exult over your ruin.*3LtMs, Lt 53, 1880, par. 3*

They will publish it broadcast that God has left His judgments to come upon you. I have been distinctly shown that you must, if you

wished to preserve life and health, not be increasing your burdens, but laying them off. This is written and I have urged it upon you, but you seem to forget so easily these cautions and reproofs of God. This last proposition makes me tremble for you. I have been shown that the last sickness you had would not have been, had you heeded the cautions given you of God. You pursued the same course in reference to these warnings then that you are pursuing now. You did not heed the light given then. You are not heeding it now. I feel deeply over these things.*3LtMs, Lt 53, 1880, par. 4*

I do not think the time has come for you to visit California. I cannot consent to have your propositions come before the brethren here, for I know it is not in the order of God. "Lay off the burdens," God has said. "Shun responsibilities." Would this look like heeding the counsel of God? Oh, no it would not be.*3LtMs, Lt 53, 1880, par. 5*

I will, accompanied with Sister [Lucinda] Hall, come to the East to either go directly to Colorado or to attend the Iowa and some of the Western camp meetings first. What shall open before us we cannot now clearly see, but while there are so great financial embarrassments here in California, [neither] you nor I should stand under the load. We should not in any way discourage. We should have an interest and not withdraw our interest from the Pacific Coast, but at the same time we should not take the burdens on here. God forbids it and that is enough.*3LtMs, Lt 53, 1880, par. 6*

I felt better in my lungs while at Woodland, but last evening it was foggy and storming and I had severe congestion of the lungs. Brother Glenn will have to move his family away. All are affected with their lungs. I am satisfied Colorado would be better for us both. And I think our brethren from the east will have to go from the coast and not spend much time in Oakland or San Francisco.*3LtMs, Lt 53, 1880, par. 7*

Brother Perritt where Brother Rogers was at work in Health Institute has a health lift and bathing apparatus [that] he will donate to me for Colorado. If some one coming West who knew the value of these things could see them and see if it will pay to transport them, it would be a good thing, if there is any prospect of starting a health institute in Colorado. The cost was above four hundred dollars for

the fixtures. Sanford Rogers might go and see perhaps if they are of any value to us. I merely propose this.*3LtMs, Lt 53, 1880, par. 8*

Now let us take time to set our own hearts in order and to have repose, in the place of hurry and drive and care and worryment. We must seek a fitness for heaven. We must be right with God. We must remove spot and stain from our robes of character. Be true to yourself.*3LtMs, Lt 53, 1880, par. 9*

Lt 54, 1880

Lily

Battle Creek, Michigan

January 24, 1880

Previously unpublished.

Dear Sister Lily:

I am weary tonight but I feel impressed that I should write you some things. Your heart needs constant guarding. You are not enjoying the religion of Christ, and I want to plead with you not to be deceived in this matter. Your past life has been a fearful mistake, and now do not let pretense take the place of purity of heart. The very same character you cherished in your youthful days will be developed now, unless you have a conversion to God daily. You never loved devotion and religion, and this element needs to be cultivated. The seeds of pride and vanity, of ambition and display, have germinated and covered your soul with their dark and poisonous shadows. When opportunity is favorable, your objectionable features of character will appear.*3LtMs, Lt 54, 1880, par. 1*

You were ever a petted child. You had your own way and pursued your own course, gratified, flattered, and indulged by those who ought to have known better. In the earlier years of youth is the fit time for culture of the soul, when it can be more easily moulded to virtue, humility, meekness and lowliness of mind.*3LtMs, Lt 54, 1880, par. 2*

Precious opportunities have been lost, while Christ still presents His blood as our advocate before His Father. It is not too late to improve. If you really kept your soul under the influence of the Spirit of God, you would be comparatively safe. You would love that which He loves and hate that which He hates. All unloveliness of character must be put away, for it is not pleasing to God. You need the softening, subduing influence of the Spirit of God.*3LtMs, Lt 54, 1880, par. 3*

You have married an unbeliever, one who may be converted to the truth. If you were only enjoying the religion of Christ, imbued with His spirit, assimilated to His image, you would let your light so shine that in seeing your good works, your husband might be led to obedience of all of God's commandments. If you live the truth, if you show true interest and love for the truth, you can exert a good influence. You may be a savor of life unto life or of death unto death.*3LtMs, Lt 54, 1880, par. 4*

Your experience is all against you. Your sowing has not been the seed to produce a good harvest. I tell you this because you need to be guarded. Watch yourself with jealous care. You have a most determined will to carry out your own ideas, and in doing this as you have done, bitter will be the result. Your disposition is to rule, to control, and unless you guard yourself here, your married life will not be a happy one. Bind no yoke upon the neck of your husband, for it will be apparently light and easy now but it will become very galling by and by.*3LtMs, Lt 54, 1880, par. 5*

I was shown, Lily, that you must have a different spirit. Your present and future happiness depend upon it. You need self-culture. Your heart needs to be garrisoned, the passions trained and subdued and ruled by the intellect and conscience, if you would have it bear the imperishable fruit of happiness and moral beauty. This will be all the harder task for you, because you have never learned to bear the yoke in your youth. It is a thousand times easier to pull weeds from the plot of ground than to rid the heart of corruption. You can plant a thousand beautiful flowers easier than cherish ...
[Remainder missing]*3LtMs, Lt 54, 1880, par. 6*

Lt 55, 1880

Haskell, [S. N.]

Battle Creek, Michigan

October 29, 1880

Previously unpublished.

Dear Brother Haskell:

We received your letters written from New York and Lancaster. I am sorry to learn in reference to Brother Haines. Also feel sad over Elder [D. M.] Canright. His mistake is just as I have written, because of his self-confidence and not digging deep and laying his foundation upon the Rock. I knew he would come to his present state sooner or later, because he has not true religion. *3LtMs, Lt 55, 1880, par. 1*

I am sorry for Haines. He had the same trouble, destitute of practical godliness. The result will be the same in every case that these represent. God's great sieve is shaking and many will surely be shaken out. There is chaff, and what is the chaff to the wheat? *3LtMs, Lt 55, 1880, par. 2*

I have been waiting to find time to write you and as I search over my letters, I see many things written two or three years since, in reference to our offices of publication and the prices placed upon our book. When I can get these letters before me again, I will copy some things. *3LtMs, Lt 55, 1880, par. 3*

1881

Battle Creek

I have been searching out testimonies and find many things written immediately after the last vision was given that have not been copied. I was shown the mistake you and Willie [White] have made in setting the prices of books so low and seeking to increase the circulation of books by these low figures. It is a mistake. The

publishing house suffers in consequence.*3LtMs, Lt 55, 1880, par. 4*

I also was shown that you were in danger of lowering the ministry; while God shall give reproof, correction, and instruction which is all these men can bear; in addition, to have their labors set so far below the labors of men working with their hands is degrading the ministry. While you give so great attention to tract and missionary work to the exclusion of other interests, you hurt yourself. You hurt the other branches of the work. This I find plainly written, but it had passed my mind. I was shown that there must be a judicious change in many things. The branching out and extending labors, while the ones already brought into the truth are left to die, is a terrible mistake.*3LtMs, Lt 55, 1880, par. 5*

I was sorry to learn that after the ministers are paid the small wages that they are allowed, then it is urged upon them to sell books without any profits coming to them. This I know to be a mistake, and I hope Elder [B. L.] Whitney and you will swing around on this point as fast as possible. I foresee the consequences. You are overdoing the matter. If the tract and missionary work must be kept alive in this way, then let it die. I speak decidedly. I know what I am saying.*3LtMs, Lt 55, 1880, par. 6*

No one has any knowledge of what I am writing. But I tell you, Elder Haskell, I am afraid we are losing our ministers, and our young men have no encouragement to become ministers. I have yet to learn that brain is of less value than muscle. Our preachers must have encouragement. It is no use to belittle their labor and degrade the work of the ambassador of Christ.*3LtMs, Lt 55, 1880, par. 7*

Will you take these things into careful consideration? I shall not give my consent or my influence to the resolution passed, to have our ministers work from the principle that was presented at our conference. It is bad, too bad. God is not pleased with it. Many of our ministers suffer pinching want. They have no heart to work. And young men have no encouragement to enter the field. When the minister feels that he is appreciated, then he can labor.*3LtMs, Lt 55, 1880, par. 8*

I read in the testimony given me that there was a close figuring with both Willie and you in regard to Dr. Kellogg's works. Due

importance and due consideration were not placed upon his works, and as the result he commenced the same close figuring, nearly to his ruin. [Incomplete.]³*LtMs, Lt 55, 1880, par. 9*

Lt 56, 1880

White, Edson

Battle Creek, Michigan

January 29, 1880

Portions of this letter are published in *3Bio 150-151*.

Dear son Edson:

I am too sick to write but a line now. I have been sick since Monday last with inflammation of the lungs. How it will turn with me I cannot determine. I suffer much pain day and night. I take treatment every day but do not seem to break it.*3LtMs, Lt 56, 1880, par. 1*

I write just a word now. *Appeal to Youth* has run out. We shall get new edition as soon as possible. I have a request to make that all the letters I have written to you shall be sent by express to me. I can then make selections from them which will be for the interest of the book. Will you do this without delay as I wish to commence to work upon them at once?*3LtMs, Lt 56, 1880, par. 2*

Have you the old photograph of Henry [White]? If you have not, ask Sister [Lucinda] Hall if it cannot be found among some of my papers or belongings. We are now going to get up a nice picture if we can, from the pictures we have. I am quite sure these pictures are in California. Speak to Lucinda at once about them. I am so afraid you will forget it.*3LtMs, Lt 56, 1880, par. 3*

I will enclose this in an envelope to her and she can then look for the picture. I want letters, all letters, as soon as you can conveniently send them. I shall put nothing in the book but that which you would have no objections to.*3LtMs, Lt 56, 1880, par. 4*

Love to you both,*3LtMs, Lt 56, 1880, par. 5*

Mother.

(We decided to have the letters sent in a registered package as

manuscripts. I hope there will be earnestness on the part of Edson and Emma [White] to send all. Of course we shall be as anxious as they to have nothing in print of an unpleasant nature. Send without delay.)—James White.*3LtMs, Lt 56, 1880, par. 6*

Lt 57, 1880

White, W. C.

Battle Creek, Michigan

November 1880

Previously unpublished.

Dear son Willie:

Do not urge a sale of your house at present. When a Sabbathkeeper comes along—which may be possible—who will buy and have a good influence to keep the fort, then it is time to sell. But do not write again urging means from here for Health [Retreat]. Your father is in that state of mind in which he would, if he took a notion, make some very unwise moves to meet your call, and afterwards regret that he had done so. There are plenty in Michigan who have means. Draw strongly upon them. Our property here is bringing us in good interest. We do not want unbelievers on this half block. May God help His cause and may we do all we can to help it, is my prayer.*3LtMs, Lt 57, 1880, par. 1*

Father has written to Brother Judson, pressing him for means. Brother Judson begs a little time. If he can have a few months he can turn himself well, but Father has written another letter urging immediate payment. This will embarrass Brother Judson and it will be at great loss to him to sell his stock now. You see it will not answer for you to urge things now, for Father's mind is not strong and well-balanced. He will make wrong moves. Write to anyone in California you choose, but let Father be for the present. Property, horseflesh, or anything of the sort, is not of much value to him at present. He says he would take three hundred-fifty dollars for the team today if he could get it. They may be worth more than that sum, but if so, he was very well-cheated in buying them. I must close now.*3LtMs, Lt 57, 1880, par. 2*

In love,*3LtMs, Lt 57, 1880, par. 3*

Mother.

Lt 58, 1880

Harris, Chapin

Battle Creek, Michigan

January 12, 1880

Portions of this letter are published in *LYL 68-69*.

[Dear Brother Chapin Harris:]

I arise early this morning. My mind is not at rest in regard to you. In the solemn view presented me a short time since in the night season, your case was shown me. The Ledger of Heaven was opened and I read there a record of your life at a glance. I took it in, your weakness, your defects of character. As the eyes of the Judge of all the earth cast one glance at the record and then at you, not a word was spoken by Him. Your own lips repeated, "Weighed in the balance and found wanting. I have sown to the flesh; I shall reap corruption." [*Daniel 5:27; Galatians 6:8.*]*3LtMs, Lt 58, 1880, par. 1*

Your face was as pale as the dead. Great drops of perspiration stood upon your forehead and there, before all the assembled throng, you openly confessed where you first stumbled, where your feet were first directed in the path to perdition. And you cast most bitter reflection upon yourself that you had trusted to your own judgment and walked in your own wisdom, rejected the voice of God, despised the warnings and advice of His servants, and with perseverance and persistency followed your own pernicious ways by which the way of truth was evil spoken of, and souls were lost who might have been saved through your instrumentality. Much more I might relate in reference to you, but this is enough for the present.*3LtMs, Lt 58, 1880, par. 2*

I felt so grateful when I came out of vision and found that it was not a present reality, that probation still lingered. And now I call upon you to make haste and no longer trifle with eternal things.*3LtMs, Lt 58, 1880, par. 3*

You flatter yourself that you are honest, but you are not. By your

own course of conduct with Mattie Stratton you have been and still are welding the chains by your own course of conduct with Carol that will hold you in the veriest bondage. The voice of God you have rejected, the voice of Satan you have heeded. Light you have called darkness and darkness you have called light. You act like a man bereft of his senses, and for what? A girl without principle, without one really lovable trait of character, proud, extravagant, self-willed, unconsecrated, impatient, heady, without natural affection, impulsive. Yet if you cut entirely loose, she might stand a better chance to see herself and humble her heart before God. The tears of heartbreaking sorrow Jesus wept over the impenitence of Jerusalem added greatly to her guilt. It adds to your guilt that a God-fearing mother has wept in bitterness of soul over you. These tears will arise in condemning power in the day of judgment. *3LtMs, Lt 58, 1880, par. 4*

You should learn from Achan's case never to undervalue the power of temptation. At the very time you may think yourself secure you may be in the greatest danger of stumbling and falling. You cannot meet and resist temptation in your own strength. *3LtMs, Lt 58, 1880, par. 5*

A review of the past will be profitable for you if it is done in a right spirit. You can then, after the excitement and passion have passed away, see more rationally and clearly the dark side of your character, and be humbled in the dust on account of your mistakes and errors which have brought the frown of God upon you and upon the church on your account. *3LtMs, Lt 58, 1880, par. 6*

When Joshua was nearing the close of his life, he took up a review of the past for two reasons: to lead the Israel of God to gratitude for the marked manifestation of God's providence in all their travels, and to lead them to humility of mind, under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God. *3LtMs, Lt 58, 1880, par. 7*

Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by

their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of the departing from God and as God was faithful to His promise, He would also be faithful in executing His threatenings. The Lord would have you apply this to your individual self.*3LtMs, Lt 58, 1880, par. 8*

Joseph, in the providence of God, was deprived of his happy home and the teaching and example of his God-fearing father, and his lot was cast in a family of dark heathen. There his virtue was severely tested. It is always a critical period in a young man's life when he is separated from home influences and wise counsel, and enters upon new scenes and trying tests. But, if he does not, of his own accord, place himself in these positions of danger and remove himself from parental restraints; but is, without will or choice of his own, placed in dangerous positions, if he relies upon God for strength—cherishing the love of God in his heart—he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation.*3LtMs, Lt 58, 1880, par. 9*

God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God, for he carried his religious principles into everything he undertook.*3LtMs, Lt 58, 1880, par. 10*

What a difference there was in Joseph's case and the case of young men who apparently force their way into the very field of the enemy, exposing themselves to the fierce assaults of Satan! Joseph suffered for righteousness' sake, while the trials of others are of their own procuring. Joseph did not conceal his religion or manly piety to avoid persecution.*3LtMs, Lt 58, 1880, par. 11*

The Lord prospered Joseph, but in the midst of his prosperity came the darkest adversity. The wife of his master is a licentious woman, one who urged his steps to take hold on hell. Will Joseph yield his moral gold of character to the seductions of a corrupt woman? Will he remember that the eye of God is upon him?*3LtMs, Lt 58, 1880, par. 12*

Few temptations are more dangerous and fatal to young men than the temptation to sensuality, and none, if yielded to, will prove so decidedly ruinous to soul and body for time and eternity. The welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand of his temptress, and while his eye is lighted with determined resolve in the place of unholy passion, he exclaims, "How can I do this great wickedness and sin against God?" [*Genesis 39:9.*] The victory is gained; he flees from the enchantress; he is saved!*3LtMs, Lt 58, 1880, par. 13*

You have had an opportunity to show whether your religion was a practical reality. You have taken liberties in the sight of God and holy angels that you would not take under the observation of your fellow men.*3LtMs, Lt 58, 1880, par. 14*

True religion extends to all the thoughts of the mind, penetrating to all the secret thoughts of the heart, to all the motives of action, to the object and direction of the affections, to the whole framework of our lives.*3LtMs, Lt 58, 1880, par. 15*

"Thou God seest me" [*Genesis 16:13*], will be the watchword, the guard of the life. Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to—that vice seems to prosper while virtue is trampled in the dust.*3LtMs, Lt 58, 1880, par. 16*

The seducer was living in prosperity as a model of virtuous propriety while Joseph, true to principle, was under a degrading charge of crime the most revolting. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials.*3LtMs, Lt 58, 1880, par. 17*

There are those who, if they feel they are not rightly used, become sour, ungenerous, crabbed, [and] uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. But Joseph was a Christian. No sooner did he enter upon prison life than he brought all the brightness of his Christian principles into active exercise; he began to make himself useful to others. He entered into the troubles of his fellow-prisoners. He was cheerful; he was the Christian gentleman. God was preparing him

under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself and the Lord exalted him to special honor.*3LtMs, Lt 58, 1880, par. 18*

You may take these lessons home. You have need to learn, and may God help you.*3LtMs, Lt 58, 1880, par. 19*

Lt 59, 1880

Levitt, James

Salem, Oregon

June 8, 1880

Portions of this letter are published in *TSB 19-23; LYL 36-37*.

Dear Brother James Levitt:

We left Portland yesterday for Salem. We found your father and Brother Donaldson waiting for us at the depot. We went directly to Brother Donaldson's in the hack. We found letters waiting for us, among them was one from Virgil and you. I wrote Virgil yesterday and will write you today.*3LtMs, Lt 59, 1880, par. 1*

I am sorry that you have entangled yourself in any courtship with Nellie Manuel. In the first place, your anxiety upon this question is premature. Sound judgment and discretion will bid you wait for one or two years. But for you to select one to be in your mind and affections that length of time would not be prudent for you, or just to the one to whom you pay your addresses.*3LtMs, Lt 59, 1880, par. 2*

I speak what I know in this matter, that the very best course for you and for Nellie is to give this matter up entirely, for no good can come of it. In continuing your attentions to her, you will be unfitting yourself for your office duties and placing obstructions in your way for a thorough education, and for the habit of body and mind to become settled. Even to bind your affections prematurely is doing yourself and any young lady injustice. To do as Roberts has done, to rush prematurely into the responsibilities of taking a wife, is no more than we should expect of his temperament, but we ought to look for more caution in you and your companion Virgil, who have been favored with home influences of altogether a different character.*3LtMs, Lt 59, 1880, par. 3*

I have been shown the evil of these early attachments, especially when a young man is away from the home roof and must select his companion without the discriminating eye of his mother. It is not

safe for you to trust to your own judgment. Early anxiety upon the subject of courtship and marriage will divert your mind from your work and studies, and will produce in you and the one whom you flatter with your attentions a demoralizing influence. There will be in you both a vain forwardness in manners, and infatuation will seize you both, and you will be so completely blinded in regard to your influence and example that you will, if you continue in the course you have entered upon, expose yourselves to criticism and demand that censure should be passed upon your course.*3LtMs, Lt 59, 1880, par. 4*

This courtship and marriage is the most difficult to manage, because the mind becomes so bewildered and enchanted that duty to God and everything else becomes tame and uninteresting, and calm and mature thought is the last thing to be exercised in this matter of the gravest importance. Dear youth, I speak to you as one who knows. Wait till you have some just knowledge of yourself and of the world, of the bearing and character of young women, before you let the subject of marriage possess your thoughts.*3LtMs, Lt 59, 1880, par. 5*

I could cite you to many who are now mourning over their extreme folly and madness in their marriages, when mourning will avail them nothing. They find themselves exposed to temptations they never dreamed of; they find traits of character in the object of their choice above which they cannot elevate them, and therefore they accept the inevitable and come to their level.*3LtMs, Lt 59, 1880, par. 6*

Nellie Manuel will never elevate you. She has not in her the hidden powers which, developed, would make a woman of judgment and ability to stand by your side, to help you in the battles of life. She lacks force of character. She has not depth of thought and compass of mind that will be a help to you. You see the surface and it is all there is. In a little while, should you marry, the charm would be broken. The novelty of the married life having ceased, you will see things in their real light, and find out you have made a sad mistake.*3LtMs, Lt 59, 1880, par. 7*

Maturity of judgment will give you a much better discernment and power of discrimination to know the truth. Your character needs

forming, your judgment needs strength before you entertain the thought of marriage. You are not now prepared to judge another, and do not be betrayed into committing a grievous indiscretion, if not crime, for which the bitter regrets and tears of afterlife will bring no relief.*3LtMs, Lt 59, 1880, par. 8*

The child, the mere undisciplined immature schoolgirl, the Miss, dependent upon the discretion of parents and guardians, has no reason to listen to anything like courtship or marriage. She should decline all special attentions which would have the least likelihood to lead to any such results, and devote herself intently to making herself as perfect a woman as possible, that her life may be useful, and learn a trade that she will have employment and be independent.*3LtMs, Lt 59, 1880, par. 9*

Love is a sentiment so sacred that but few know what it is. It is a term used, but not understood. The warm glow of impulse, the fascination of one young person for another is not love; it does not deserve the name. True love has an intellectual basis, a deep, thorough knowledge of the object loved. But this catching up with objects and bestowing on them the thoughts and affections, is without reason, without judgment, and is excessive, temporary, and sensual.*3LtMs, Lt 59, 1880, par. 10*

Remember that impulsive love is perfectly blind. It will as soon be placed on unworthy objects as worthy. Command such love to stand still and cool. Give place to genuine thought and deep, earnest reflection. Is this object of your affection, in the scale of intelligence and moral excellence, in deportment and cultivated manners, such that you will feel a pride in presenting her to your father's family, to acknowledge her in all society as the object of your choice? One whose society, conversational powers and manners will interest and satisfy your most grand expectations? Will Nellie [Manuel] fill this bill? I answer decidedly, "No, she will not."*3LtMs, Lt 59, 1880, par. 11*

Let time teach you discretion, and what the genuine claims of love are before it is allowed to step one inch further. Ruin, fearful ruin, is before you in this life and the next, if you pursue the course you have been following. Look to the family history. Two families are to

be brought into close and sacred connection. Perfection in all these relations is not, of course, to be expected, but you would make a most cruel move to marry a girl whose ancestry and relatives would degrade and mortify you, or tempt you to slight and ignore them.*3LtMs, Lt 59, 1880, par. 12*

It is safe to make haste slowly in these matters. Give yourself sufficient time for observation on every point, and then do not trust to your own judgment, but let the mother who loves you, and your father, and confidential friends, make critical observation of the one you feel inclined to favor. Trust not to your own judgment, and marry no one whom you feel will not be an honor to your father and mother, [but rather, marry] one who has intelligence and moral worth. The girl who gives over her affections to a man, and invites his attention by her advances, hanging around where she will be noticed of him, unless he shall appear rude, is not the girl you want to associate with.*3LtMs, Lt 59, 1880, par. 13*

Her conversation is cheap and frequently without depth.*3LtMs, Lt 59, 1880, par. 14*

Nellie Manuel will not be as much prepared by cultivated manners and useful knowledge to marry at twenty-five as some girls would be at eighteen. But men generally of your age have a very limited knowledge of character, and no just idea of how foolish a man can make himself by fancying a young girl who is not fit for him in any sense. It will be far better not to marry at all, than to be unfortunately married, but seek counsel of God in all these things. Be so calm, so submissive to the will of God that you will not be in a fever of excitement and unqualified for His service by your attachments.*3LtMs, Lt 59, 1880, par. 15*

I have been shown that your great duty now, at the present time, is to answer the claims of God upon you. He has made you His son, His soldier, and responsibilities rest upon you which you cannot throw off. God wants your service. He calls for the intellect and talents of young men. You can do a precious work for Jesus. Train the mind for God; let the affections center upon Jesus. Draw from Him strength and grace. Care less for yourself and more for others.*3LtMs, Lt 59, 1880, par. 16*

Let it be your work to be faithful and true in the prayer meeting. Pray, O pray most earnestly to God that you may be kept from the snare of Satan. I beg of you to give all to Jesus. Invite and plead and agonize with God for the transforming influence of His Holy Spirit.*3LtMs, Lt 59, 1880, par. 17*

Educate yourself for the practical duties of Christian life. Let your prayer be,*3LtMs, Lt 59, 1880, par. 18*

“Rock of ages, cleft for me,
Let me hide myself in thee.”*3LtMs, Lt 59, 1880, par. 19*

We have but little time to lay up a treasure of good works in heaven; do not make any mistakes here. Serve God with your undivided affection. Be zealous, be wholehearted. Let your example be of such a character that you will help others to take their stand for Jesus. Young men do not know what a power of influence they may have. Work for time and work for eternity.*3LtMs, Lt 59, 1880, par. 20*

Your adopted mother.*3LtMs, Lt 59, 1880, par. 21*

Lt 60, 1880

Walling, Fred

NP

1880

Previously unpublished.

Mr. Walling

Dear Nephew:

We received a line or two from you today, saying you have written several letters. We have seen no letters. I told you the conditions upon which I would take care of your children till they were of age, without drawing upon you. I make the same proposition now. If you will give me a written agreement that you will allow me to take care of and educate your children till they are of age, I will do by them as I would by my own children. If you will not do this, then you must forward means at once. We cannot pay from our own purses, four dollars per week for your children's board.³*LtMs, Lt 60, 1880, par. 1*

You wrote, you say, to Willie White to find them a place, but he has not seen any such letter. When we ask any family to take charge of these children, they say, as any reasonable persons would say, I do not know Mr. Walling. I cannot board his children [unless] I am paid weekly. They need clothing; we will not let them suffer, and we supply them.³*LtMs, Lt 60, 1880, par. 2*

Is it your wish for them to attend school? If so, we will have them do so when you provide the means. This is too bad. I told you that I would not be responsible for your children any longer. Not a cent of money has come to us for them, and not one word have we received from you. All letters come direct from McDearman, [H. E.] Olmstead, [J. O.] Corliss—when he was there—and Moore, and if you had written, I believe we should have received it. Your children have not attended school the last term. They are doing well in their studies and are very promising, good children. I love them, but I cannot consent to do more for them than I have done while you

refuse to give me any assurance on your part.*3LtMs, Lt 60, 1880, par. 3*

Both of your children will make good scholars and now is the very best time for them to learn. For the good of your children I hope you will decide to have them remain in school, for they may never have such advantages again.*3LtMs, Lt 60, 1880, par. 4*

The board bill of your children commences to reckon from the period of our settlement. Money with us is very scarce, [but] I will not see your children suffer for comfortable clothing or good food, if I never receive one cent for it. But when we leave, who will then care for them? If it were understood [that] these children were mine until they were of age, there are those who would do anything for us, that would not feel under any moral obligation to help you. You understand this matter. For the children's good, not for my own, I make my request.*3LtMs, Lt 60, 1880, par. 5*

In regard to the building you spoke of where machinery is stored, we do not know what you mean. All my husband mentioned was the little room you occupied when we were there. No machinery is stored there. We found that it was not agreeable for families living in the house to have you coming all times of night and passing, as you must do, through the rooms in the winter. They would not consent to have this. I do not think you can be dependent on that little room for a home. You have nothing of a business character to call you to the place.*3LtMs, Lt 60, 1880, par. 6*

In regard to Laskey, we are sorry to say he impressed us very unfavorably when we were there. We have no confidence in the man, with his extravagant tobacco using and liquor drinking. The farther he remains away from the place, the better. The course he pursued when we were there disgusted us thoroughly with him. His swaggering, boasting, boisterous talk and his course in tempting young men to drink again and again from a keg of whiskey until some were drunk, and that upon the Sabbath, shows just the character of the man and what may be expected of him. All such men we would have no connection with. We have no confidence in them. That exhibition which we saw, of those men at the mill upon our premises on the Sabbath, was enough for a lifetime.*3LtMs, Lt*

60, 1880, par. 7

Can you be surprised that those who are living upon the place would prefer to be free from everything which would be the least likely to draw such company? We know that you are not an intemperate man, but you keep company with those who are so, which brings them around, and anything which will draw this class about the premises we wish to avoid if possible.*3LtMs, Lt 60, 1880, par. 8*

[The following portion, also to Mr. Walling, appears to be an extract from a different letter:]

I have been at the expense of your children's board and clothing since our last settlement. I have had to make underclothing and winter clothing throughout. They are now comfortable for winter. I have thought you would, of course, wish them to attend college. I paid twelve dollars for tuition this term. You can reckon up their board from the time of our last settlement at four dollars per week. The price of schooling and books for them both this term, twelve dollars; May's schooling and books last term, five dollars and a half for schooling, two dollars for books.*3LtMs, Lt 60, 1880, par. 9*

Lt 61, 1880

Harris, Chapin

Hornellsville, New York

September 9, 1880

Portions of this letter are published in *4MR 223-226; 9MR 384*.

Chapin Harris,

I feel a deep interest that this last call shall not be treated indifferently as the former have been. It is the last invitation you will have, if you do not heed this. I will send with this several pages that have been written about one year [ago]—at the time of last camp meeting. After that meeting, before I could get a chance to copy it, another vision was given me which I read to you at the meeting, withholding the closest portions.³*LtMs, Lt 61, 1880, par. 1*

Your course of action, I was shown, has done more to lower the standard in the Lancaster church of order and discipline and subjection to order than any other one. Your influence has been demoralizing—your example to encourage undue attachments and a courting spirit with the young. Your course is not at all in accordance with the will of God. You have stated to me that you had done the best you could. You knew better than this. You have had plain, clear light in respect to your duty and gone directly contrary to the light given of heaven and to the advice of your brethren.³*LtMs, Lt 61, 1880, par. 2*

But it remains to be seen now whether you will pursue the course of infatuation you have done; whether Mattie Stratton will, after her confession, do the same that she has done. I was shown her course was like this—she would make open acknowledgement and then draw upon your sympathies in a most pathetic manner in letters and in conversation. You have been drawn to her again to give her sympathy and encouragement, and you were so weak, so completely blinded, that you were entangled again more firmly than ever.³*LtMs, Lt 61, 1880, par. 3*

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God's commandments. I ask you, Have you not broken them? How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush.*3LtMs, Lt 61, 1880, par. 4*

Every time you placed yourself in her company you grieved the Spirit of God. Your sin was much greater than hers, for you have had an experience that she has not. Her moral sense of right and wrong was never of any value. She would not hold the same mind any length of time. But I was shown you had come to her level; you would prevaricate, and so would she; you have debased yourself, so has she.*3LtMs, Lt 61, 1880, par. 5*

Once you were beloved of God, a young man of promise, but you have forfeited the confidence of your brethren, and your wisdom has been taken away; you cannot now discern between the sacred and the common; sin has lost its offensive character. You are no more what Chapin Harris was, but a young man that has refused light. You have followed the bent of your own mind and are transformed, not perfecting Christian character, but deteriorating in principle, in manners, in temper, in every trait of character. You have been laying up for yourself a record that you will blush to meet in the day of God.*3LtMs, Lt 61, 1880, par. 6*

No young man should do as you have done to Mattie Stratton unless married to her; and I was much surprised to see that you did not sense this matter more keenly. Why I write now is to implore you for your soul's sake to dally with temptations no longer. The influence of this association has changed a loving, dutiful son into an unfeeling, undutiful child. You would listen to the words and suggestions of such a girl as Mattie Stratton against a godly mother. You would break your union with the mother who bore you for a worthless girl who would ever prove the bane of your life. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God.*3LtMs, Lt 61, 1880, par. 7*

Such a course as you have pursued has been enough to destroy confidence in you as an honest man and as a Christian. Unless you were under the bewitching of satanic power, you would not have done as you have. But I stand in doubt of you now, whether you will change your course of action. I know the power that holds his enchantment over you, and I want you to see and sense it before it shall be too late.*3LtMs, Lt 61, 1880, par. 8*

Will you now change entirely, cut the last connection with Mattie Stratton? Will she do this on her part? If neither of you will do this, marry her at once and disgrace yourselves and the cause of God no more.*3LtMs, Lt 61, 1880, par. 9*

Now is the time for you to grasp the light; now is the time to work. Pass this period and you are where you cannot break the power of Satan. Do not trifle with the Spirit of God. Do not delay longer to retrace your steps.*3LtMs, Lt 61, 1880, par. 10*

Your mother is a woman beloved of God. You have despised her counsel and set your heart in stubbornness. But every pang you have caused her to suffer, every tear to shed, every heartbreaking prayer to send up to heaven, will confront you in the day of God unless you fully repent and redeem the past. There is no excuse for you. That so good and faithful a mother should be turned from you, and your affection and time and attention be spent hovering over a girl of no moral worth, is a most astonishing thing. I was shown the true state of these things: the indifference, the inattention, the positive disrespect with which you have treated your mother; and how God looks upon them, you cannot sense. You have been like a man paralyzed, and if you see things at all, it is as trees walking. Pray, oh pray as never before, that God would show you your true state as you have been and as you are.*3LtMs, Lt 61, 1880, par. 11*

I intend to have the testimony I read sent to you as I can get time to copy these things off.*3LtMs, Lt 61, 1880, par. 12*

Now, Chapin, will you see how unworthy your course has been of a son to his mother? God has not and will not bless you until you see this; and you will never see this until you break away from the influences that have thus transformed you and changed all your feelings and deportment to your mother.*3LtMs, Lt 61, 1880, par. 13*

If this girl could have such an influence over you [now]—poor, infatuated, deceived boy—what would she do were she married to you?*3LtMs, Lt 61, 1880, par. 14*

Your mother is right in her estimate of the worth and character of Mattie. She is right in not treating her with respect or inviting her to her house. You are the one that is wrong, because you are dazed by the bewitching power of Satan. When your mother sees one exerting an influence over her son that is leading him to reject the counsel of God against himself, to treat with indifference all the counsel of church members who see his danger, how can she smile upon and invite such an one to her house? How can she give the least sanction to this forward girl's advances? She has done her duty.*3LtMs, Lt 61, 1880, par. 15*

You have signally failed in almost every respect. Now the rest of your life seek to get back what you have lost. There is scarcely the pure thread of gold in your character now left, but you may be winning back in a measure what you have lost by your own foolishness and stubbornness in a wrong course.*3LtMs, Lt 61, 1880, par. 16*

Your first duty is to your mother. Talk it over with Albert. He does not do what he can do and should do to make his mother happy. You can both do what you have not done in this respect, if you will, and let the ledger of heaven give a different record of your course.*3LtMs, Lt 61, 1880, par. 17*

God bless you.*3LtMs, Lt 61, 1880, par. 18*

Manuscripts

Ms 1, 1880

Church Difficulties

Battle Creek, Michigan

February 18, 1880

This manuscript is published in entirety in *12MR 274-295*.

In the vision given me one year ago last fall, I was shown many things in regard to the churches in Indiana in reference to ministers and people; but now I have time to refer only to one church, the church at Ligonier. I saw them in trouble; they were a spectacle to the world, angels, and to men. They professed to be the repositories of God's law, but difficulties and dissensions made them a weak church; and because of their lack of union, they were bringing the precious, sacred truth of God into disrepute.³*LtMs, Ms 1, 1880, par. 1*

There were some who did not meet the minds of others in the church. These were not all as they should be, and as God would have them to be, and some leading spirits in the church had a controlling influence, which they exercised unwisely. It would have been better for the cause of God had these zealous ones sought most earnestly for the Spirit of the Lord to soften, subdue, elevate, and ennoble their characters, that they should be correct representatives of Jesus Christ.³*LtMs, Ms 1, 1880, par. 2*

But those who had a ruling influence in the church were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart, the grace of God in the life developing characters, was very much at fault. They had not the Spirit of Christ, and they labored with another spirit, exhibiting self. Strong feelings would rise up under contradiction, or if others differed with them in their ideas or opinions, their own hearts being controlled by selfishness, they

sought to exalt themselves and censure and judge their brethren, a work God had not given them at all.*3LtMs, Ms 1, 1880, par. 3*

They had left the anxious work of taking care “lest they should fail of the grace of God; lest any root of bitterness springing up [trouble you,] and thereby many be defiled.” [*Hebrews 12:15.*] They turned their eyes outward to watch lest others’ characters should not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings, and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem.*3LtMs, Ms 1, 1880, par. 4*

When they do this, they will esteem others better than themselves and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character.*3LtMs, Ms 1, 1880, par. 5*

They should communicate with the one who has been appointed as president of their conference and confer with him. At some appointed time have the matter particularly considered. With great wisdom and in the fear of God, with much humility and earnest, humble prayer, should erring ones be dealt with.*3LtMs, Ms 1, 1880, par. 6*

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness, of questioning doubts, of faultfinding, of talebearing, of talking of his brethren’s faults, magnifying their wrongs, having a spirit of bitterness against them? All these things

are grave matters and deserving of consideration.*3LtMs, Ms 1, 1880, par. 7*

But the next question is, What course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure.*3LtMs, Ms 1, 1880, par. 8*

“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.*3LtMs, Ms 1, 1880, par. 9*

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 a 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.” *Matthew 18:15-18.3LtMs, Ms 1, 1880, par. 10*

Jesus is united to His people by a love far greater and more enduring than ever bound human kindred hearts together; and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. O wondrous love that should lead the Son of God, in order to secure us to Himself and ensure our eternal salvation, to yield up His honor, His glory, His royal throne, and royal court, and for our sakes become poor, that we, through His poverty, might be made rich.*3LtMs, Ms 1, 1880, par. 11*

He gave all that He had, His riches and His glory, and then gave His own precious life. For us He endured the agony in the garden of Gethsemane, where the mysterious cup trembled in His hand and His anguished soul cried out, “Father, if it be possible, let this cup pass from me.” [*Matthew 26:39.*] Three times from His pale and quivering lips came this agonizing prayer, and then, “Nevertheless, not my will, but thine, O God, be done.” [*Luke 22:42.*] An angel from heaven strengthened the royal Sufferer to tread His bloodstained path to Calvary and to drink the cup of suffering to its very

dregs.*3LtMs, Ms 1, 1880, par. 12*

Oh! Why was all this suffering, this agonizing, and torturing agony? It was that by the sacrifice of Himself His love might stand revealed and move men from their ways of transgression.*3LtMs, Ms 1, 1880, par. 13*

His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. And after man had cost so much, will He leave him now? Oh! no! no! He is faithful that hath promised.*3LtMs, Ms 1, 1880, par. 14*

In Jesus we have an enduring, unchanging Friend: and though all worldly prospects fail and every earthly friend prove unfaithful and treacherous, yet He is faithful still. His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone: at every step, in tones of assurance, He bids you, "Follow Me, I will never leave thee nor forsake thee." [*Hebrews 13:5.*] But this blessed assurance is given only on condition of your obedience and faithfulness to Him.*3LtMs, Ms 1, 1880, par. 15*

After man has cost such an infinite price as the Son of God, that He might make him a being of His throne, how tenderly should man deal with his fellow men. How fearful should brethren and sisters in the church feel lest they shall hurt the oil and the wine, and push and destroy one of God's little ones. How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ. How faithfully should they labor, and how earnestly, to lift up the desponding, the discouraged, and those whose surroundings may not be as favorable as their own. How tenderly should they treat those who, while seeking to obey the truth, have no encouragement at home but have constantly to breathe the atmosphere of unbelief.*3LtMs, Ms 1, 1880, par. 16*

Jesus' eye is constantly upon these little ones of His fold and those who are trying to leave all to follow Him. If a brother or sister is supposed [i.e., presumed] to err, do not whisper among yourselves, commenting upon, magnifying, and exaggerating supposed errors of others. Do not backbite with your tongue. A great deal of this is done in our churches, and the result is the displeasure of God and exulting of Satan that he can weaken and annoy those who might

be strong in God. The world sees their weakness; the world judges the truth they profess to love by the fruits they see manifested by these who claim to believe the truth.*3LtMs, Ms 1, 1880, par. 17*

“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 neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” *Psalm 15.3LtMs, Ms 1, 1880, par. 18*

Here the backbiter is excluded from abiding in the tabernacle of God and from dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God and abide in His tabernacle.*3LtMs, Ms 1, 1880, par. 19*

How many ministers, while laboring in a good work amid a precious interest, are summoned from their work while souls are being converted, to help in some church trial. Satan instigated and originated it all for the purpose of distracting and confusing minds and throwing souls off the track.*3LtMs, Ms 1, 1880, par. 20*

Ministers, after repeated urgent calls, are called from a profitable field of labor to let the interests waver and die, in order to settle some matters in the church, among brethren, which they have manufactured by disregarding the orders of their Captain. While in this divided state of feeling, their hearts are unimpressible, and the minister's efforts are like blows upon cold iron: each party is more firmly set in its own way, and will, after making so much of little matters that might have been adjusted at the outset by following the rule Christ has given them, refuse to make any concession.*3LtMs, Ms 1, 1880, par. 21*

The minister makes his home with one of the brethren, but some are watching lest the minister shall receive impressions unfavorable to themselves. If the minister gives counsel, some will say, There! such a one has been talking with him: and his [the minister's] words have no weight with them. Thus the souls are armed with prejudice

and distrust and evil surmisings, and the minister is made the sport of their prejudices and their jealousies. He generally leaves the matter much worse than he found it. The dye has set the colors, and the impressions are almost indelible.*3LtMs, Ms 1, 1880, par. 22*

Had the minister given words of advice in accordance with the Bible rule and stated like Nehemiah, "I am doing a great work, so that I cannot come down" [*Nehemiah 6:3*], that church would be in a far better condition. This has been acted over and over again, and many souls have been lost as the result.*3LtMs, Ms 1, 1880, par. 23*

Satan knows just how to work upon unconsecrated, unconverted men and women who thought more of maintaining their dignity and their own opinions than the salvation of souls; therefore he works upon hearts and minds to get up something to call the minister away from his labors just at the time when souls are interested and leaning in favor of the truth. And should the minister leave, he knows that that interest will never be revived again; Satan then secures souls in his toils who cannot again so easily break his fetters from off them.*3LtMs, Ms 1, 1880, par. 24*

In such cases a minister is placed in a most miserable position. He may decide ever so wisely, [but] if his decision is not in favor of certain ones, they think less of him, and a party spirit is strengthened. Had he refused to leave his work, his influence would have been preserved, for his decisions must displease some who have a mind of their own and who are not willing to yield to any man's judgment.*3LtMs, Ms 1, 1880, par. 25*

Ministers and lay members of the church displease God when they allow individuals to tell them of the errors and faults of their brethren. They should not open their ears to these reports. They should inquire, "Have you strictly followed the injunction of your Saviour? Have you told him his faults between thee and him alone? And then if he refused to hear, have you carefully and prayerfully taken two or three others and labored with him, in tenderness, in humility, in meekness, your heart throbbing in love for his soul?" If you failed here, there was only one more step you could take—tell it to the church and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by

the church in cutting off the offending member. *3LtMs, Ms 1, 1880, par. 26*

If these steps have not been taken, do not listen to a word, close the ears, and refuse to take up a reproach against your neighbor. Listening to the reports of evil is lifting or taking up the reproach. If there were no brethren and sisters to take up the reproach against their neighbors, evil tongues would not find so fruitful a field in which to labor, backbiting and devouring one another. *3LtMs, Ms 1, 1880, par. 27*

This is the great wrong existing in the church at Ligonier. There have been talebearing, gossiping ones, seeking spots and stains in the characters of others, while their own souls were open to Satan's temptations and closed to the compassion, pity, and love of Christ. *3LtMs, Ms 1, 1880, par. 28*

Instead of cherishing the spirit of the truth, they were glorifying themselves [by saying], "We are rich and increased with goods, and have need of nothing," while they are "miserable, poor, naked, and blind." The gold which is love, they do not possess. Says the true Witness, "I counsel thee to buy of me gold, that ye may be rich; white raiment, that ye may be clothed, and that your nakedness may not appear; and eyesalve, that ye may see." [*Revelation 3:17, 18.*] *3LtMs, Ms 1, 1880, par. 29*

This is what the church in Ligonier wants, and must have, or it would [be] better [if it had] never been raised up, for they are a curse to the truth they profess. They need to seek white raiment, which is a pure and spotless character; they need eyesalve, that they may clearly see their own defects of character, the lack of the grace and spirit of God. *3LtMs, Ms 1, 1880, par. 30*

There has been a decided wrong with those who have carried their strong spirit into the church and ruled it. Women have had this strong, untamable spirit, which has been thought by some to be zeal for truth and for God. It is their own natural, self-sufficient, unyielding spirit that would never endure control or contradiction. They exalt themselves, but God sees their wicked ways and His curse is resting upon them. *3LtMs, Ms 1, 1880, par. 31*

This spirit has ruled in the family, in the neighborhood, and in the church. This spirit is threatening the ruin of the church at Ligonier. One, only one, such element, if countenanced in the church, will destroy its peace, its unity, and its prosperity; but where there are relatives near and distant connected with this element, the danger is increased to just that degree of the number of connections and the sympathy given this ruling influence. The leader in the church is not the man for the place. Paul writes to Titus:*3LtMs, Ms 1, 1880, par. 32*

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” *Titus 1:5-9.3LtMs, Ms 1, 1880, par. 33*

It would be well for all of our ministers to take heed to these words and not hurry men into office without due consideration, without much prayer that God would designate by His Spirit whom He would accept. The families of those who are suggested as officers are to be considered. If the father has had a good influence at home, if he has shown piety in his family and has brought up his children in the nurture and admonition of the Lord, they will show reverence for sacred things. They will be kind, obedient, respectful, and courteous.*3LtMs, Ms 1, 1880, par. 34*

If the father has felt no special burden for the conversion of his children and has not brought them up to be peaceable, kind, pure, and respectful, it is enough to show that the same influence he has had at home will be exerted in the church. He will not show an entirely different phase of character in the church from that which he has manifested at home.*3LtMs, Ms 1, 1880, par. 35*

This influence is read in the manner in which the family conduct themselves. Here the Bible has been disregarded, and in

consequence, much, very much, trouble has been brought upon the church.*3LtMs, Ms 1, 1880, par. 36*

The leader at Wolfe Lake has not the right qualification to build up and create that interest which the members of the church shall need to become laborers. There is not tact and judgment used to preserve the life and vital interest in the church. Old habits have been dragged into the church. A living connection with God would give a living, fresh experience. Old stereotyped prayers and exhortations [and] dry, prosy hymns and labors are not in place at all.*3LtMs, Ms 1, 1880, par. 37*

The leaders of churches in every place should be earnest, full of zeal and unselfish interest. They should make their request to God in faith, pray short and to the point, speak short and interestingly. Long prayers and exhortations are all uncalled for. If the brethren and sisters have something to say that will edify and refresh others, they will be men and women connected with God, drawing their supplies from His exhaustless storehouse. They will bring from the storehouse of God things new and old. If their own souls have been sanctified by the Spirit of God, they will cheer, strengthen, and encourage others. If they themselves have not drunk at the fountain of salvation, they will not know how to lead others to the fountain.*3LtMs, Ms 1, 1880, par. 38*

God has precious souls in these churches who would become ministers if they grew in the knowledge of the truth, and [would] teach others the way of salvation and lead them to righteousness. Satan will use every device in leading young men to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church and its members be fitting themselves to work in the cause of God. Oh! how careful should those who take the leading position in the church be that their lives and deportment shall not scatter from Christ instead of gathering with Him.*3LtMs, Ms 1, 1880, par. 39*

Experimental religion must be urged upon those who embrace the theory of the truth. Ministers must not neglect to keep their own souls in the love of the truth and of God and then impress upon the

people the necessity of an individual consecration, a personal conversion, and a living experience to be obtained for themselves, or the profession of faith is of no value. It is indeed worse than if they had never embraced the truth, for they are as salt without the savor.*3LtMs, Ms 1, 1880, par. 40*

Unless Christ is enshrined in the soul, His Spirit controlling the affections, the profession of truth is useless.*3LtMs, Ms 1, 1880, par. 41*

“Lay hands,” said the inspired apostle, “suddenly on no man.” [*1 Timothy 5:22.*] Do not be in such haste to manufacture leaders, ordaining men that have never been tested or proved. Let the church be conducted in this manner: alternating with several, one leading one week and choosing another for the next week or two, thus keeping individuals at work in the church. After a suitable trial, select by the voice of the church someone to be the acknowledged leader, for never more than a year at a time. Then elect again a new one, or the same one if he has been a blessing to the church.*3LtMs, Ms 1, 1880, par. 42*

There are many who run risks, doing things at a venture, and do not move with proper discernment and wisdom in these important matters in which vital interests are involved.*3LtMs, Ms 1, 1880, par. 43*

The church must not be entrusted to inefficient, unsanctified men, for Satan works through them to ruin the church. There have been some professing the truth who have not been dealt with considerately, because the men in responsible positions have not known how to treat such cases, as they themselves were not right with God. There has been such a course pursued toward men whom they should respect even if they were erring.*3LtMs, Ms 1, 1880, par. 44*

Dr. Osborn is a man of intelligence, a man who loves the truth but one who will need to be dealt with considerately for his years and for his position as a man of influence. Those who have had no authority and who should not feel that it devolved upon them to handle such men have felt free to move and act in a most unwise manner. Their course has made the Doctor regard them with

contempt. The course pursued toward Doctor Osborn has been all wrong. Had this man been handled judiciously he would have been a blessing to the church. He has used tobacco to a greater or less degree, but this habit was not as offensive in the sight of God as the defects in the characters of those who might judge him, for God weighs the motives.*3LtMs, Ms 1, 1880, par. 45*

The ruling, driving, storming spirits need to take their hands off and turn their attention to themselves. Their own destitution of the Spirit of God is the reason of their unquiet, censorious, condemning spirit. Could the Doctor have been dealt with in a kindly manner, in a spirit of tenderness, had respect been shown to his years and to his position, then his heart would have been impressed. God has His eye upon him and will deal with him in a very different manner from that in which his brethren have dealt with him.*3LtMs, Ms 1, 1880, par. 46*

The Doctor has character moulded and habits confirmed, and to take the truth at his age and be transformed is a great work. This may not be expected in a day or a week or a month. The indulgence of tobacco is an evil which God would have him overcome. He can do this in the name and strength of Jesus. He can be conqueror and wear finally the victor's crown.*3LtMs, Ms 1, 1880, par. 47*

He has not submitted to the treatment which he has received with a good grace. He has been harsh, severe, and unyielding. He has been excited and has manifested strong feelings. His human nature could not bear the unintelligent, unreasonable, unchristian course pursued by men and women who had more zeal than knowledge. God has been displeased with and dishonored by them.*3LtMs, Ms 1, 1880, par. 48*

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform they became lax in other things, and causes of a grievous character occurred which required an action on the part of the church. But then the

responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-sufficient, self-important, bigoted spirit which if indulged will ruin any church.*3LtMs, Ms 1, 1880, par. 49*

God loves the soul of Doctor Osborn. He is a man who, if converted soul and body to God, would do good. The Master has entrusted him with talents of influence and means. He has made him His steward and He will ere long require him to give an account of his stewardship. Many souls will come to the knowledge of the truth through his efforts to spread the publications. There is a large circle of his acquaintances and relatives to whom he can be the means of presenting the truth, some of whom will receive it.*3LtMs, Ms 1, 1880, par. 50*

He may be an instrument in the hands of God of great good, but narrow minds and self-important, self-righteous ones do not discern this. They are too much shut up to themselves, too far separated from God, to see the great good that one such man may do if he is indeed converted, heart and soul, to God. They would push off such a soul; they would pursue a course which would result in his being lost to the cause, for the sake of carrying out their own spirit and will. Doctor Osborn has not pursued that meek and Christ-like course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the Doctor.*3LtMs, Ms 1, 1880, par. 51*

God calls upon Doctor Osborn to come near to Him by faith and obedience. The grace of God can subdue, sanctify and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.*3LtMs, Ms 1, 1880, par. 52*

I was shown that the same injudicious treatment has been exercised toward others. Some precious souls that could not justify the unchristian course pursued toward the Doctor were crowded until they have separated from the church, and others have been

cut off. Such a spirit has taken possession of those who have ever carried things by storm that Satan, instead of the Spirit of Christ, has triumphed. Some of those who have been deprived of the fellowship of the church have been more worthy of a place in the church than those by whom they were cut off. God calls upon these to repent and learn of Christ the spirit of meekness, of self-denial, and love.*3LtMs, Ms 1, 1880, par. 53*

Those persons who have been so officious need to become acquainted with the dear Saviour. He is the eternal and universal Guardian of justice. You can never exclude Him from any matter in which the rights of His offspring are concerned. He takes the part of His children against all who would wrong them. His hand is spread over them as a buckler. No man or woman can wound them without smiting that hand.*3LtMs, Ms 1, 1880, par. 54*

Sister Graham, see that you smite it not, for that right hand holds the sword of justice. It is in your organization to hurt, to mar, and to wound the feelings of others while you exalt yourself.*3LtMs, Ms 1, 1880, par. 55*

If you could see yourself as God sees you, you would take up the duties neglected at home and would in the fear of God, correct your own ways, and have a subdued, meek, and quiet spirit, that you might work the works of God.*3LtMs, Ms 1, 1880, par. 56*

You need unbending integrity. Unless you are a thoroughly converted woman, you will never enter the city of God. You should deal with the precious souls under your charge with gentleness, with kindly consideration, with affection, with love, for you will then reveal the Christ side of your character instead of the repulsive, satanic side. Practice the highest standard of moral integrity. Show your children that you love them and want them happy. This will be of more value than all of your teachings in reference to religion and truth. Practical godliness goes a great ways in influencing others to come to Christ. You make high claims of godliness, while your influence is to corrupt and deceive souls.*3LtMs, Ms 1, 1880, par. 57*

A harsh manner, a repulsive spirit, a cold, unsympathizing, unlovely bearing toward our children, is moulding and fashioning the character, and this spirit is brought into the church to be acted over

there and to sow discord and malice and strife.*3LtMs, Ms 1, 1880, par. 58*

The only safe course to pursue is to search the heart, try the motives by the Word of God, and test the spirit, and see what is the influence of words and actions. Conversion is needed. A transforming influence of the Spirit of God upon the character must be felt and demonstrated in the words and actions. There are very many who are copying the spirit of Sr. Graham. This spirit is certainly not the Spirit of Christ. If her eyes could be turned inwardly and she could see how offensive is this spirit in the sight of God, she would make determined efforts to sit at the feet of Jesus and, like Mary, learn of the Master meekness and lowliness of mind. She would be a learner in the school of Christ rather than a teacher. We cannot with safety look away from our Saviour for one moment, for a dart of Satan will be hurled at our weakest points. In the exercise of a living faith in the merits of Christ alone are we safe. The helpless soul of the sinner must hang on Jesus. If he lets go his hold for one moment, he is in imminent peril of hurting his own soul and of imperiling the souls of others.*3LtMs, Ms 1, 1880, par. 59*

The commission of any known sin, the neglect of the duties of life at home or abroad, will destroy faith and disconnect the soul from God. Sin is a heinous and offensive thing. It is highly offensive to God. There is a sad history in the life of Peter, which should be a lesson to all. He had been warned by his Master of approaching danger, but, self-confident and presumptuous, he affirmed a constant fidelity and zeal superior to the other disciples and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm of opposition came upon the followers in the humiliation of their Master. Mournful words traced by the pen of inspiration, "They all forsook Him and fled"! [*Mark 14:50.*] And Peter, the ardent, self-confident, zealous Peter, repeatedly denied his Lord. He afterwards bitterly repented, but this example should admonish all to beware of self-confidence and self-righteousness. Mark the lesson of Christ upon humility and of the tenderness and care which should be manifested for the erring and those who need sympathy and love.*3LtMs, Ms 1, 1880, par. 60*

"At the same time came the disciples unto Jesus, saying, Who is

the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." *Matthew 18:1-14.3LtMs, Ms 1, 1880, par. 61*

There are those who have not honored the cause of God but have the deformity of sin revealed in their lives and in their characters; but even these must be borne with, remembering how Jesus bears with us and how wicked and sinful we have been, and yet He bears with us still.*3LtMs, Ms 1, 1880, par. 62*

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and

payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” *Matthew 18:23-35.3LtMs, Ms 1, 1880, par. 63*

Here we are to take home the lessons of Christ in regard to the spirit which we should manifest towards each other. We should not be severe and exacting with the erring; it is all out of place. Christ has been merciful to us, forgiving our sins and transgressions. He paid an infinite price to redeem us from hopeless despair, and with the same tenderness, forbearance, and love, and with hearts filled with gratitude to God, we should exercise the same spirit.*3LtMs, Ms 1, 1880, par. 64*

When we need grace constantly and forgiveness daily and mercy and compassion every moment of our existence, how unbecoming and out of place for Christians to be so ready to criticize, censure, and condemn their brethren of like passions with themselves. The reproof is here given by our Redeemer for all such conduct. Much of this spirit is the result of self-esteem and of self-exaltation, striving for the supremacy lest others shall come in and fill a place higher than ourselves. But the lessons given on these points are marked, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” [*Verse 3.*] Meekness

and humility must be cultivated continually in order to preserve the true spirit of Christianity.*3LtMs, Ms 1, 1880, par. 65*

Here again is presented the lost sheep. The ninety and nine are left while search is made for the one lost, perishing sheep. When the sheep was found, the shepherd elevated it to his shoulder and returned with rejoicing. He did not reprimand the straying sheep. He did not say, "Let him go, if he will," but he goes forth mid frost and cold, storm and tempest, to save the one lost sheep; and patiently he continues his labor until the object of his search is found.*3LtMs, Ms 1, 1880, par. 66*

In this very manner we are to treat the erring and the wandering. We are to practice self-denial and self-sacrifice. Ease and comfort are not to be considered when a soul for whom Christ died is in peril. Said Christ, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [*Luke 15:7.*] As joy was manifested over the recovery of the lost sheep, so will thankfulness and exceeding joy be manifested by the true servants of Christ when one soul is saved from death.*3LtMs, Ms 1, 1880, par. 67*

There has been a reckless disregard manifested for the souls of men and women in Ligonier. There has been a spirit of push and crowd and thrust out from the church. In this there has not been exercised the spirit of the true Shepherd who has an interest for the souls for whom Christ died. The spirit of the self-righteous Pharisees has been cherished by men and women who profess to believe the truth. They were working to be first in everything. They loved the uppermost rooms at feasts and the chief seats in synagogues, but shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter, and for a pretense, made long prayers, but secretly devoured widows' houses; they paid tithe of mint and anise and cummin, but neglected the weightiest matters of the law, judgment, mercy, and the love of God. They externally appeared to love the truth and to be very zealous for the cause of God, while the heart was left unsubdued, unsanctified, unhumbled, open to jealousy, hatred, and malice.*3LtMs, Ms 1, 1880, par. 68*

The Christian reformer should be first to reform himself, to obtain the spirit of the Master, willing, like Him, to suffer reproach and practice self-denial to consummate the great purpose which brought him into the world.*3LtMs, Ms 1, 1880, par. 69*

Christ teaches all who profess His name to humble themselves and bear the cross, walking in His footsteps. Instead of sparing themselves and seeking their own glory, they should continually have a just appreciation of the value of one soul. The whole world sinks into insignificance when compared with the value of one soul.*3LtMs, Ms 1, 1880, par. 70*

A spirit to rule and exercise authority, lording it over God's heritage, is a work which will do great harm and result in the loss of souls.*3LtMs, Ms 1, 1880, par. 71*

Those who really love Jesus will seek to labor in His spirit and strive to conform their own lives and characters to the great Pattern. In reforms, the Spirit of Christ must continually abide with the reformer. Men may be attracted and won into the ranks of Christ and reform; but they cannot be forced or driven by censure, reproach, or harsh measures. A course of Christian forbearance, of candor, and of consideration and courteousness toward all who do not see the truth as we do will be a power for good.*3LtMs, Ms 1, 1880, par. 72*

Order must be preserved in every change. We must learn not to be too fast and require too much of men. It is impossible to exert a proper influence unless the heart of the believer is in connection with God. Souls that were precious in the sight of God have been oppressed, censured, abused, and severed from the church. The body of Christ is, as it were, bleeding from these terrible movements. The most thrilling appeals may be made from the pulpit, logic and eloquence may fail to move men to see the truth and accept it, but meekness and piety exhibited in the daily life, in the management and right training of families, have power which even disarms infidelity.*3LtMs, Ms 1, 1880, par. 73*

It is truth seen in the words, in the conduct; it is the Word of God burning in the heart, shining upon the countenance, expressed from the lips; it is the humble prayer of the lowly and contrite which

moves the arm of Omnipotence.*3LtMs, Ms 1, 1880, par. 74*

Christ prayed to His Father just prior to His crucifixion:*3LtMs, Ms 1, 1880, par. 75*

“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” *John 17:17-26.3LtMs, Ms 1, 1880, par. 76*

We profess to be the repositories of God's law, and as a people professing [to have] greater light and to live up to a higher standard than any other people upon earth, we should show greater perfection of character and a deeper devotion, exalting sacred and eternal things. A most solemn message has been entrusted to those who have received the light of truth, and our light should shine forth in clear beams to brighten the pathway of those who are in darkness and thus daily glorify God in our lives.*3LtMs, Ms 1, 1880, par. 77*

Every member of the church has an individual responsibility as a member of the visible church and a worker in the vineyard of the Lord and should do his utmost to preserve harmony, union, and love in the church. Mark the prayer of Christ, “that they may all be one; as thou, Father, art in me, and I in thee, that they also may be

one in us: that the world may believe that thou hast sent me.”
[Verse 21.]*3LtMs, Ms 1, 1880, par. 78*

The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity and fastened in unbelief and infidelity. God is dishonored by those who profess the truth while they are at variance with one another.*3LtMs, Ms 1, 1880, par. 79*

If our profession [to have] greater truths than other denominations does not lead to deeper consecration and purer and holier lives, of what advantage is this truth to us? It would be better for us if we had never seen the light of truth, than to profess to accept it and not be sanctified by it.*3LtMs, Ms 1, 1880, par. 80*

To determine how great a matter is involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must sense the pains of the second death. We must comprehend the honors and glory awaiting the ransomed and understand what it is to live in the presence of Him who died that He might elevate, ennoble, and give to the overcomer a royal diadem.*3LtMs, Ms 1, 1880, par. 81*

The worth of a soul cannot be fully estimated. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation. Not one will forget his self-denying labors, his persevering efforts, his patience, perseverance, and earnest heart yearning for these souls who might have been lost to Jesus Christ, had he neglected his duty or became weary in well doing.*3LtMs, Ms 1, 1880, par. 82*

Now these white-robed ones are gathered within the fold of the great Shepherd. The faithful instrument and souls saved by his labors are greeted by the Lamb, which is seated in the midst of the throne, and led to the tree of life and to the fountain of living waters. With what joy does he behold these redeemed ones, who are made sharers of the Redeemer's throne! How much more precious is

heaven to those who have been faithful in the work of saving others. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.” [*Daniel 12:3.*]3LtMs, Ms 1, 1880, par. 83

I have written these lines with feelings of deep concern for my brethren and sisters. I would plead with you as one who is deeply interested in your salvation to heed the words of reproof and warning here given. Do not delay to seek the Lord, each making a personal application to his own case of the lessons Jesus would have him learn. If each one now seeks the Lord, [if] each one now humbles himself before God, He will accept you. Make diligent, earnest work to set your hearts in order. The consecration must be complete; you must be willing to do and to suffer cheerfully for Christ’s sake. Hide yourself in Jesus. Jesus loves you; He can be honored by you if you will abide in Him.3LtMs, Ms 1, 1880, par. 84

Cultivate kindness, gentleness, and love in your heart and in the hearts of your families, at home and in the church of God. The channels of thought, desire, and action must be refined, purified, and ennobled. Rich blessings are in store for the church if they will come into a position to receive them. Look to Jesus constantly, not at the faults of your brethren. Purify the soul temple that has become defiled. Heaven is rich in blessings. Our heavenly Father is more willing to give the Holy Spirit to them that ask Him, than parents to give good gifts to their children.3LtMs, Ms 1, 1880, par. 85

Ask in faith, earnestly in humility; ask in faith, steady, constant faith, and He will answer. Remember, “the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” [*Galatians 5:22, 23.*]3LtMs, Ms 1, 1880, par. 86

Let no man or woman, whether his name be on the church book or not, presume to cherish the idea that he is a child of God, an heir of heaven, whatever his profession may be or experience he may have, unless these evidences are in his heart and developed in his character.3LtMs, Ms 1, 1880, par. 87

These clusters of Christian graces will grow upon the Christian tree.

“By their fruits ye shall know them.” [*Matthew 7:20.*]3*LtMs, Ms 1,*
1880, par. 88

Manuscripts

Ms 1, 1880

Church Difficulties

Battle Creek, Michigan

February 18, 1880

This manuscript is published in entirety in *12MR 274-295*.

In the vision given me one year ago last fall, I was shown many things in regard to the churches in Indiana in reference to ministers and people; but now I have time to refer only to one church, the church at Ligonier. I saw them in trouble; they were a spectacle to the world, angels, and to men. They professed to be the repositories of God's law, but difficulties and dissensions made them a weak church; and because of their lack of union, they were bringing the precious, sacred truth of God into disrepute.³*LtMs, Ms 1, 1880, par. 1*

There were some who did not meet the minds of others in the church. These were not all as they should be, and as God would have them to be, and some leading spirits in the church had a controlling influence, which they exercised unwisely. It would have been better for the cause of God had these zealous ones sought most earnestly for the Spirit of the Lord to soften, subdue, elevate, and ennoble their characters, that they should be correct representatives of Jesus Christ.³*LtMs, Ms 1, 1880, par. 2*

But those who had a ruling influence in the church were not right in heart themselves, notwithstanding they made high profession of faith. The outside was apparently right, as far as belief and profession were concerned, while the inward work of the heart, the grace of God in the life developing characters, was very much at fault. They had not the Spirit of Christ, and they labored with another spirit, exhibiting self. Strong feelings would rise up under contradiction, or if others differed with them in their ideas or opinions, their own hearts being controlled by selfishness, they

sought to exalt themselves and censure and judge their brethren, a work God had not given them at all.*3LtMs, Ms 1, 1880, par. 3*

They had left the anxious work of taking care “lest they should fail of the grace of God; lest any root of bitterness springing up [trouble you,] and thereby many be defiled.” [*Hebrews 12:15.*] They turned their eyes outward to watch lest others’ characters should not be right, when their eyes should have been turned inward to close searching of their own motives, scanning and criticizing their own characters, their own feelings, and emptying from the heart love of self, envy, evil surmisings, jealousy, malice, unkindness, and self-esteem.*3LtMs, Ms 1, 1880, par. 4*

When they do this, they will esteem others better than themselves and will not be climbing upon the judgment seat to pronounce sentence upon others. This has caused all the difficulties in the church. Young churches may have leaders in elders and deacons chosen to have a burden and care for the prosperity of the church, yet these men should not feel at liberty in their own judgment and responsibility to cut off names from the church. They should not have so much zeal as to make decisive moves of so grave a character.*3LtMs, Ms 1, 1880, par. 5*

They should communicate with the one who has been appointed as president of their conference and confer with him. At some appointed time have the matter particularly considered. With great wisdom and in the fear of God, with much humility and earnest, humble prayer, should erring ones be dealt with.*3LtMs, Ms 1, 1880, par. 6*

The matter should be thoroughly investigated. What is the charge brought against the erring one? Has he willfully transgressed the law of God? Has the offender been dishonest in his deal or trade with his brethren or the world? Has he been untruthful? Has he practiced deception? Has he been licentious? Has he been severe, overbearing, and abusive in his family, with his neighbors, with his brethren, or worldlings? Has he shown a spirit of penuriousness, selfishness, covetousness, of questioning doubts, of faultfinding, of talebearing, of talking of his brethren’s faults, magnifying their wrongs, having a spirit of bitterness against them? All these things

are grave matters and deserving of consideration.*3LtMs, Ms 1, 1880, par. 7*

But the next question is, What course has been pursued toward the erring? Have the Bible rules been followed to the letter? Read before them the rules given by their Captain. Have they obeyed orders like faithful soldiers in the army? To go contrary to the positive orders of the Captain of our salvation is deserving of severest censure.*3LtMs, Ms 1, 1880, par. 8*

“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.*3LtMs, Ms 1, 1880, par. 9*

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 a 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.” *Matthew 18:15-18.3LtMs, Ms 1, 1880, par. 10*

Jesus is united to His people by a love far greater and more enduring than ever bound human kindred hearts together; and this love, so deep, so unchanging, is a continual assurance, a guarantee of this faithfulness to you. O wondrous love that should lead the Son of God, in order to secure us to Himself and ensure our eternal salvation, to yield up His honor, His glory, His royal throne, and royal court, and for our sakes become poor, that we, through His poverty, might be made rich.*3LtMs, Ms 1, 1880, par. 11*

He gave all that He had, His riches and His glory, and then gave His own precious life. For us He endured the agony in the garden of Gethsemane, where the mysterious cup trembled in His hand and His anguished soul cried out, “Father, if it be possible, let this cup pass from me.” [*Matthew 26:39.*] Three times from His pale and quivering lips came this agonizing prayer, and then, “Nevertheless, not my will, but thine, O God, be done.” [*Luke 22:42.*] An angel from heaven strengthened the royal Sufferer to tread His bloodstained path to Calvary and to drink the cup of suffering to its very

dregs.*3LtMs, Ms 1, 1880, par. 12*

Oh! Why was all this suffering, this agonizing, and torturing agony? It was that by the sacrifice of Himself His love might stand revealed and move men from their ways of transgression.*3LtMs, Ms 1, 1880, par. 13*

His arms are outstretched to clasp the repentant, believing ones to His heart of love, with all the tenderness of divine affection. And after man had cost so much, will He leave him now? Oh! no! no! He is faithful that hath promised.*3LtMs, Ms 1, 1880, par. 14*

In Jesus we have an enduring, unchanging Friend: and though all worldly prospects fail and every earthly friend prove unfaithful and treacherous, yet He is faithful still. His servants are as dear to Him as the apple of the eye. In trial, in want, in perplexity and distress, we are not alone: at every step, in tones of assurance, He bids you, "Follow Me, I will never leave thee nor forsake thee." [*Hebrews 13:5.*] But this blessed assurance is given only on condition of your obedience and faithfulness to Him.*3LtMs, Ms 1, 1880, par. 15*

After man has cost such an infinite price as the Son of God, that He might make him a being of His throne, how tenderly should man deal with his fellow men. How fearful should brethren and sisters in the church feel lest they shall hurt the oil and the wine, and push and destroy one of God's little ones. How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ. How faithfully should they labor, and how earnestly, to lift up the desponding, the discouraged, and those whose surroundings may not be as favorable as their own. How tenderly should they treat those who, while seeking to obey the truth, have no encouragement at home but have constantly to breathe the atmosphere of unbelief.*3LtMs, Ms 1, 1880, par. 16*

Jesus' eye is constantly upon these little ones of His fold and those who are trying to leave all to follow Him. If a brother or sister is supposed [i.e., presumed] to err, do not whisper among yourselves, commenting upon, magnifying, and exaggerating supposed errors of others. Do not backbite with your tongue. A great deal of this is done in our churches, and the result is the displeasure of God and exulting of Satan that he can weaken and annoy those who might

be strong in God. The world sees their weakness; the world judges the truth they profess to love by the fruits they see manifested by these who claim to believe the truth.*3LtMs, Ms 1, 1880, par. 17*

“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 neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” *Psalm 15.3LtMs, Ms 1, 1880, par. 18*

Here the backbiter is excluded from abiding in the tabernacle of God and from dwelling in the holy hill of Zion. He that taketh up a reproach against his neighbor cannot receive the approval of God and abide in His tabernacle.*3LtMs, Ms 1, 1880, par. 19*

How many ministers, while laboring in a good work amid a precious interest, are summoned from their work while souls are being converted, to help in some church trial. Satan instigated and originated it all for the purpose of distracting and confusing minds and throwing souls off the track.*3LtMs, Ms 1, 1880, par. 20*

Ministers, after repeated urgent calls, are called from a profitable field of labor to let the interests waver and die, in order to settle some matters in the church, among brethren, which they have manufactured by disregarding the orders of their Captain. While in this divided state of feeling, their hearts are unimpressible, and the minister's efforts are like blows upon cold iron: each party is more firmly set in its own way, and will, after making so much of little matters that might have been adjusted at the outset by following the rule Christ has given them, refuse to make any concession.*3LtMs, Ms 1, 1880, par. 21*

The minister makes his home with one of the brethren, but some are watching lest the minister shall receive impressions unfavorable to themselves. If the minister gives counsel, some will say, There! such a one has been talking with him: and his [the minister's] words have no weight with them. Thus the souls are armed with prejudice

and distrust and evil surmisings, and the minister is made the sport of their prejudices and their jealousies. He generally leaves the matter much worse than he found it. The dye has set the colors, and the impressions are almost indelible.*3LtMs, Ms 1, 1880, par. 22*

Had the minister given words of advice in accordance with the Bible rule and stated like Nehemiah, "I am doing a great work, so that I cannot come down" [*Nehemiah 6:3*], that church would be in a far better condition. This has been acted over and over again, and many souls have been lost as the result.*3LtMs, Ms 1, 1880, par. 23*

Satan knows just how to work upon unconsecrated, unconverted men and women who thought more of maintaining their dignity and their own opinions than the salvation of souls; therefore he works upon hearts and minds to get up something to call the minister away from his labors just at the time when souls are interested and leaning in favor of the truth. And should the minister leave, he knows that that interest will never be revived again; Satan then secures souls in his toils who cannot again so easily break his fetters from off them.*3LtMs, Ms 1, 1880, par. 24*

In such cases a minister is placed in a most miserable position. He may decide ever so wisely, [but] if his decision is not in favor of certain ones, they think less of him, and a party spirit is strengthened. Had he refused to leave his work, his influence would have been preserved, for his decisions must displease some who have a mind of their own and who are not willing to yield to any man's judgment.*3LtMs, Ms 1, 1880, par. 25*

Ministers and lay members of the church displease God when they allow individuals to tell them of the errors and faults of their brethren. They should not open their ears to these reports. They should inquire, "Have you strictly followed the injunction of your Saviour? Have you told him his faults between thee and him alone? And then if he refused to hear, have you carefully and prayerfully taken two or three others and labored with him, in tenderness, in humility, in meekness, your heart throbbing in love for his soul?" If you failed here, there was only one more step you could take—tell it to the church and let action be taken in the case according to the Scriptures. Then it is that heaven will ratify the decision made by

the church in cutting off the offending member. *3LtMs, Ms 1, 1880, par. 26*

If these steps have not been taken, do not listen to a word, close the ears, and refuse to take up a reproach against your neighbor. Listening to the reports of evil is lifting or taking up the reproach. If there were no brethren and sisters to take up the reproach against their neighbors, evil tongues would not find so fruitful a field in which to labor, backbiting and devouring one another. *3LtMs, Ms 1, 1880, par. 27*

This is the great wrong existing in the church at Ligonier. There have been talebearing, gossiping ones, seeking spots and stains in the characters of others, while their own souls were open to Satan's temptations and closed to the compassion, pity, and love of Christ. *3LtMs, Ms 1, 1880, par. 28*

Instead of cherishing the spirit of the truth, they were glorifying themselves [by saying], "We are rich and increased with goods, and have need of nothing," while they are "miserable, poor, naked, and blind." The gold which is love, they do not possess. Says the true Witness, "I counsel thee to buy of me gold, that ye may be rich; white raiment, that ye may be clothed, and that your nakedness may not appear; and eyesalve, that ye may see." [*Revelation 3:17, 18.*] *3LtMs, Ms 1, 1880, par. 29*

This is what the church in Ligonier wants, and must have, or it would [be] better [if it had] never been raised up, for they are a curse to the truth they profess. They need to seek white raiment, which is a pure and spotless character; they need eyesalve, that they may clearly see their own defects of character, the lack of the grace and spirit of God. *3LtMs, Ms 1, 1880, par. 30*

There has been a decided wrong with those who have carried their strong spirit into the church and ruled it. Women have had this strong, untamable spirit, which has been thought by some to be zeal for truth and for God. It is their own natural, self-sufficient, unyielding spirit that would never endure control or contradiction. They exalt themselves, but God sees their wicked ways and His curse is resting upon them. *3LtMs, Ms 1, 1880, par. 31*

This spirit has ruled in the family, in the neighborhood, and in the church. This spirit is threatening the ruin of the church at Ligonier. One, only one, such element, if countenanced in the church, will destroy its peace, its unity, and its prosperity; but where there are relatives near and distant connected with this element, the danger is increased to just that degree of the number of connections and the sympathy given this ruling influence. The leader in the church is not the man for the place. Paul writes to Titus:*3LtMs, Ms 1, 1880, par. 32*

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” *Titus 1:5-9.3LtMs, Ms 1, 1880, par. 33*

It would be well for all of our ministers to take heed to these words and not hurry men into office without due consideration, without much prayer that God would designate by His Spirit whom He would accept. The families of those who are suggested as officers are to be considered. If the father has had a good influence at home, if he has shown piety in his family and has brought up his children in the nurture and admonition of the Lord, they will show reverence for sacred things. They will be kind, obedient, respectful, and courteous.*3LtMs, Ms 1, 1880, par. 34*

If the father has felt no special burden for the conversion of his children and has not brought them up to be peaceable, kind, pure, and respectful, it is enough to show that the same influence he has had at home will be exerted in the church. He will not show an entirely different phase of character in the church from that which he has manifested at home.*3LtMs, Ms 1, 1880, par. 35*

This influence is read in the manner in which the family conduct themselves. Here the Bible has been disregarded, and in

consequence, much, very much, trouble has been brought upon the church.*3LtMs, Ms 1, 1880, par. 36*

The leader at Wolfe Lake has not the right qualification to build up and create that interest which the members of the church shall need to become laborers. There is not tact and judgment used to preserve the life and vital interest in the church. Old habits have been dragged into the church. A living connection with God would give a living, fresh experience. Old stereotyped prayers and exhortations [and] dry, prosy hymns and labors are not in place at all.*3LtMs, Ms 1, 1880, par. 37*

The leaders of churches in every place should be earnest, full of zeal and unselfish interest. They should make their request to God in faith, pray short and to the point, speak short and interestingly. Long prayers and exhortations are all uncalled for. If the brethren and sisters have something to say that will edify and refresh others, they will be men and women connected with God, drawing their supplies from His exhaustless storehouse. They will bring from the storehouse of God things new and old. If their own souls have been sanctified by the Spirit of God, they will cheer, strengthen, and encourage others. If they themselves have not drunk at the fountain of salvation, they will not know how to lead others to the fountain.*3LtMs, Ms 1, 1880, par. 38*

God has precious souls in these churches who would become ministers if they grew in the knowledge of the truth, and [would] teach others the way of salvation and lead them to righteousness. Satan will use every device in leading young men to form marriage connections which will defeat the purpose of God. He will seek to lower the standard of spirituality and holiness, so that the church will not be a living, working church and its members be fitting themselves to work in the cause of God. Oh! how careful should those who take the leading position in the church be that their lives and deportment shall not scatter from Christ instead of gathering with Him.*3LtMs, Ms 1, 1880, par. 39*

Experimental religion must be urged upon those who embrace the theory of the truth. Ministers must not neglect to keep their own souls in the love of the truth and of God and then impress upon the

people the necessity of an individual consecration, a personal conversion, and a living experience to be obtained for themselves, or the profession of faith is of no value. It is indeed worse than if they had never embraced the truth, for they are as salt without the savor.*3LtMs, Ms 1, 1880, par. 40*

Unless Christ is enshrined in the soul, His Spirit controlling the affections, the profession of truth is useless.*3LtMs, Ms 1, 1880, par. 41*

“Lay hands,” said the inspired apostle, “suddenly on no man.” [*1 Timothy 5:22.*] Do not be in such haste to manufacture leaders, ordaining men that have never been tested or proved. Let the church be conducted in this manner: alternating with several, one leading one week and choosing another for the next week or two, thus keeping individuals at work in the church. After a suitable trial, select by the voice of the church someone to be the acknowledged leader, for never more than a year at a time. Then elect again a new one, or the same one if he has been a blessing to the church.*3LtMs, Ms 1, 1880, par. 42*

There are many who run risks, doing things at a venture, and do not move with proper discernment and wisdom in these important matters in which vital interests are involved.*3LtMs, Ms 1, 1880, par. 43*

The church must not be entrusted to inefficient, unsanctified men, for Satan works through them to ruin the church. There have been some professing the truth who have not been dealt with considerately, because the men in responsible positions have not known how to treat such cases, as they themselves were not right with God. There has been such a course pursued toward men whom they should respect even if they were erring.*3LtMs, Ms 1, 1880, par. 44*

Dr. Osborn is a man of intelligence, a man who loves the truth but one who will need to be dealt with considerately for his years and for his position as a man of influence. Those who have had no authority and who should not feel that it devolved upon them to handle such men have felt free to move and act in a most unwise manner. Their course has made the Doctor regard them with

contempt. The course pursued toward Doctor Osborn has been all wrong. Had this man been handled judiciously he would have been a blessing to the church. He has used tobacco to a greater or less degree, but this habit was not as offensive in the sight of God as the defects in the characters of those who might judge him, for God weighs the motives.*3LtMs, Ms 1, 1880, par. 45*

The ruling, driving, storming spirits need to take their hands off and turn their attention to themselves. Their own destitution of the Spirit of God is the reason of their unquiet, censorious, condemning spirit. Could the Doctor have been dealt with in a kindly manner, in a spirit of tenderness, had respect been shown to his years and to his position, then his heart would have been impressed. God has His eye upon him and will deal with him in a very different manner from that in which his brethren have dealt with him.*3LtMs, Ms 1, 1880, par. 46*

The Doctor has character moulded and habits confirmed, and to take the truth at his age and be transformed is a great work. This may not be expected in a day or a week or a month. The indulgence of tobacco is an evil which God would have him overcome. He can do this in the name and strength of Jesus. He can be conqueror and wear finally the victor's crown.*3LtMs, Ms 1, 1880, par. 47*

He has not submitted to the treatment which he has received with a good grace. He has been harsh, severe, and unyielding. He has been excited and has manifested strong feelings. His human nature could not bear the unintelligent, unreasonable, unchristian course pursued by men and women who had more zeal than knowledge. God has been displeased with and dishonored by them.*3LtMs, Ms 1, 1880, par. 48*

Some have taken a position that those who use tobacco should be dealt with and turned out of the church. In all of our experience for many years not a case of this kind has thus been treated by us. We have borne with them and labored with and prayed with them for years, and if after a time they did not reform they became lax in other things, and causes of a grievous character occurred which required an action on the part of the church. But then the

responsibility was not assumed by merely the resident elder, the deacon, or any church member, but the church waited in patience for help, for wise counselors, and then moved with the greatest caution. These hasty movements in such cases tend to ruin a church. It shows a self-sufficient, self-important, bigoted spirit which if indulged will ruin any church.*3LtMs, Ms 1, 1880, par. 49*

God loves the soul of Doctor Osborn. He is a man who, if converted soul and body to God, would do good. The Master has entrusted him with talents of influence and means. He has made him His steward and He will ere long require him to give an account of his stewardship. Many souls will come to the knowledge of the truth through his efforts to spread the publications. There is a large circle of his acquaintances and relatives to whom he can be the means of presenting the truth, some of whom will receive it.*3LtMs, Ms 1, 1880, par. 50*

He may be an instrument in the hands of God of great good, but narrow minds and self-important, self-righteous ones do not discern this. They are too much shut up to themselves, too far separated from God, to see the great good that one such man may do if he is indeed converted, heart and soul, to God. They would push off such a soul; they would pursue a course which would result in his being lost to the cause, for the sake of carrying out their own spirit and will. Doctor Osborn has not pursued that meek and Christ-like course which the Bible requires, but those who have condemned him have pursued a course far more objectionable in the sight of God than that pursued by him, and they are answerable for their influence upon the Doctor.*3LtMs, Ms 1, 1880, par. 51*

God calls upon Doctor Osborn to come near to Him by faith and obedience. The grace of God can subdue, sanctify and refine, and make him an honor to the cause and a chosen vessel fit for the Master's use. The natural heart may be transformed by the grace of God.*3LtMs, Ms 1, 1880, par. 52*

I was shown that the same injudicious treatment has been exercised toward others. Some precious souls that could not justify the unchristian course pursued toward the Doctor were crowded until they have separated from the church, and others have been

cut off. Such a spirit has taken possession of those who have ever carried things by storm that Satan, instead of the Spirit of Christ, has triumphed. Some of those who have been deprived of the fellowship of the church have been more worthy of a place in the church than those by whom they were cut off. God calls upon these to repent and learn of Christ the spirit of meekness, of self-denial, and love.*3LtMs, Ms 1, 1880, par. 53*

Those persons who have been so officious need to become acquainted with the dear Saviour. He is the eternal and universal Guardian of justice. You can never exclude Him from any matter in which the rights of His offspring are concerned. He takes the part of His children against all who would wrong them. His hand is spread over them as a buckler. No man or woman can wound them without smiting that hand.*3LtMs, Ms 1, 1880, par. 54*

Sister Graham, see that you smite it not, for that right hand holds the sword of justice. It is in your organization to hurt, to mar, and to wound the feelings of others while you exalt yourself.*3LtMs, Ms 1, 1880, par. 55*

If you could see yourself as God sees you, you would take up the duties neglected at home and would in the fear of God, correct your own ways, and have a subdued, meek, and quiet spirit, that you might work the works of God.*3LtMs, Ms 1, 1880, par. 56*

You need unbending integrity. Unless you are a thoroughly converted woman, you will never enter the city of God. You should deal with the precious souls under your charge with gentleness, with kindly consideration, with affection, with love, for you will then reveal the Christ side of your character instead of the repulsive, satanic side. Practice the highest standard of moral integrity. Show your children that you love them and want them happy. This will be of more value than all of your teachings in reference to religion and truth. Practical godliness goes a great ways in influencing others to come to Christ. You make high claims of godliness, while your influence is to corrupt and deceive souls.*3LtMs, Ms 1, 1880, par. 57*

A harsh manner, a repulsive spirit, a cold, unsympathizing, unlovely bearing toward our children, is moulding and fashioning the character, and this spirit is brought into the church to be acted over

there and to sow discord and malice and strife.*3LtMs, Ms 1, 1880, par. 58*

The only safe course to pursue is to search the heart, try the motives by the Word of God, and test the spirit, and see what is the influence of words and actions. Conversion is needed. A transforming influence of the Spirit of God upon the character must be felt and demonstrated in the words and actions. There are very many who are copying the spirit of Sr. Graham. This spirit is certainly not the Spirit of Christ. If her eyes could be turned inwardly and she could see how offensive is this spirit in the sight of God, she would make determined efforts to sit at the feet of Jesus and, like Mary, learn of the Master meekness and lowliness of mind. She would be a learner in the school of Christ rather than a teacher. We cannot with safety look away from our Saviour for one moment, for a dart of Satan will be hurled at our weakest points. In the exercise of a living faith in the merits of Christ alone are we safe. The helpless soul of the sinner must hang on Jesus. If he lets go his hold for one moment, he is in imminent peril of hurting his own soul and of imperiling the souls of others.*3LtMs, Ms 1, 1880, par. 59*

The commission of any known sin, the neglect of the duties of life at home or abroad, will destroy faith and disconnect the soul from God. Sin is a heinous and offensive thing. It is highly offensive to God. There is a sad history in the life of Peter, which should be a lesson to all. He had been warned by his Master of approaching danger, but, self-confident and presumptuous, he affirmed a constant fidelity and zeal superior to the other disciples and declared himself willing to follow his Master to prison and to death. The test came for Peter when the storm of opposition came upon the followers in the humiliation of their Master. Mournful words traced by the pen of inspiration, "They all forsook Him and fled"! [*Mark 14:50.*] And Peter, the ardent, self-confident, zealous Peter, repeatedly denied his Lord. He afterwards bitterly repented, but this example should admonish all to beware of self-confidence and self-righteousness. Mark the lesson of Christ upon humility and of the tenderness and care which should be manifested for the erring and those who need sympathy and love.*3LtMs, Ms 1, 1880, par. 60*

"At the same time came the disciples unto Jesus, saying, Who is

the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." *Matthew 18:1-14.3LtMs, Ms 1, 1880, par. 61*

There are those who have not honored the cause of God but have the deformity of sin revealed in their lives and in their characters; but even these must be borne with, remembering how Jesus bears with us and how wicked and sinful we have been, and yet He bears with us still.*3LtMs, Ms 1, 1880, par. 62*

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and

payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” *Matthew 18:23-35.3LtMs, Ms 1, 1880, par. 63*

Here we are to take home the lessons of Christ in regard to the spirit which we should manifest towards each other. We should not be severe and exacting with the erring; it is all out of place. Christ has been merciful to us, forgiving our sins and transgressions. He paid an infinite price to redeem us from hopeless despair, and with the same tenderness, forbearance, and love, and with hearts filled with gratitude to God, we should exercise the same spirit.*3LtMs, Ms 1, 1880, par. 64*

When we need grace constantly and forgiveness daily and mercy and compassion every moment of our existence, how unbecoming and out of place for Christians to be so ready to criticize, censure, and condemn their brethren of like passions with themselves. The reproof is here given by our Redeemer for all such conduct. Much of this spirit is the result of self-esteem and of self-exaltation, striving for the supremacy lest others shall come in and fill a place higher than ourselves. But the lessons given on these points are marked, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” [*Verse 3.*] Meekness

and humility must be cultivated continually in order to preserve the true spirit of Christianity.*3LtMs, Ms 1, 1880, par. 65*

Here again is presented the lost sheep. The ninety and nine are left while search is made for the one lost, perishing sheep. When the sheep was found, the shepherd elevated it to his shoulder and returned with rejoicing. He did not reprimand the straying sheep. He did not say, "Let him go, if he will," but he goes forth mid frost and cold, storm and tempest, to save the one lost sheep; and patiently he continues his labor until the object of his search is found.*3LtMs, Ms 1, 1880, par. 66*

In this very manner we are to treat the erring and the wandering. We are to practice self-denial and self-sacrifice. Ease and comfort are not to be considered when a soul for whom Christ died is in peril. Said Christ, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [*Luke 15:7.*] As joy was manifested over the recovery of the lost sheep, so will thankfulness and exceeding joy be manifested by the true servants of Christ when one soul is saved from death.*3LtMs, Ms 1, 1880, par. 67*

There has been a reckless disregard manifested for the souls of men and women in Ligonier. There has been a spirit of push and crowd and thrust out from the church. In this there has not been exercised the spirit of the true Shepherd who has an interest for the souls for whom Christ died. The spirit of the self-righteous Pharisees has been cherished by men and women who profess to believe the truth. They were working to be first in everything. They loved the uppermost rooms at feasts and the chief seats in synagogues, but shut up the kingdom of heaven against men, neither going in themselves nor permitting others to enter, and for a pretense, made long prayers, but secretly devoured widows' houses; they paid tithe of mint and anise and cummin, but neglected the weightiest matters of the law, judgment, mercy, and the love of God. They externally appeared to love the truth and to be very zealous for the cause of God, while the heart was left unsubdued, unsanctified, unhumbled, open to jealousy, hatred, and malice.*3LtMs, Ms 1, 1880, par. 68*

The Christian reformer should be first to reform himself, to obtain the spirit of the Master, willing, like Him, to suffer reproach and practice self-denial to consummate the great purpose which brought him into the world.*3LtMs, Ms 1, 1880, par. 69*

Christ teaches all who profess His name to humble themselves and bear the cross, walking in His footsteps. Instead of sparing themselves and seeking their own glory, they should continually have a just appreciation of the value of one soul. The whole world sinks into insignificance when compared with the value of one soul.*3LtMs, Ms 1, 1880, par. 70*

A spirit to rule and exercise authority, lording it over God's heritage, is a work which will do great harm and result in the loss of souls.*3LtMs, Ms 1, 1880, par. 71*

Those who really love Jesus will seek to labor in His spirit and strive to conform their own lives and characters to the great Pattern. In reforms, the Spirit of Christ must continually abide with the reformer. Men may be attracted and won into the ranks of Christ and reform; but they cannot be forced or driven by censure, reproach, or harsh measures. A course of Christian forbearance, of candor, and of consideration and courteousness toward all who do not see the truth as we do will be a power for good.*3LtMs, Ms 1, 1880, par. 72*

Order must be preserved in every change. We must learn not to be too fast and require too much of men. It is impossible to exert a proper influence unless the heart of the believer is in connection with God. Souls that were precious in the sight of God have been oppressed, censured, abused, and severed from the church. The body of Christ is, as it were, bleeding from these terrible movements. The most thrilling appeals may be made from the pulpit, logic and eloquence may fail to move men to see the truth and accept it, but meekness and piety exhibited in the daily life, in the management and right training of families, have power which even disarms infidelity.*3LtMs, Ms 1, 1880, par. 73*

It is truth seen in the words, in the conduct; it is the Word of God burning in the heart, shining upon the countenance, expressed from the lips; it is the humble prayer of the lowly and contrite which

moves the arm of Omnipotence.*3LtMs, Ms 1, 1880, par. 74*

Christ prayed to His Father just prior to His crucifixion:*3LtMs, Ms 1, 1880, par. 75*

“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” *John 17:17-26.3LtMs, Ms 1, 1880, par. 76*

We profess to be the repositories of God's law, and as a people professing [to have] greater light and to live up to a higher standard than any other people upon earth, we should show greater perfection of character and a deeper devotion, exalting sacred and eternal things. A most solemn message has been entrusted to those who have received the light of truth, and our light should shine forth in clear beams to brighten the pathway of those who are in darkness and thus daily glorify God in our lives.*3LtMs, Ms 1, 1880, par. 77*

Every member of the church has an individual responsibility as a member of the visible church and a worker in the vineyard of the Lord and should do his utmost to preserve harmony, union, and love in the church. Mark the prayer of Christ, “that they may all be one; as thou, Father, art in me, and I in thee, that they also may be

one in us: that the world may believe that thou hast sent me.”
[Verse 21.]*3LtMs, Ms 1, 1880, par. 78*

The evidence that the world cannot withstand and controvert, that God has sent Jesus into the world as its Redeemer, is in the oneness of the church. Their unity and harmony is the convincing argument. Satan is therefore constantly at work to prevent this harmony and union, that in witnessing the bickerings, strifes, and dissension, unbelievers shall become disgusted with Christianity and fastened in unbelief and infidelity. God is dishonored by those who profess the truth while they are at variance with one another.*3LtMs, Ms 1, 1880, par. 79*

If our profession [to have] greater truths than other denominations does not lead to deeper consecration and purer and holier lives, of what advantage is this truth to us? It would be better for us if we had never seen the light of truth, than to profess to accept it and not be sanctified by it.*3LtMs, Ms 1, 1880, par. 80*

To determine how great a matter is involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must sense the pains of the second death. We must comprehend the honors and glory awaiting the ransomed and understand what it is to live in the presence of Him who died that He might elevate, ennoble, and give to the overcomer a royal diadem.*3LtMs, Ms 1, 1880, par. 81*

The worth of a soul cannot be fully estimated. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation. Not one will forget his self-denying labors, his persevering efforts, his patience, perseverance, and earnest heart yearning for these souls who might have been lost to Jesus Christ, had he neglected his duty or became weary in well doing.*3LtMs, Ms 1, 1880, par. 82*

Now these white-robed ones are gathered within the fold of the great Shepherd. The faithful instrument and souls saved by his labors are greeted by the Lamb, which is seated in the midst of the throne, and led to the tree of life and to the fountain of living waters. With what joy does he behold these redeemed ones, who are made sharers of the Redeemer's throne! How much more precious is

heaven to those who have been faithful in the work of saving others. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." [*Daniel 12:3.*]*3LtMs, Ms 1, 1880, par. 83*

I have written these lines with feelings of deep concern for my brethren and sisters. I would plead with you as one who is deeply interested in your salvation to heed the words of reproof and warning here given. Do not delay to seek the Lord, each making a personal application to his own case of the lessons Jesus would have him learn. If each one now seeks the Lord, [if] each one now humbles himself before God, He will accept you. Make diligent, earnest work to set your hearts in order. The consecration must be complete; you must be willing to do and to suffer cheerfully for Christ's sake. Hide yourself in Jesus. Jesus loves you; He can be honored by you if you will abide in Him.*3LtMs, Ms 1, 1880, par. 84*

Cultivate kindness, gentleness, and love in your heart and in the hearts of your families, at home and in the church of God. The channels of thought, desire, and action must be refined, purified, and ennobled. Rich blessings are in store for the church if they will come into a position to receive them. Look to Jesus constantly, not at the faults of your brethren. Purify the soul temple that has become defiled. Heaven is rich in blessings. Our heavenly Father is more willing to give the Holy Spirit to them that ask Him, than parents to give good gifts to their children.*3LtMs, Ms 1, 1880, par. 85*

Ask in faith, earnestly in humility; ask in faith, steady, constant faith, and He will answer. Remember, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." [*Galatians 5:22, 23.*]*3LtMs, Ms 1, 1880, par. 86*

Let no man or woman, whether his name be on the church book or not, presume to cherish the idea that he is a child of God, an heir of heaven, whatever his profession may be or experience he may have, unless these evidences are in his heart and developed in his character.*3LtMs, Ms 1, 1880, par. 87*

These clusters of Christian graces will grow upon the Christian tree.

“By their fruits ye shall know them.” [*Matthew 7:20.*]3*LtMs, Ms 1,*
1880, par. 88

Ms 2, 1880

A Dream

NP

1880

Formerly Undated Ms 107a. This manuscript is published in entirety in *12MR 10-11*.

I had a dream. I saw Dr. Kellogg in close conversation with men and with ministers. He adroitly would make statements born of suspicion and imagination to draw them out and then would gain expression from them, while I saw him clap his hands over something very eagerly. I felt a pang of anguish at heart as I saw this going on. I saw in my dream yourself and Elder [G. I.] Butler in conversation with him. You made statements to him which he seemed to grasp with avidity and close his hand over something in it. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon stone. He placed the additional stones on the pile and counted them up. Every stone had a name—some report gathered up—and every stone was numbered.³*LtMs, Ms 2, 1880, par. 1*

The young man who often instructs me came and looked upon the pile of stones with grief and indignation and inquired what he had and what he purposed to do with them. The Doctor looked up with a sharp, gratified laugh. “These are mistakes of Elder White. I am going to stone him with them, stone him to death.” The young man said, “You are bringing back the stoning system, are you? You are worse than the ancient Pharisees. Who gave you this work to do? The Lord raised you up. The Lord entrusted you with a special work. The Lord has sustained you in a most remarkable manner, but it was not for you to degrade your powers for this kind of work. Satan is an accuser of the brethren.”³*LtMs, Ms 2, 1880, par. 2*

I thought the Doctor seemed very defiant and determined. Said he, “Elder White is trying to tear us to pieces. He is working against us, and to save our reputation and life, we must work against him. I shall use every stone to the last pebble here upon this floor to kill

him. This is only self-defense, a disagreeable necessity.”*3LtMs, Ms 2, 1880, par. 3*

And then said the young man solemnly, “What have you gained? Have you in the act righted your wrongs? Have you opened your heart to Jesus Christ, and does He sit there enthroned? Who occupies the citadel of the soul under this administration of the stoning system?”*3LtMs, Ms 2, 1880, par. 4*

“You have a higher calling, a more important work. Leave all such work of gathering stones for the enemies of God’s law. You brethren must love one another, or you are not children of the day, but of darkness.”*3LtMs, Ms 2, 1880, par. 5*

I then saw my husband engaged in a similar work, gathering stones, making a pile, and ready to begin the stoning system. Similar words were repeated to him with additional injunctions, and I awoke.*3LtMs, Ms 2, 1880, par. 6*

Ms 3, 1880

Our College

Refiled as *Ms 2, 1881*.

Ms 4, 1880

The Bible and the School

NP

1880

Portions of this manuscript are published in *FLB 20, 222*.

It is only when we are conversant with our Bibles and have a clear conception of God that nature is appreciated and capable of kindling in our souls the highest emotions of moral grandeur. Those who love and adore God can sense the charms of nature. They see God through His created works. Nature speaks of His glory.*3LtMs, Ms 4, 1880, par. 1*

The Bible, the Book of all books, is the least appreciated, the least studied. This book trains the mind to grapple with the deepest problems and to pursue the broadest explorations. It exalts the intellect; it saves the soul.*3LtMs, Ms 4, 1880, par. 2*

What can I say to you, my brethren and sisters, to awaken in you an interest to become Bible readers and Bible doers? What can I say to you that will arouse your moral sensibilities to take this precious volume and make the most of it in your families and in your college? The case of every one is met. It is because you fail to make it your daily practice and guide that you follow your own plans and appreciate your own imaginings. Take it as your mirror. It will be a faithful monitor, detecting the faults and errors of your character. It will strengthen every good trait.*3LtMs, Ms 4, 1880, par. 3*

Youth, in the name of Jesus I appeal to you whom I shall soon meet around the throne of God, Study your Bible. It will prove to you [to be] not only the pillar of cloud by day, but the pillar of fire by night. It opens before you a path leading up and still upward, bidding you go forward. The Bible—you do not know its worth! It is a book for the mind, for the heart, for the conscience, the will, and the life. It is the message of God to you, in such simple style that it meets the comprehension of a little child.*3LtMs, Ms 4, 1880, par. 4*

The Bible—precious Book! It is out of fashion to read it, to study it, to make it the principal study in schools. For this reason God has directed that a school shall be established where the Bible shall be held sacred, its teachings elevated above the teachings of men. The Bible, rightly interpreted, should be the chief study. Time is short, and we want to know how to live so as to be prepared for the future. Great events are before us. The Bible tells what they are.*3Lts, Ms 4, 1880, par. 5*

We read of how a deist, who had labored publicly to disprove Christianity and to bring the Scriptures into contempt as a forgery, was one day found instructing his child from the pages of the New Testament. When challenged with his inconsistency, his only reply was that it was necessary to teach the child morality and that nowhere was there to be found such morality as in the Bible. “Were there no Bible, there would be no source of instructions in duties and virtues.”*3Lts, Ms 4, 1880, par. 6*

Bring the Bible into your families; make it your textbook. With your children around you, read it, explain it, teach them to be interested in it.*3Lts, Ms 4, 1880, par. 7*

What we believe is of great consequence with us. The pursuit of knowledge and science is the pursuit of truth. All truth comes from God. Religion is what the students need before they are educated. What we want in our college in this degenerate age is that the students shall be connected with God and in union with Jesus Christ. Then they will see and understand that God has ordained that perfect union should exist between science and Bible religion.*3Lts, Ms 4, 1880, par. 8*

We want practical piety. There must be the converting power of God upon the hearts of the teachers. The very best talent should be employed, those who love to search the Scriptures and who obey their teachings. Less worldly knowledge of customs and practices and greater knowledge of Christ, His life, His character, and His spirit, would make the school what God designed it should be.*3Lts, Ms 4, 1880, par. 9*

Ms 5, 1880

Testimony to Publishing House Workers

Battle Creek, Michigan

January 28, 1880

Previously unpublished.

I was shown that there was a great lack of religious devotion in the office. There are of necessity some employed who make no profession of religion whose deportment is really better than some who profess the truth. There [are] many things that need to be corrected.*3LtMs, Ms 5, 1880, par. 1*

Ollie White might have made a success in her qualifications as a good worker in the office, but she does not carry her religion into her practical life. She works with selfish motives, and her influence is not such as will correctly represent our faith. Unbelievers who make no pretension to be Sabbath-keeping Adventists but who have acted [i.e. lived] up to the best light they have are nearer the kingdom of heaven.*3LtMs, Ms 5, 1880, par. 2*

These who profess to be one of us, [who] take advantage of the situation and exert an influence against those who are connected with the church and the office by the reports they carry away, should have no second trial without unmistakable evidence of thorough conversion. There is so great a lack of principle in this gossip and talebearing, [that] it should not be tolerated for a moment, but meet the sternest rebuke. If there is nothing said, nothing insinuated, but truth, [even] then it is out of place ever to repeat things that take place in connection with the office and families and the church. But these who are free to talk of these things are seldom content to stop at barely the truth; they exaggerate words and transactions and color them so that a wrong impression is carried and very great harm is done to those whose reputation should be held sacred as their own.*3LtMs, Ms 5, 1880, par. 3*

When selfishness exists in the heart, it will lead to strange

developments. What Ollie White needs is religion. She has not the genuine article. Her sister needs [a] true, humble heart. Selfishness is warping her character and will poison her life. Both of these dear children may be daughters of God, but they need to pray and watch lest they shall make a mistake and find they come far short of the Bible standard. They will reap that which they have sown. The harvest will be surely what they now make it. The life they now live is deciding their eternal destiny. Both these girls need to give strict attention to the heart temple, lest it be defiled.*3LtMs, Ms 5, 1880, par. 4*

True godliness with humility will be an adornment that is imperishable. There should be efforts made to be thorough in everything. Unless this faithfulness and thoroughness is carried out in even the smaller matters of life, it will not be blended with the larger matters. There will be losses at every point. The inner work of the heart is of greater consequence than the outward adorning. The ornament of a meek and quiet spirit will be of great value with God.*3LtMs, Ms 5, 1880, par. 5*

Now is the time to obtain an experience. Now is the time to know for yourselves that Jesus is formed in you, the hope of glory. Self must be second in everything. Christ and the truth must have the adoration of the soul. O, how many are spoiling their characters by petting some unamiable traits which they should resolutely overcome.*3LtMs, Ms 5, 1880, par. 6*

This is your case, dear children. You are the purchase of the blood of Christ, and Jesus is your Pattern. If you desire to stand with those women whom God and man will respect and love to honor, you must make a decided change in your words, your tastes, and your actions. Resolve to search for every defect, to criticize yourselves severely, [to] take yourselves to task for every vain and idle word, every vain and foolish thought, for the moments of precious time spent in useless reading, fictitious tales, should be put away, and all reading which destroys your appetite for the Word of God. You need to study your Bible with a purpose to understand its truths and put it to a practical use. You cannot do this in your own strength. Jesus will help you. You are fighting the battles of life. Will Satan be victor, or will you conquer him through Jesus? May

God help you, dear children, to be victorious.*3LtMs, Ms 5, 1880,*
par. 7

Ms 6, 1880

The Needs of California

California

April 4, 1880

Previously unpublished.

(Notes taken by Mrs. E. G. White at a meeting attended by workers in California, April 4, 1880.)*3LtMs, Ms 6, 1880, par. 1*

In the morning at nine o'clock we had a meeting for prayer. There seemed to be some earnestness in prayer. There was quite a full attendance. I was indeed drawn out in prayer that God would let His healing power rest upon our ministers. They are without an exception failing for want of physical strength. My soul is agonized as I see our weakness; and yet so few have faith, but few know how to trust God, how to walk out by faith. There is such a desire to walk by sight rather than by faith. Elder [S. N.] Haskell spoke in regard to the necessity of the work on this coast and the necessity of our ministers going out with faith, doing our work with thoroughness.*3LtMs, Ms 6, 1880, par. 2*

Brother Rice speaking: Feels that Chico needs labor now; that the work is not as thoroughly done as needs to be. Forty-one signed the covenant. Good Sabbath school. It is forty miles from Red Bluff, sixty miles from Arbuckle. Fresh Water twenty miles from Arbuckle. A tent must go to Chico. No meeting house. The weather is too cold for meetings, which shortened the labors there.*3LtMs, Ms 6, 1880, par. 3*

Brother Chapman spoke in favor of Santa Barbara county. They have friends who are keeping the Sabbath there, sisters. One is a school teacher, cousin to Brother Chapman's wife. He urged the attention to Santa Barbara. It is a very pleasant country and will be a good place for some laborer. He is determined to do his duty, to obtain a greater consecration to God.*3LtMs, Ms 6, 1880, par. 4*

Brother Gardner says he lived there two years and was urged to

speaking, giving expositions of the prophecies. He spoke of Carpenter Valley, ten miles from Santa Barbara, and other parts of the country. The First-day Adventists tried to get a hold there, but failed, and all are in favorable condition to embrace the truth. Fruit culture is the business of the place. This comprises 30 miles by fifteen. It is so arranged that liquor cannot be sold in Santa Barbara.*3LtMs, Ms 6, 1880, par. 5*

Brother Myers spoke in behalf of Napa. The Sabbathkeepers have died or moved away, and the inhabitants are those who have never heard the truth. He pleads for help to come to Napa. He pleads for a tent. Thirty names on church book, but few of them meet. Thirty names for Sabbath school.*3LtMs, Ms 6, 1880, par. 6*

Brother Tay speaks in favor of Santa Barbara. He pleads for help for Santa Barbara. People from all sections go there.*3LtMs, Ms 6, 1880, par. 7*

Brother Gardener: Spiritualists have made inroads there, which is bad.*3LtMs, Ms 6, 1880, par. 8*

Brother Church: He says Calistoga, he thinks, has been shunned. It is nine miles from St. Helena.*3LtMs, Ms 6, 1880, par. 9*

Brother Butcher has a great desire for Vacaville and Dixon. Since his tongue has been loosed, he has created a great excitement. He says he was ordained elder of the church. He objected because of his stammering tongue. He told them if the Lord had chosen him He could loose his tongue. He stuttered, could not talk, read, or pray but he longed on the last day of January to talk. The next week he prayed the Lord to let his tongue loose on the seventh day of February. He called his friends together and he talked freely. He exhorts to have faith that the Lord will help. "Some say my tongue will go back on me, but the Lord has shown me I should talk all the time."*3LtMs, Ms 6, 1880, par. 10*

Brother Benson: He says they were at work in the field when Brethren Butcher came and talked with them. They felt that angels of God were all around them.*3LtMs, Ms 6, 1880, par. 11*

Brother Butcher pleads for Vacaville. There is a great anxiety to

hear more of this truth. Honest souls are there wanting to hear now. People say that they have not been inside [a church] for years.*3LtMs, Ms 6, 1880, par. 12*

Brother [W. M.] Healey: Openings, so many they can hardly determine where to go, from Shasta to San Diego. Vacaville and Dixon are good fields, but question the wisdom of pitching the tent there when so many openings.*3LtMs, Ms 6, 1880, par. 13*

Limbodie (?): He pleads for Santa Rosa and Napa. He talks earnestly and humbly. It may be our weakness, may be a blessing to show us our weakness. He feels like connecting with God and working in His strength. Some, he thinks, have offered prayers with mistaken idea that if Elders Waggoner and Healey fail, that the cause will go down. They might drop off, and the cause will go forward all the same. But they want a part in it, and if they go trusting in God in faith, good will be done.*3LtMs, Ms 6, 1880, par. 14*

Elder Waggoner says he did not come here to do the work as a preacher. He has felt as deep an interest as though he were preaching. He speaks in behalf of San Francisco. It has been shown that that is, and ever will be, a missionary field. Tents should be pitched in different points of the city. Some provision ought to be made for Nevada. Vacaville, Napa, and Dixon all need help. Young Sister Crosby is teaching school at Humboldt (?) settlement. Commenced only five years ago and is a temperance colony. Santa Barbara is a good opening. Lassen County ought to have been occupied several years ago. Have confidence to send the truth the world over. When Elders [James] White and [Joseph] Bates started in Maine and Massachusetts, [they] went out in different states and gathered up one and another, and then the truth goes. The reading matter is going everywhere. [I have] fullest confidence in God's power to help. When God gives us a work, He will give strength for the work.*3LtMs, Ms 6, 1880, par. 15*

Brother Israel: Call from Bakersfield, Kern County. A brother at Bakersfield calls for labor. Not healthful to labor during summer season. In foothills could labor in the warmest season. Tent could be pitched in county-seat. Santa Barbara, San Luis Obispo, the

other side of Santa Barbara, healthful all seasons of the year. San Francisco needs help. Church in debt seven thousand dollars. Can do no more than pay taxes and expenses. Have not had heart to leave San Francisco.*3LtMs, Ms 6, 1880, par. 16*

In regard to himself, the Lord has done a great deal for him. Desires to consecrate himself to God. The Lord has heard prayer. [Sr.] Israel now in her right mind. Restored to her right mind. She believed that testimony, and an entire change has taken place in her mind.*3LtMs, Ms 6, 1880, par. 17*

Brother Stephens pleads for San Jose (?). It never had a fair chance to know our faith. One taken stand and thinks Methodist minister deeply interested in the truth. Feels thankful with us; strives to overcome deficiencies of character.*3LtMs, Ms 6, 1880, par. 18*

Sister Shuts: She heard the truth [from] Brother Roberts. Books circulated. Nine embraced the truth.*3LtMs, Ms 6, 1880, par. 19*

Auburn has an interest. Ten embracing the truth.*3LtMs, Ms 6, 1880, par. 20*

Stockton should be visited. Never had a chance.*3LtMs, Ms 6, 1880, par. 21*

Haskell: If there ever was a time when labor is needed, it is now. What will we do, brethren? Educate ourselves in the work of God as we never have done before. If we cannot be preaching, go forth as colporteurs. Talk and read the truth. Have a Bible class. A brother in Pennsylvania frontier embraced the truth and obtained 150 subscribers. Not a preacher. He claims not to be a minister. The neighbors got interested and have a Bible class. As the result of four weeks' labor in a coal region, fourteen of the very first-class of citizens have embraced the truth. We need scores like this to enter the cause of God. Go out with the presence of God. Our God is not dead. When we feel the importance, we should adapt ourselves to the situation.*3LtMs, Ms 6, 1880, par. 22*

Ms 7, 1880

Diary, February - March 1880

California

February 24 - March 21, 1880

Portions of this manuscript are published in *11MR 62-63*; *3Bio 132-133*.

Tuesday, February 24, 1880

[En Route to California]

It is cloudy. I am sick. Cannot eat. Nervous headache is upon me. Ate nothing through the day. At night arrived at Council Bluffs. Tried to find Sister Milner's. They were absent. We walked back to a hotel.*3LtMs, Ms 7, 1880, par. 1*

Thursday, February 26, 1880

Rested a portion of the night. Coal gas from the coal stove came into the car, affecting my lungs and heart. Have written two pages foolscap to send back to Battle Creek for *Volume 4*. Sent four pages to Mary Clough. We are having a hail storm. It is now two. We entered Cheyenne quarter past one.*3LtMs, Ms 7, 1880, par. 2*

Passed Cheyenne about three o'clock. It is snowing and hailing. I feel like breathing out my heart's desire for the protecting care of God on this journey. When I think that this is the fifteenth time we have passed over this road without accident or harm, I feel grateful to God and trust Him still. He will be our guide and guard on this journey. My heart is grateful, very grateful, for the assurance I have of the presence of God. I love Him; I trust Him; I will praise Him.*3LtMs, Ms 7, 1880, par. 3*

Friday, February 27, 1880

We have had a very cold night. It is cold this morning—not storming, but clear and cold. We rested well last night. Took

refreshment with gratitude of heart.*3LtMs, Ms 7, 1880, par. 4*

We had plenty of room and a very pleasant day. Wrote several large sheets of paper to Brother Haughey and sent back to Battle Creek. Changed cars and were well located some time before the Sabbath. We had a good company. There is not a child or invalid on board. Again we have the entire control of two sections.*3LtMs, Ms 7, 1880, par. 5*

Sabbath, February 28, 1880

We have had a very cold night. It is crisp and cold this morning. We enjoyed our breakfast. I have eaten but one meal a day except for Tuesday, ate nothing; Wednesday, two meals. I am feeling much better than when eating two meals. Met and conversed with McKenzie, the great temperance lecturer who is establishing inebriate asylums in different states. Here close by us is seated Stokes, who killed Fiske.*3LtMs, Ms 7, 1880, par. 6*

Sunday, February 29, 1880

We had a beautiful sunrise. The sky was broadly striped with crimson, gold, and silver. What a picture of loveliness painted for us by the great Master Artist! Instinctively my heart was filled with gratitude to God. His wondrous love to fallen man, in giving His Son to shame, reproach, insult, mocking, and an ignominious death seemed so deep, so rich, so broad, my heart throbbed with glad joy that I was privileged to be a child of God. In the night I found dear Mary [White] resting upon her elbow, viewing in the bright moonbeams the scenery of nature. We passed Cape Horn in the night. Wild, grandly wild, was the scene. Arrived at Oakland about eleven o'clock. We were received heartily by our friends. I ate no dinner. Rode out with daughter Emma [White] and Mary and Sister Fay [?]. Gathered young turnip tops for greens. Elder Waggoner came from St. Helena. He is feeble.*3LtMs, Ms 7, 1880, par. 7*

Monday, March 1, 1880

[Oakland, Calif.]

Rested well last night. Awoke at five o'clock. The moon was shining

very brightly. My heart went up to God for wisdom and judgment to know how to move, how to advise. Important decisions are being made. God help us to decide aright. Rode down to Edson's [White]. Dined with them. Walked out in the city.*3LtMs, Ms 7, 1880, par. 8*

Tuesday, March 2, 1880

[Oakland]

It is quite cool, but pleasant. My heart is heavy, my mind pressed with care and anxiety. The tangled condition of affairs here is distressing. Talked with Edson in regard to his going to Battle Creek. He is willing to go if it is our judgment. We think he should qualify himself as a speaker and should attend school for this purpose.*3LtMs, Ms 7, 1880, par. 9*

Wednesday, March 3, 1880

[Oakland]

It has been raining and blowing hard all night. It continues to rain this morning. Decided to leave an appointment for one week from next Sabbath for Santa Rosa. We had a profitable praying season in the evening.*3LtMs, Ms 7, 1880, par. 10*

Thursday, March 4, 1880

[Oakland]

We had a very good night's rest. It is a beautiful morning. Sky is clear; the air purified. Elder [S. N.] Haskell, Brother Jones, Willie [White], Mary, Lucinda [Hall], and myself united in prayer. We had a precious season in supplicating our Father in heaven for His wisdom and help in this our time of need.*3LtMs, Ms 7, 1880, par. 11*

Friday, March 5, 1880

[Oakland]

It is a pleasant day. I wrote quite steadily. Had conversation with Brother Palmer, who has recently embraced the truth. He is a singing-school teacher.*3LtMs, Ms 7, 1880, par. 12*

Sabbath, March 6, 1880

[Oakland]

It is a beautiful day. We found the Seventh-day Adventist church well filled. Brethren from San Francisco were present. We spoke to the hearers. Had freedom. We were heartily welcomed to California by our brethren and sisters. In the evening attended tract and missionary meeting. Spoke about twenty minutes. Elder Haskell talked and also Elder Waggoner. I felt quite weary.*3LtMs, Ms 7, 1880, par. 13*

Sunday, March 7, 1880

[Oakland]

We have another beautiful day. There was fire in the night at Brooklyn.*3LtMs, Ms 7, 1880, par. 14*

I wrote eighteen pages of letter paper. In the evening spoke to a well filled house of attentive listeners, from Revelation. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." [*Revelation 7:14.*] I felt very tired when I arose to speak, but in watering others, my own soul was watered. The precious overcomer's reward cheered my heart and made my soul joyous with hope.*3LtMs, Ms 7, 1880, par. 15*

Monday, March 8, 1880

[Oakland]

A beautiful day. Sent letters to Brother Corliss and my husband. Wrote some for paper. Arranged article for Volume 1, *Great Controversy*. I feel sad. My mind is troubled and perplexed. I receive no letters from Battle Creek.*3LtMs, Ms 7, 1880, par. 16*

Tuesday, March 9, 1880

[Oakland]

The past night has been an eventful one. The Grand Hotel was

burned and the entire block consumed. The flames and smoke made a grand display. There were also fires in several parts of the city at the same time. It is supposed to be the work of Kearney's followers. He threatened that if his man put up for election was defeated, he would burn Oakland. The wind was blowing a gale and carried all before it; threatened other blocks. I thought of the great conflagration in the last day. What efforts will be made to stay the flames? Engines will be put in working order but the mandate of heaven has gone forth, and no human power can divert the judgment of God. He has said, and it will be done.^{3LtMs, Ms 7, 1880, par. 17}

A lady from Stockton visited me. She is convinced on the Sabbath, but has not kept it yet. She is a fashionable milliner, but God is teaching her by dreams. She will take her position. Wants to be baptized.^{3LtMs, Ms 7, 1880, par. 18}

Wednesday, March 10, 1880

[Oakland]

Have a most beautiful morning. Rode down to Edson's. Took dinner with them. Prepared matter for *Signs*. Spoke in the evening in our church upon temperance. Dr. ---- spoke upon the use of tobacco. We had a very interesting meeting. The pledge was circulated and quite a number of names were obtained.^{3LtMs, Ms 7, 1880, par. 19}

Rode out with Sister Willis [?]. She is in trouble, poor woman; her husband is a drunkard. She is obtaining a divorce from him.^{3LtMs, Ms 7, 1880, par. 20}

Thursday, March 11, 1880

[Oakland]

Another beautiful morning; sun shining clear and beautiful. Prepared matter for *Signs*. Had long consultation with Elders Waggoner and Haskell, and Sister [Lucinda] Hall, Willie, and Mary in regard to the *Signs* and other matters. For this reason was hindered from going to Petaluma as I designed. Wrote eight pages to Father.^{3LtMs, Ms 7, 1880, par. 21}

Friday, March 12, 1880

It is a clear morning. Wind blows some. Wrote four pages to Father, one to Sister Chapman, and four pages to Sister Lizzie.*3LtMs, Ms 7, 1880, par. 22*

We crossed the bay for San Francisco. From there took the boat for Petaluma. Tarried Friday night at Brother Chapman's. We were heartily welcomed, Sister Hall and myself, to their hospitable home. We had a very pleasant time with the family. Brother and Sister Chapman were at Santa Rosa.*3LtMs, Ms 7, 1880, par. 23*

Sabbath, March 13, 1880

[Santa Rosa, Calif.]

It was a very cold night. The sun rose clear this morning. Took early breakfast and was conveyed two miles to the depot in Brother Chapman's carriage. The cars took us to Santa Rosa about eight o'clock. I spoke to the people in forenoon with much freedom. There was a houseful gathered from Forestville, Petaluma, St. Helena, Healdsburg. Elder Haskell commenced to speak and fainted nearly away in the desk. I spoke one hour. Then had social meeting. There was a good spirit in the meeting. Some confessions were made. Elder Haskell was able to speak in the evening.*3LtMs, Ms 7, 1880, par. 24*

At close of Sabbath we had deep feeling in family prayer. My supplications went forth from a broken heart.*3LtMs, Ms 7, 1880, par. 25*

Sunday, March 14, 1880

[Santa Rosa]

It is a clear, bright sunshiny day. Elder Haskell spoke in the forenoon to a good congregation. We had missionary meeting in afternoon. Took into consideration the plan of inviting Elders Corliss and Farnsworth to labor in California. There was a unanimous vote to that effect, with promise to sustain them with their means and prayers. I had freedom in speaking to those present in regard to

self-denial, plainness of dress, and putting means into the treasury.*3LtMs, Ms 7, 1880, par. 26*

The matter of purchasing another tent was introduced. Pledges were quickly made, amounting to \$150. This was very liberal.*3LtMs, Ms 7, 1880, par. 27*

In the evening I spoke to a house well filled. The largest number were unbelievers. They listened with good attention. I pray that the word spoken may not be in vain. I have left an appointment for Healdsburg and Petaluma.*3LtMs, Ms 7, 1880, par. 28*

Monday, March 15, 1880

It is another clear morning. Rose early and prepared to take the cars. We took train at quarter of seven. Took boat at Petaluma. Arrived at San Francisco at a little past ten. Took the ferry boat and were on our way to Oakland at half past ten. Arrived at home at half past eleven. Found all well. Wrote some letters. Talked with Brother Wilson, who is getting papers for separation from his wife.*3LtMs, Ms 7, 1880, par. 29*

A bad step. Talked with him against it. He has not taken a right course with his wife.*3LtMs, Ms 7, 1880, par. 30*

Tuesday, March 16, 1880

[Oakland]

Bright sunshine. Have written letters to Father, Lizzie, and Sister Bahler.*3LtMs, Ms 7, 1880, par. 31*

Elder Haskell and I rode down with Edson. Took dinner with them. Had conversation with Brother Gardner. Edson and Willie are over in the city today.*3LtMs, Ms 7, 1880, par. 32*

Wednesday, March 17, 1880

[Oakland]

We had rain in the night. It is cloudy this morning. Took breakfast with Will and Mary. Brother Palmer called. Invited me to dine with

them. I had a very profitable visit with them and believe it will be a blessing to them. We had a season of prayer before we left them. They urged me to come again.*3LtMs, Ms 7, 1880, par. 33*

Thursday, March 18, 1880

[Oakland]

Spent the day in writing. Weather clear but cold.*3LtMs, Ms 7, 1880, par. 34*

Friday, March 19, 1880

Clear morning. Left Oakland for Petaluma.*3LtMs, Ms 7, 1880, par. 35*

Sabbath, March 20, 1880

[Petaluma, Calif]

Spoke to the church at Petaluma. Had good congregation. Social meeting after discourse. Spoke in the evening in Methodist church. Rode three miles after meeting to Brother Chapman's.*3LtMs, Ms 7, 1880, par. 36*

Sunday, March 21, 1880

[Petaluma, Healdsburg]

It is a beautiful day but quite cold. Spoke in afternoon in Petaluma in theater to Ladies' Christian Temperance Union upon the subject of temperance. Had good audience and freedom in presenting temperance from Christian standpoint. Took the cars for Healdsburg. Spoke in the Seventh-day Adventist church to a full house. All listened with attention.*3LtMs, Ms 7, 1880, par. 37*

Ms 8, 1880

How Shall We Celebrate Christmas and the New Year?

NP

1880

This manuscript is published in entirety in *21MR 222-226*.

[First part missing.]

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; 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, 18.3LtMs, Ms 8, 1880, par. 1*

There is something to come out from. You cannot mix or mingle with the world and at the same time be united with Jesus Christ. “Whosoever therefore will be a friend of the world is the enemy of God.” *James 4:4*. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord.” *John 15:18-20.3LtMs, Ms 8, 1880, par. 2*

Here every specification is given us to show us that we must come out from the world and how we must come out and be separate from the world, brethren and sisters, and let our influence be wholly on the Lord’s side. I feel that this is of eternal importance. Satan besets the pathway of every one of us. If he can get you to love yourselves, to indulge inclination, to compromise your faith, then you are his servants. You cannot afford this. You do not want your names enrolled as those enlisted in his army. *3LtMs, Ms 8, 1880, par. 3*

Thanksgiving Day will be respected, but how is it used? This day’s privileges are turned out of their proper course, and it is made a day of feasting and gluttony. Is it a day to set your tables with luxuries and load them down with sweetmeats and condiments for you and

yours? Christ said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." *Luke 14:13, 14*. Now, you may not be at a loss to number how many Thanksgivings are kept according to this rule.*3LtMs, Ms 8, 1880, par. 4*

If you should bring an offering to God upon that day, do you not believe that God would be as well pleased as any one of your earthly friends would be with a present from you? Stop and think of this, and see if you cannot discern your duty and say, I will bring to God a Thanksgiving gift for all the blessings He is bestowing upon me, for the rain in its season, for the sun that makes the seed to vegetate, for the laden boughs, and for the fruits of the harvest.*3LtMs, Ms 8, 1880, par. 5*

This may be the last Thanksgiving you may ever have in which to make a thank offering to God. Instead of gorging yourselves with the good things of this life, let us come to God and give Him, upon that day, a gift in gratitude for His loving-kindness, and so have a genuine thanksgiving day for God. Let there be no murmurings, no unpleasant feelings, no unholy thoughts, but turn your attention to God.*3LtMs, Ms 8, 1880, par. 6*

And Christmas will soon be here. It is supposed that Christ was born on the 25th day of December, and for that reason it is celebrated as His birthday. But it is impossible for us to know upon what day He was born. You can know no more about that than the children of Israel could know where Moses was buried. The reason God has not revealed that fact is because you would have worshiped that day, as they would have worshiped the grave of Moses had they found it, and this is just what they have done with the day they supposed was the one on which Christ was born.*3LtMs, Ms 8, 1880, par. 7*

Everybody is trying to find out how they can bring suitable gifts to one another. In the family, the study is to know what next they can give. They have given something every year. Now what shall I give this year to the children or to father and mother? But where are the Saviour's poor? They are right before your doors.*3LtMs, Ms 8,*

1880, par. 8

And He will say unto them on His left hand, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." *Matthew 25:42-45.3LtMs, Ms 8, 1880, par. 9*

Now why is this so? It is because there is so much selfishness. Jesus Christ identified Himself with His suffering poor, and when we do the works of benevolence, we are doing it unto Christ. I want to know how many of us are doing this kind of work. How many will keep Christmas aright? The wealthy bring gifts to their friends, but they are rich still. Then how can this be a sacrifice to them? Then what shall we do to please God? I will tell you. If you would keep this day as you should, you would call upon the needy poor, and if they are in want of anything, supply that want.*3LtMs, Ms 8, 1880, par. 10*

And when this is done, come and render an offering unto the Lord. It says to your own soul, Christ for my sake became poor that through His poverty I might be made rich. Jesus, by the offering of Himself, has brought this infinite Gift within our reach. You may bring a gift to Jesus, that through your offerings others may go out in the vineyard and work to bring to God those for whom Jesus died.*3LtMs, Ms 8, 1880, par. 11*

This responsibility rests upon each of us, that we regard Christ as first and last and best in everything. The best offering we can make to God after we give ourselves is our property. Jesus gave Himself without reserve for us. I am so grateful that we have such a precious example in the Bible.*3LtMs, Ms 8, 1880, par. 12*

When Jesus was born and Joseph and Mary came to the temple to do after the usual custom, they were poor, and they could not bring a great offering to God. They brought two turtle doves, according to the law. The Lord had provided by law for the poor that they might

bring an offering of two turtle doves, and they brought their simple offering for the child Jesus, who was the Son of the living God.*3LtMs, Ms 8, 1880, par. 13*

When we bring an offering to God, what does He require? Is it a great gift? I will tell you what He requires; it is a gift according to what a man has, be it ever so simple. God will accept it according to that which you have. We can open our hearts to God whether we be rich or poor.*3LtMs, Ms 8, 1880, par. 14*

I am so thankful that when Mary came, she came with turtle doves; I am so thankful that such an offering to God should be accepted in return for His great gift to us. Just a little offering—two turtle doves! How simple the offering! Yet it is precious in the sight of God.*3LtMs, Ms 8, 1880, par. 15*

But now Satan has managed to turn our offerings from God to one another and thus has exalted self in His stead. He has interposed self in between the creature and the Creator, in order to shut out the large offerings as well as the little rivulets of personal offerings from flowing into the treasury of the Lord to carry forward His work of mercy and love to the world. He has turned it into a channel of selfishness, to purchase toys and trifles that will do your children no good and to make larger gifts to one another. This is the work of Satan, that the great work of salvation might be hindered and God's name might not receive the glory due to Him.*3LtMs, Ms 8, 1880, par. 16*

We do not want the cause of God to go crippling along for want of means that are needed upon the right hand and upon the left. We want the little rivulets to be turned into the treasury. Let every one bring in an offering to God. Don't you think that this is the way to observe Christmas? Don't you think it is the best way, rather than that means should go into the treasuries of the ungodly?*3LtMs, Ms 8, 1880, par. 17*

We do not have the gratitude we ought to have for the gift of God's Son. When Joseph and Mary were at the temple, while the smoke was ascending from off the altar, their prayers were going up with thanksgiving to God that He had provided them with an offering to bring to Him. But how is it with us? When the children come to their

birthdays, do we make an offering to God for His goodness and care over the child for another year? Is this the way we do? Or do we go out and buy a present for the child and by so doing cultivate in the child a spirit of selfishness?*3LtMs, Ms 8, 1880, par. 18*

How much better it would be to teach the children, upon their birthday, that they should go to God with an offering upon that day. Teach them that they ought to lay up something to bring to God on their birthday as a thank offering for His mercies over them through the year, and so keep God in their memory.*3LtMs, Ms 8, 1880, par. 19*

Anciently the parents were required to teach the children the statutes and commandments of God, when they should rise up and when they should sit down and when they should walk by the way. You may teach them what God has done for them, how God had preserved them from death while other children were falling with disease, and that God will expect to be remembered by them and will accept an offering from their hands. This is the way we should instruct our children and set the example ourselves.*3LtMs, Ms 8, 1880, par. 20*

Satan is constantly at work to divert our minds from God, to bring us where we will glorify and honor self. Brethren and sisters, we want to have a change in this matter. It is serious business, this robbing God. There must be a change in this order of things. One of the greatest reasons for this state of things is this pride of dress, in the styles and fashions of the world. You want the first, the best, and last of everything to be given to Jesus Christ and forsake this foolish spirit of fashion.*3LtMs, Ms 8, 1880, par. 21*

This is the great day of humiliation before God. Your eternal welfare depends upon your course of action. You should weave this through the minds of your children and impress them with the things of God. You have let your work occupy your whole attention.*3LtMs, Ms 8, 1880, par. 22*

You have been more concerned with your work and drive in your household affairs than with teaching your children, beautifying and adorning their hearts, and giving them a beautiful character.*3LtMs, Ms 8, 1880, par. 23*

Now there is a new year coming, and as the light is streaming from the open door, every one of us should thirst for more and more of its illuminating power, because the earth is growing darker and darker every day. Many have not experienced the fullness of this light upon their heart. Fathers and mothers, it is your duty before your families to let the love of God into your hearts, that they may see that you are bound up with their eternal interests, that when they do anything that grieves you, it grieves Jesus. Unless you are persevering in your efforts, unless you are working all the time, Satan will overcome you at last, for he never ceases his vigilance.*3LtMs, Ms 8, 1880, par. 24*

We are to war against principalities. It is not a war against flesh and blood, but against wicked powers in high places. How can you do this? By every word that proceeds out of the mouth of God. Just as sure as you look into that mirror [remainder missing].*3LtMs, Ms 8, 1880, par. 25*

Ms 9, 1880

Agents of Satan

NP

Circa September 1880

Portions of this manuscript are published in *5T 137-148*; *TSB 104-107*; *7MR 209-210*.

I had the special burden of testimony while at the Boylston [Massachusetts] camp ground Friday night. I was unable to sleep. My soul was deeply burdened. I had spoken with one man upon the ground who occupied a tent with several women and children. In the night season, while pleading with God, there was distinctly revived in my mind a vision given me years ago, in which this man to whom I had been introduced was presented at the same time that the course of Nathan Fuller was shown me. There were three men shown me whom I should meet who would be acting over the same work of iniquity under the profession of godliness. This man was one of the three.³*LtMs, Ms 9, 1880, par. 1*

As I bore my testimony in the morning meeting, the power and Spirit of God rested upon me, but I did not mention individual cases. Later in the day I felt clear in reference to my duty and bore my testimony, naming this one case as being peculiar and most marked. This man, while professedly keeping the fourth commandment was breaking the seventh. By his course of action, he has been doing directly opposite to the direction of the apostle to abstain from every appearance of evil. He was a licentious person. His influence was exerted to gather around him a company of women who accompanied him as a wife would accompany her husband. In this they disgraced their womanhood and wifeness and presented a cause of stumbling to those who would believe the truth were it not for such unchristianlike deportment, such undue familiarity with married and unmarried women.³*LtMs, Ms 9, 1880, par. 2*

We are a people looked upon as peculiar. Our position and faith distinguish us from every other sect and denomination. If we as a people are in life and character no better than the world, they will

point to us and say, "These are Seventh-day Adventists. We have here a sample of the people who keep the seventh day for Sunday." The stigma which such a class rightly deserve is attached to all of those who are conscientiously keeping the seventh day, which is clearly pointed out in the fourth commandment. Oh, how much better it would be for us as a people if such a class would not make any pretensions to the truth!*3LtMs, Ms 9, 1880, par. 3*

This man, I was shown, was pursuing a course of deception and he is a reproach to the cause of God. He is an offense to God. The ledger of heaven testifies of him thus, "A deceiver, an adulterer, creeping into houses and leading captive women who ought to have wisdom, foresight, and judgment to despise the course of all such men." How many souls he will destroy by his satanic sophistry, the judgment will tell.*3LtMs, Ms 9, 1880, par. 4*

I felt called upon to rebuke this man in the name of the Lord and to call upon the women who were accompanying him from place to place as a faithful wife follows her husband to separate from him and withdraw their misplaced confidence, for unhappiness and ruin were in the path they had entered upon in being led by this man. Such men ought to be rebuked and discountenanced at once, that they may not deceive precious souls and lay stumbling blocks in the way of those who would believe the truth if it were not for the example of such professors of the truth.*3LtMs, Ms 9, 1880, par. 5*

Temptation resisted improves virtue. Satan uses men and women as agents to solicit to sin and make it attractive. That he may rob God of His glory, he educates these faithful agents to disguise sin that he may the more successfully destroy the souls of men. Satan is the great enemy of God and man. He transforms himself through his agents into an angel of light, beguiling his deluded followers through his satanic cunning. In the Scripture he is called a destroyer, an accuser of the brethren, a deceiver, a liar, a tormentor, and a murderer. Satan has a great many in his employ, but is most successful when he can use professed Christians for his satanic work. Whoever entices to sin is his agent. Whoever inclines the hearts of men to disregard and transgress the law of God is a tempter. Every man and woman that he can engage in his service he employs. The greater their influence, the more elevated their

position, the more knowledge they profess of God and His service, the more successfully can Satan use them.*3LtMs, Ms 9, 1880, par. 6*

And now, as we near the close of this earth's history, dangers and perils thicken around the people of God. A mere profession will not avail any of us. There must be a living connection with God. Strength must be daily drawn from Jesus Christ to make us discern Satan's devices. We have been shown that great dangers and perils surround the church which will lead them lightly to regard sin, and if these are not promptly met and thoroughly put away from us, the frown of God will rest upon His people. We must be so closely connected with God that we can have spiritual eyesight to discern the wickedness which is in a most artful and secret manner finding place in our midst through those who profess our faith.*3LtMs, Ms 9, 1880, par. 7*

The greatest sins are brought in through those who profess to be sanctified, who profess that they cannot sin, yet many of this class are corrupt in heart and life. Some of these men are influential and wicked, brilliant and corrupt, prostituting their great power to the satanic work of ruining souls, in alluring and deceiving. These profess God yet are living in sin, self-sufficient and self-righteous, making their own standard of righteousness and utterly failing to meet the Bible standard. These, notwithstanding their high claims, are strangers to the covenant of promise. It is a great mercy that God bears with their perversity and that they are not cut down as cumberers of the ground, but still remain within the possibilities of forgiveness if they repent of their transgressions. The mercy of God is continually abused, and His forbearance presumed upon.*3LtMs, Ms 9, 1880, par. 8*

McComber is a teacher of doctrines that defile the body, the temple of God. There is scarcely a ray of hope for him. He has deceived himself and deluded others so long. He has been engaged in doing the work of Satan so long that he (Satan) has almost entire control of his mind and body. If the professed robe of godliness can be dropped from him, and his vile purposes and thoughts be exposed so that he will not continue to lead others in the paths of hell, it will be all we may expect. His purpose is to seduce women. His

conscience has become so seared and stupefied that it has ceased its functions.*3LtMs, Ms 9, 1880, par. 9*

The light of God has been first hated and then resisted, because it brought his own wicked course to be seen in the light of God's law. It is one of the saddest evidences of the blinding influences of sin that months and years roll on, and there is no awakening to repentance. With a firm persistence this man has pursued his hellish course. In the soul of this sinful man, there are no bitter feelings of remorse, no dread of heaven's vengeance. If by deception and lies he can cover his sins from the observation of man, he is well content. All sense of right and wrong are dead within him. His conscience is seared with sin. He is an artful, corrupt man, whose fruits are briars and thorns, and what he sows he shall also reap. A harvest is before him that he will be horrified to gather.*3LtMs, Ms 9, 1880, par. 10*

If punishment immediately followed the transgression of God's law, there would be greater fear to sin. Dark and horrid designs are deliberately planned to separate man and wife. All his satanic work is done under pretensions of being a representative of Jesus Christ, when he is a representative of Satan, who artfully plans and then accomplishes his work. One sinner dressed up as an angel of light can do incalculable harm, especially when he works under the pretense of piety.*3LtMs, Ms 9, 1880, par. 11*

Desolation and death are in the slimy tracks of this man, and what is to be the most deplored is that some conscientious souls are being deceived. Said the apostle, "Of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts" (*2 Timothy 3:6*)—not one kind of lust, but divers lusts. But these licentious characters by their false pretensions enter respectable families, creeping in like the slimy serpent, practicing their deceptive wiles and intrigues until conscientious souls are led astray by their errors. Damnable heresies are received as truths, and the most revolting, disgusting sins are committed as acts of righteousness, for conscience has become stupefied and confused.*3LtMs, Ms 9, 1880, par. 12*

This man's mind and soul are permeated with defilements. His very

thoughts are polluted. This man professed and embraced the unpopular doctrine that the seventh day is the Sabbath of the Lord thy God. To his religious experience this gave a semblance of honesty. But this did not make him one jot more acceptable to God, for he was one who held the truth in unrighteousness.*3LtMs, Ms 9, 1880, par. 13*

Our position has been clearly defined and brought out in our publications. The truth was sought for with much persevering study and earnest prayer. Divine light from the Lord shone upon the Word, and the solemn testing truths for this time were revealed.*3LtMs, Ms 9, 1880, par. 14*

This man McComber took these truths, concealed the fact that they were brought out in our publications, and tried to make others believe that God had given him the light upon the truth. Then he mixed his damnable heresies with the truth and presented a confused mass to the people as truths for this time. By professing to have great light to give to the people on the Sabbath of the fourth commandment and kindred truths, he has an appearance of really being led of God. When the confidence of the woman is once gained, then his satanic work commences of wresting the Scriptures. He makes void the seventh commandment, seeking to show that the adultery condemned in the law of God means something else than what it is generally understood to mean. He really tries to make sensible women believe it not offensive to God for wives to be untrue to their marriage vows and to commit adultery. He will not admit that this would be breaking the seventh commandment. He wrests the Word of God to his own destruction and to the ruination of souls.*3LtMs, Ms 9, 1880, par. 15*

Satan would be glad if sinners could enter the church professedly Sabbathkeepers while he would control their minds and affections, causing them to deceive and corrupt others. A man professing to be keeping the law of God, who will drag those who have confidence in him into the depths of wickedness and sin in the transgression of that law, commits one of the highest crimes against heaven of which a man can be guilty. He says of such, "What hast thou to do to declare My statutes?" *Psalm 50:16.3LtMs, Ms 9, 1880, par. 16*

Many will be deceived through the professedly pious ones. Says David, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea above fine gold." *Psalm 119:126, 127*. David in his time thought that men had exceeded the boundaries prescribed to the longsuffering of God and that God must interfere and vindicate His honor and restrain the fast-growing unrighteousness. Men who receive the truth in unrighteousness while professing to be conscientiously obeying the law of God will be working with all deceivableness of unrighteousness to make souls think lightly of God's positive commands, that they may be led away by the error of the wicked into transgression of the law.*3LtMs, Ms 9, 1880, par. 17*

This man had a corrupt mind. His religion was a deception. He used his influence to beguile souls into sin. He had not a high reverence for God. He had no brilliant talents or attractive personal appearance, but his pretensions to purity were his power of influence.*3LtMs, Ms 9, 1880, par. 18*

There will be found in this degenerate age men who are so corrupt and so blinded to the sinfulness of sin that they choose a licentious life because it suits the natural and perverse inclination of the heart. Instead of facing the mirror, the law of God, and bringing their hearts and characters to God's standard, His holy precepts, they allow Satan's agents to erect his standard in accordance with his satanic character. Corrupt men think it easier to misinterpret the Scriptures to sustain them in their iniquity than to yield up their corruption and sin and be pure in heart and life.*3LtMs, Ms 9, 1880, par. 19*

Some women who are naturally sympathetic and are pure and true have a reverence for those they think honored of God. Such are liable to be deceived and beguiled by these supposed very good and righteous men. The course of action of this man was in direct opposition to the law of God and all the teachings of Christ. Souls are deceived by him. He comes to those unacquainted with him and presents the light upon the Sabbath and professes to be conscientiously observing it.*3LtMs, Ms 9, 1880, par. 20*

The arguments as furnished in our publications are so clear that

they may be presented by those who are not holy in heart or life. People may, and some do, accept the truth from the weight of evidence, reposing confidence in the one who was instrumental in bringing them the light and truth. This man has error mingled with truth. He is teaching heresies for truth, and souls will be deceived by the errors of this wicked man. He has done a work he will not be flattered to have appear in the day of final reckoning. There are men of this stamp who will lead astray those not on their guard, many more than we have any idea of. Cases of this kind will be multiplied as we draw near the end, and many will be deceived and infatuated unless they are rooted and grounded in all the truths of the Bible and have a living connection with God. Dangers unseen beset our path. Our only safety is in constant watchfulness and prayer. The nearer we live to Jesus Christ the more shall we partake of His holy and pure character, the more offensive will sin appear to us, and the more exalted and desirable the purity and brightness of Christ.*3LtMs, Ms 9, 1880, par. 21*

That he might make the sin of adultery and licentiousness appear harmless and cover his corrupt life, this man will labor to bring portions of Scripture and cite instances where good men have fallen into sin. There should be no hesitancy in deciding the cases of such dangerous characters. They are Satan's special agents to allure and destroy souls.*3LtMs, Ms 9, 1880, par. 22*

Paul met with just such in his day, and the church has been cursed with them in all ages. At Miletus Paul called the elders of the church together and warned them in regard to what they would meet. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." *Acts 20:28-31.3LtMs, Ms 9, 1880, par. 23*

But he who holds the truth in unrighteousness, who makes declaration of belief in the truth and wounds it every day by his

inconsistent life in surrendering himself to the service of Satan, practicing iniquity and leading souls to ruin, Jesus is ashamed to call "brother." This class hold intercourse with fallen angels and are aided by them in their cruel power over minds, deceiving and being deceived. This class fill the minds of those who listen to them with fanciful ideas and follies, unfitting those minds for high and holy thoughts and solemn realization of truth, because they are infatuated with earthly, sensual gratifications and so have no relish for pure, unadulterated truth. God is forgotten, the man is extolled, [and] secret licentiousness is practiced by these deceived souls as a virtue. It is a species of witchcraft. *3Lts, Ms 9, 1880, par. 24*

The question of the apostle to the Galatians may well be asked, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" *Galatians 3:1*. There is always a bewitching power in heresies and in licentiousness. There is a sorcery that holds the mental powers as under a spell and paralyzes them. The mind is so deluded that it cannot reason intelligently, and an illusion is continually leading it from purity. And he who is instrumental in this satanic work, either by precept or example, in seducing others into sin and covering the sin of licentiousness with the cloak of Christianity, should bear the righteous indignation of all true Christians and will be the subject of God's wrath. *3Lts, Ms 9, 1880, par. 25*

These tamperers with virtue, whose favorite sin is licentiousness, are not few or scarce in this age of degeneracy. Men will lead astray unwise women and blind their consciences by dressing up the foul sin of adultery in a religious garment, calling it righteousness. The spiritual eyesight becomes blurred, and even women of heretofore untainted morals become confused under the satanic sorcery and delusive sophistry of these agents of Satan professing to be messengers of light. It is this delusion which gives them power. Should they come out boldly and make their advances openly, inviting to sin, they would be repulsed without a moment's hesitation; but they work first to gain sympathy and secure faith and confidence in them as holy men of God, as God's special messengers. Then their artful work begins to draw away souls from the path of rectitude by their attempts to make void the law of God.

Some women have so great confidence in men professing piety that they think they cannot err and that nothing they do or say must be called sin.*3LtMs, Ms 9, 1880, par. 26*

It is a committal of these very sins by the world at large which is defiling the earth under the inhabitants thereof. The cup of iniquity is almost full. When ministers take advantage of the confidence and reverence with which the people look upon them, to lead them to regard sin as righteousness because committed by those who profess to be holy, they make themselves as much more guilty in the sight of God than is the common sinner as their profession is higher. In the day of God, when the great ledger of heaven is opened, there will be found the names of ministers who have made pretensions to purity of heart and life and professed to be entrusted with the gospel to win souls to Christ, but have taken advantage of their position to allure souls to transgress the law of God. They will reap that which they have sown, a crop of licentiousness.*3LtMs, Ms 9, 1880, par. 27*

They have deceived the unwary, and a sure harvest awaits them. These souls that they have led to ruin through their influence as messengers from the God of the whole earth, will confront them. They cause members of the church to transgress the seventh commandment, alluring them on with the devil's sophistry that there is a spiritual harmony or union existing between them and that with such, licentious indulgence is not sinful.*3LtMs, Ms 9, 1880, par. 28*

Such will feel the sentence of God's condemnation and retributive justice in accordance with the exalted position they assumed. The carnal-minded minister whose works are works of iniquity, giving himself up to debasing practices and ruining bodies and souls of his flock whom he pretends to be a wise shepherd over, will have a harvest of the kind he has sown.*3LtMs, Ms 9, 1880, par. 29*

A minister who would even approach to a suggestion of impurity to a woman should be judged as a base deceiver. Souls are blindly led into a course of licentiousness by these wolves in sheep's clothing. It is almost impossible to recover men out of the horrible snare into which they have fallen by coming under this corruptive power of Satan, so that they will ever again have pure thoughts and

clear conception of God's requirements or discern between purity and corruption. Sin, to their deceived minds, has been sanctified by the minister and is never again regarded in the loathsome light in which God looks upon it. After a man has, through a satanic influence, drawn souls, breaking down the moral standard of right by misinterpreting its principles, thus lessening their sense of sin and leading them to corrupt their ways before God, their judgment becomes perverted and they look upon sin as righteousness and righteousness as sin.*3LtMs, Ms 9, 1880, par. 30*

The character of men and women who associate with those whose inclinations and habits are not elevated and pure ere long will become like theirs. Habits, tastes, and principles are almost unconsciously adopted.*3LtMs, Ms 9, 1880, par. 31*

Women will not choose the society of one man above another unless they are better pleased with his habits and principles. If the society of a man of impure mind and licentious habits is chosen in preference to that of the virtuous and pure, there can be no surer indication that the inclinations and tastes harmonize. This level is called by these deceived, blinded, infatuated souls, a high and holy affinity of spirit, a spiritual harmony. The apostle terms this as "spiritual wickedness in high places," against which we are to institute a vigorous warfare whenever it may be discovered. [*Ephesians 6:12.*] Give it no quarter. It is the track of the old serpent, whose sting is death. It ruins the body. Its influence is fatal upon the soul.*3LtMs, Ms 9, 1880, par. 32*

When the deceiver commences his deceptive work, he frequently finds dissimilarity of tastes and habits, but through his pretensions to godliness, he gains the confidence. When this is done, his wily deceptive power is exercised in his own way to carry out his own device. By associating with this dangerous element, women become accustomed to breathe the atmosphere of impurity and are drawn into a low, defiling current. Almost insensibly to themselves, they become permeated with the spirit of such a man. His thoughts are their thoughts and their identity is lost in him and becomes his shadow. The distinctive qualities of mind are gone, and the characteristics, tastes, and spirit of their seducer, whom they will defend against the world, take their place.*3LtMs, Ms 9, 1880, par.*

Men professing to have great and new light, claiming to be reformers, will have great power over a certain class of minds that are convinced of the heresies that exist and are not satisfied with the spiritual condition of the churches. With true, honest hearts they desire to see a reform for the better, a coming up to a higher standard. And if the servants of Jesus Christ would present to this class the truth for this time, pure and unadulterated, they would accept it and purify themselves by obeying the truth.*3LtMs, Ms 9, 1880, par. 34*

But Satan, ever vigilant and seeking whom he may devour, sets upon the track of these inquiring souls. Someone making high profession as a reformer comes to souls (as Satan came to Christ) as an angel of light; he gains the confidence of these souls and then uses his influence to deceive them. His garments of righteousness cover a soul leprous with sin. We look and wonder how it is possible for such men to obtain the least influence over women of virtue and of good reasoning powers when the Word of God is so plain and definite upon the points where they are deceived. Paul had to meet just such characters in his day. He writes, "For this is the will of God, even your sanctification, that ye should abstain from fornication." *1 Thessalonians 4:3.3LtMs, Ms 9, 1880, par. 35*

The unsanctified heart is desperately wicked. The indulgence of sin darkens the spiritual vision and blunts and stupefies the perceptive faculties of the soul. The guilt, corruption, and shame which are results of licentiousness defile the whole man and bring dishonor upon the precious cause of truth. The unhappiness and degradation that follow in its train have close relation to death and hell and cannot be estimated. The world is defiled under its inhabitants. It is the transgression of God's laws that mars God's image in man. It corrupts our entire nature. It deranges and degrades every power and capacity of our beings. The world has nearly filled up the measure of their iniquity, but that which will bring the heaviest retribution is the practice of iniquity under the cloak of godliness.*3LtMs, Ms 9, 1880, par. 36*

The Redeemer of the world never spurned true repentance, however great the guilt, but He hurled burning denunciations against Pharisees and hypocrites whose fruit was briars and thorns. There is more hope for the open sinner than for this class. The blight of God's curse is upon the pretender, as was represented in the fruitless fig tree. The Saviour of man sees the soul temple—for which He has paid the price of His own blood—degraded, desecrated, and defiled with deeds of darkness and sin, its Godlike chambers converted into a robber's haunt, a den of thieves. The soul that has been wept over and entreated and borne with becomes doomed and blighted, a monument of avenging wrath.*3LtMs, Ms 9, 1880, par. 37*

“That every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God.” *1 Thessalonians 4:4*. “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” *1 Thessalonians 2:8-12.3LtMs, Ms 9, 1880, par. 38*

This man and those deceived by him who love not the truth and have pleasure in unrighteousness come under the specification of the apostle. They are given up to strong delusion. What stronger delusion can come upon minds than that there is nothing that is displeasing to God in licentiousness and adultery? Paul writes to Titus of those who “profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” *Titus 1:16.3LtMs, Ms 9, 1880, par. 39*

Why will so many be indifferent to the warnings given from Peter's time down to the present and be deceived and ensnared? “But there were false prophets also among the people, even as there shall be false teachers among you, who privily (not openly) shall

bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” *2 Peter 2:1*. In no way can Christ be so decidedly denied as in the iniquitous works of licentiousness which bring the wrath of God upon the children of disobedience by those who profess to be His followers. “And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of.” *Verse 2*. The class here referred to are not those who openly claim to have no faith in Christ. It is a people who profess to believe the truth and by their vileness of character bring a reproach upon the cause of truth, causing it to be evil spoken of. “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” *Verse 3*. “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. ...*3LtMs, Ms 9, 1880, par. 40*

“These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity,” boasting of their light, their knowledge, and their love of the truth, “they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” *3LtMs, Ms 9, 1880, par. 41*

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” *Verses 12-19.3LtMs, Ms 9, 1880, par. 42*

I see the necessity in this age of corruption, when our adversary the devil is as a roaring lion walketh about seeking whom he may devour, of lifting my voice of warning, “Watch and pray, lest ye enter

into temptation.” [Mark 14:38.] There are many men with brilliant talents who wickedly prostitute them to the service of Satan. What warnings can I give to a people who profess to have come out from the world and to have left its works of darkness? What warnings can I give to a people whom God has made the repositories of His law and who like the pretentious fig tree flaunt their apparently flourishing branches in the very face of the Almighty, yet bear no fruit to the glory of God? They cherish impure thoughts, unholy imaginings, unsanctified desires, and base passions.*3LtMs, Ms 9, 1880, par. 43*

God hates the fruits borne upon such a tree. Angels, pure and holy, look upon their course with abhorrence. Satan exults over it, for it is the mortal sting which he gives.*3LtMs, Ms 9, 1880, par. 44*

Oh, that men and women would consider and inquire what is to be gained by transgressing God’s law. At all times and in all places, under any and every circumstance, transgression is a terrible mistake, a dishonor to God, and a curse to man. We must regard it thus, however fair its guise and by whomsoever it is committed. As Christ’s ambassador I entreat of you who profess present truth promptly to resent any approach to impurity and forsake the society of those who intimate or breathe an impure suggestion. Loathe these defiling sins with the most intense hatred. Fly from those who would even in conversation let their minds run in such a channel, “for out of the abundance of the heart the mouth speaketh.” [Matthew 12:34.] Shun them as you would the leprosy.*3LtMs, Ms 9, 1880, par. 45*

I call upon all who have had any confidence in these pretenders, whose lives are not elevated and whose conversation is not pure, to measure them by the gospel rule: “to the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” *Isaiah 8:20.* Let the mirror of God’s Word reflect upon them and discern the defects in their moral character.*3LtMs, Ms 9, 1880, par. 46*

We are in an age of the world when there is a fascinating mesmeric power in all that class who would gloss over sin, secretly insinuating impure thoughts and coming as angels of light while they are the

servants of sin. They do not sense the offensive character of sin, or the retributive justice of God that will fall upon the sinner.*3LtMs, Ms 9, 1880, par. 47*

I tremble for those who are not fully upon their guard and who will be in danger of being deceived and corrupted. As a servant of Jesus Christ, I warn you to shun the company of this class. Let them not into your houses, neither bid them Godspeed. Separate yourselves from their company, for they corrupt the very atmosphere you breathe.*3LtMs, Ms 9, 1880, par. 48*

By associating with this class, you assume their character and will be weighed in the same scales in which they are weighed. The soul is corrupted by imbibing the spirit of the impure. It is most difficult to purify the soul from its defilement made under a satanic delusion assuming a form of exalted sanctity. The common and unclean are placed upon one level. Loose indulgence and the gratification of the carnal passions have debased the judgment. In this class the sense of sin has become so weak they fall under temptation until the chains of habit become so firm they are held in the slavery of sin. Sins upon which they once looked with horror have become as second nature. Satan holds control of soul and body, working through them to bring others into the same snare. These spiritual deceivers pervert the Scriptures, turning the truth of God into a lie. They wrest the Scriptures to their own destruction.*3LtMs, Ms 9, 1880, par. 49*

If the conscience of one of their number is awakened and troubled by a sense of his guilt, his associates in sin will ridicule and threaten him, opposing any effort he may make to break his fetters and will wall him in with difficulties which, combined with the infatuation of vicious habits, make overcoming a work of extreme difficulty. Have no sympathy with the corrupt, for those who do will eventually lose their virtue and upright principles and will sacrifice health, reputation, peace, happiness, and hereafter, heaven. Never look with favor one instant upon any man or woman who shall make improper advances toward you. Whoever solicits to sin is a tempter, and whatever shall incline any of us to transgress the law of God is a temptation.*3LtMs, Ms 9, 1880, par. 50*

The very sins they would tempt you to commit are of the same character that called down the wrath of God upon the inhabitants of the old world and caused His vengeance to be visited upon Sodom. Solicitations which would draw us away from holiness and away from God will meet us on every hand.*3LtMs, Ms 9, 1880, par. 51*

As Moses called to Israel that they leave the tents of Korah, Dathan, and Abiram, we would call for all to leave these corrupt men alone to suffer the disgrace and punishment of their crimes. [*Numbers 16:26.*]*3LtMs, Ms 9, 1880, par. 52*

As God has shown me how abhorrent in His sight are these defiling sins, and as they are steadily increasing in our world and would intrude into our churches, I warn you to give no place to the devil. Fly from the seducer. Though a minister, he is Satan in the form of a man. He has borrowed the livery of heaven that he may serve his master and deceive souls. You should not for one moment give place to an impure, covert suggestion. Grant no indulgence. Rebuke them. Associate not with them, no, not so much as to eat [with them]. Regard with no compliance the words that would tarnish your soul's purity. Even listening to an impure suggestion will stain the soul, as foul, impure water will defile the channel through which it passes.*3LtMs, Ms 9, 1880, par. 53*

Choose poverty, separation from friends, losses, reproaches, or any suffering, rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian. As a people professing to be reformers, treasuring the most sacred, solemn, purifying truths of God's Word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may fear God. Truth and purity require that we make more thorough work to cleanse the camp of the Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church. When the individual members of the church shall act as true followers of the meek and lowly Saviour, there will be less covering up and excusing of sin. All will strive to act at all times as if in God's presence. They will realize that the eye of God is ever upon them and that the most secret thought is known to Him. The character,

the motives, the desires and purposes are as clear as the light of the sun to the eye of the Omniscient.*3LtMs, Ms 9, 1880, par. 54*

By far the larger class do not bear this in mind, because they do not cultivate spirituality and test their character by God's standard of right. They do not bear constantly in mind that a fearful account must be rendered at the bar of God by all the transgressors of His law. The life must be ordered and fashioned as in the eye of the great Taskmaster. Can you who have professed to receive such great light in advance of every other people on the face of the earth be content with a low level?*3LtMs, Ms 9, 1880, par. 55*

Oh, how earnestly and constantly should we seek for the divine presence, that there may be not only a profession, but a realization of the solemn truths that the end of all things is at hand and that the Judge of all the earth standeth at the door! How can you disregard His just and holy requirements? How can you transgress in the very face of Jehovah? Can you pursue a course of sin in full view of the consequences? Can you cherish unholy thoughts and base passions in the full view of the pure angels and of the Redeemer, who gave Himself for you that He might redeem you from all iniquity and purify unto Himself a peculiar people zealous of good works? Can we be guiltless and cherish sin in the sight of God? As you contemplate the matter in the light which shines from the cross of Christ, will not sin appear too mean, too perilous, too fearful to indulge in?*3LtMs, Ms 9, 1880, par. 56*

Sinful corruptions! How sinful at any time, but how much more so now, when standing upon the very borders of the eternal world! I speak to my people. If you draw close to Jesus and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation and may hope to be kept pure, spotless, and undefiled unto the end. If you hold the beginning of your confidence firm unto the end, all your way will be established in God, and what grace has begun, glory shall crown in the kingdom of our God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no

law.” *Galatians 5:22, 23*. If Christ be within us, we shall crucify the flesh with the affections and lusts.³*LtMs, Ms 9, 1880, par. 57*

Ms 10, 1880

Proper Training in Our Schools

NP

1880

Previously unpublished.

By listening to reports from others there is danger of becoming prejudiced and suspicious. We are all in danger of having our views and opinions, even on the most vital subjects, influenced by our feelings and our wishes. The most strictly honest, God-fearing persons have likes and dislikes which need to be constantly guarded, or their own experience and that of others will be biased, and persons that are not deserving of it will receive ill treatment. Unless there is a continual connection with God, self will intrude, and a certain course be pursued, more because it suits the individual peculiarities of the mind than because it is proper and right.*3LtMs, Ms 10, 1880, par. 1*

Reports have been accepted by influential members, and judgment has been passed which will surely bring back the same judgment. Everything possible should be done to keep back evil reports, and all, especially the erring, should be kindly treated. Satan will give these erring ones a hard time, but you can represent Christ to them in showing the mercy and compassion Christ has manifested toward you. In our minds and hearts we should ever cherish the thought that Christ died to save these tempted and tried souls.*3LtMs, Ms 10, 1880, par. 2*

We should feel constrained by the love Christ has manifested to us to do all in our power to help suffering humanity. Jesus came to save the lost, and we must be co-workers with Him. The heart that is full of the Spirit of Christ will love all for whom He suffered and died.*3LtMs, Ms 10, 1880, par. 3*

Every day a course of conduct is pursued by men and women in responsible positions in our institutions, more because the heart is not right and loves such a course than because the judgment, after

measuring by the Word of God, approves of it. When duty and inclination are at variance, unless the heart is surrendered to God to do His will, it is difficult to see the matters in the correct light.*3LtMs, Ms 10, 1880, par. 4*

Sharp, critical traits of character should be guarded and repressed, and love, tenderness, and true Christian courtesy continually strengthened by exercise. The patience and love of Christ, which He manifested toward the erring and the lost, must be practiced. Mercy, the twin sister of Justice, should ever be by the side of the human agent. He should be pitiful, courteous, kind, considerate, tenderly guarding the feelings of others.*3LtMs, Ms 10, 1880, par. 5*

Influence is power, but it is often lost through miscalculation. The worker for Christ must never forget that he is only a part of the whole. He is only a thread in the web which connects the parts together. One act out of harmony with the material which composes the whole will destroy the needed perfection. "For we are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*3LtMs, Ms 10, 1880, par. 6*

The same spirit with which we judge others, whether it is a spirit of faultfinding or forbearance, will be shown to us. As we judge, we shall be judged. We can make around us an atmosphere fragrant with love and tenderness or one that is dark with criticism and faultfinding.*3LtMs, Ms 10, 1880, par. 7*

Educators must not be extremists upon any one point, if they would be well balanced workers. Pride should not be exhibited in regard to classes or studies because they happen to meet your mind. The good of the students in the future must be carefully considered, not sacrificed because it is natural for their instructor to give the greater strength of his powers to one branch in which he has a special interest.*3LtMs, Ms 10, 1880, par. 8*

There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly.*3LtMs, Ms 10, 1880, par. 9*

Attention should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line and to teach correct pronunciation and where to place the emphasis, should become learners till they can teach how to read with the proper emphasis and with a full, clear, distinct tone of voice.*3LtMs, Ms 10, 1880, par. 10*

Those, also, who teach the Word of God to others should be taught how to read and speak impressively. Ministers who have but a short time to study should not place themselves under teachers who cannot discern the need of learning all that can be learned in a short time. Teachers who have a certain prescribed course which they wish all to pursue with the same degree of thoroughness are not the best for those whose time is limited. They go so deeply and minutely into subjects that it is impossible, without taking a regular course, to follow and derive much benefit.*3LtMs, Ms 10, 1880, par. 11*

The most precious moments of our ministers are nearly lost for the want of a teacher who can take in the situation and manage the matter judiciously, drilling them patiently and kindly in the branches most essential for practical use in their ministerial work. They need especial drill in reading and writing and in keeping accounts correctly.*3LtMs, Ms 10, 1880, par. 12*

Having learned the simple rules, they should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be "workmen that need not to be ashamed." [2 *Timothy 2:15.*] They can master one branch of science after another while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown away in unimportant conversation, in indolence, and in doing those things that are of little consequence, that ought to be used everyday in useful employments that will fit us more easily to approach the high standard.*3LtMs, Ms 10, 1880, par. 13*

The men who now stand before the people as representatives of Christ have generally more ability than they have training, but they

do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. It is essential for them to set their aim high. But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence.*3LtMs, Ms 10, 1880, par. 14*

Our ministers will have to render to God an account for the rusting of the talents He has given to improve by exercise. They might have done ten-fold more work intelligently had they cared to. They could have become intellectual giants. Their whole experience in their high calling is cheapened because they are content to remain where they are. Their efforts to acquire knowledge will not in the least hinder their spiritual growth if they will study with proper motives and aims.*3LtMs, Ms 10, 1880, par. 15*

Brother [G. H.] Bell might have been the greatest help to our ministers had he felt the necessity of the case and had wisdom to know what they needed. Those of his scholars who view things from his standard and see perfection in his teachings stand in his view upon a high elevation and are just about right in his eyes. They are his especial favorites, while he is inclined to be prejudiced against those who question the wisdom of his plans in devoting so much time to grammar, to the neglect of other studies, and keeping favorite ones who show an aptitude for this branch of study, drilling over and over upon it, losing time in gaining a one-sided education. This he does not see, for he is not properly balanced upon this matter.*3LtMs, Ms 10, 1880, par. 16*

Ms 11, 1880

Our Sabbath Schools

NP

1880

Previously unpublished.

The object of the Sabbath school should not be lost sight of in mechanical arrangements, thus occupying time which should be given to other important matters. We should ever be guarded against forms and ceremonies which will eclipse the real object for which we are laboring. There is danger of carrying [the] system to such an extreme that the Sabbath school will become weariness, when on the contrary it should be a rest, a refreshment, and a blessing. The purity and simplicity of the Sabbath school work must not be swallowed up in such an endless variety of forms that sufficient time can not be devoted to the religious interests.*3LtMs, Ms 11, 1880, par. 1*

The beauty and success of the school is in its simplicity and earnestness in serving God. Nothing can be done without order and regulation, but these may be arranged so as to shut out greater and more important duties. Less should be said to the scholars about the external preliminaries in system, and much more should be said in regard to the salvation of their souls. This must be made the ruling principle of the school.*3LtMs, Ms 11, 1880, par. 2*

The old, old story of the love of Jesus, repeated by the teachers and the superintendent with the love of Jesus in the heart, will have a power that will convict and convert souls. If the love and tenderness of Jesus has touched your heart, you will be able to work for your scholars.*3LtMs, Ms 11, 1880, par. 3*

The simplicity of the gospel must be kept in view. With help from above we can do faithful work for the Master. The fact should be kept continually before the scholars that without heart work, all our efforts will be in vain. Affection and love should be seen in every movement of teachers and managers of the school. Cold formality

should be replaced by earnest zeal and energy. The love of Jesus should so pervade the whole school that the pupils will learn to regard this as the highest education.*3LtMs, Ms 11, 1880, par. 4*

Sternness or faultfinding should find no place in Sabbath school or day school. This should be put far from the hearts of the teachers and of all who act a leading part in the school. Pride should not be felt in the forms or mechanical workings of the school, but in the good that it accomplishes in bringing souls to Jesus Christ. Machines may be made to respond to the will of man, working with perfect exactitude, but they are destitute of souls. So with schools where formality takes a leading place, it is as marble without life.*3LtMs, Ms 11, 1880, par. 5*

When all connected with the school have a sense of the responsibility of their work and feel that they are making efforts, not only for time, but for eternity, order and harmony will be seen in every department.*3LtMs, Ms 11, 1880, par. 6*

The spirit of love and universal kindness should prevail in the college. The sanctifying power of the truth upon the heart and life should here be daily seen and felt. It should be prominent in word and action in the management of the school and should be kept before the students as a subject of the greatest importance. A spirit of kindness and tender regard should be manifested for everyone. The teachers should be learners of the highest of all teachers, that they may also bring their students to Him.*3LtMs, Ms 11, 1880, par. 7*

While the misconduct of the pupils should not be passed over without reproof and correction, yet love and sympathy should be blended with all the rules and discipline. Authority and dignity must not be rigidly manifested. If this were the attitude of God toward man, what a deplorable condition we should all be in, with our blunders, mistakes, and numerous sins. Our heavenly Father bears long and patiently with our impenitence and rudeness, when if He should be exacting and critical, visiting our transgressions with deserved rebuke and punishment, we should all perish.*3LtMs, Ms 11, 1880, par. 8*

But how loath we are to bear with and excuse the mistakes and

blunders of the inexperienced youth under our charge! There is no excuse for the manifestation of impatience in the teachers of our schools, from the highest to the lowest.*3LtMs, Ms 11, 1880, par. 9*

Self must in no case be exhibited. The good of the students should ever be kept in view, and the future, immortal life, which it is their privilege to share, should never be lost sight of for a moment.*3LtMs, Ms 11, 1880, par. 10*

Teachers occupy a most solemn and important position in dealing with minds and should feel that they are working for time and for eternity. In no case should they lose sight of their responsibilities or trifle with them. With dull scholars they will have a trial and must bear patiently with their ignorance; with sensitive, nervous students they must deal tenderly and very patiently, remembering that they are hereafter to meet these students before the judgment seat of Christ and all the work done will be brought in review before God. God forbid that they should hear the fearful words, "I gave you charge of these youth that you might have an opportunity to be My representative showing forth My grace to them in kindness of manner, and patience, in meekness; but you wasted the golden opportunity in building up and preserving your own dignity, and thus souls are lost that might have been saved to do acceptable work for the Master in practicing the lesson God required you to teach them."*3LtMs, Ms 11, 1880, par. 11*

I wish I could find language to express the importance of our college. All should feel that it is one of God's instrumentalities to make known the knowledge of Himself to man. Our teachers, ministers, and professors may have the power of Christ ruling in their hearts and exemplified in their lives.*3LtMs, Ms 11, 1880, par. 12*

Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action, and this from the highest consideration only, that they may glorify God.*3LtMs, Ms 11, 1880, par. 13*

People must be educated to think for themselves. But even knowledge may be a power for evil as well as good, just according to the direction given to it. Therefore, men who are employed as

instructors of youth must be connected with God, must be men of wisdom. Students must be impressed with the fact that knowledge alone may be a power in the hands of those who educate to destroy.*3LtMs, Ms 11, 1880, par. 14*

If mistakes are made, he [the teacher] should kindly point them out; but he should never exaggerate them, thus intimidating the one who is willing to help, so that he will not attempt the work again.*3LtMs, Ms 11, 1880, par. 15*

A teacher's work is to educate and discipline. He will sometimes find blundering helpers but he should not be so ungenerous as to make their errors appear in the worst light. There is danger of allowing the judgment to become warped by prejudice in talking over the defects of teachers and students.*3LtMs, Ms 11, 1880, par. 16*

A line of Bible history should be the foundation of knowledge. The teachers in our colleges, from the highest to the lowest grade, should have a burden for the souls of the students. They should have a spirit of wrestling with God as did Jacob, who said, "I will not let thee go except thou bless me." [*Genesis 32:26.*] Such will be blessed in the work.*3LtMs, Ms 11, 1880, par. 17*

1881

Letters

Lt 1, 1881

Haskell, S. N.

Battle Creek, Michigan

April 22, 1881

Portions of this letter are published in *PM* 328-329, 352; *3Bio* 155-157; *12MR* 56.

Dear Brother Haskell:

I did not attend the Spring Arbor meeting. My husband did. I remained at Newton and had a very interesting time with a few. The Lord gave me special liberty. I was led out in prayer and I had great freedom in prayer while at Brother Hilliard's. Sister H. had been in a despairing state for some years. The Lord gave me words to speak to her that brought comfort to her mind. She was so thankful for our visit.*3LtMs, Lt 1, 1881, par. 1*

I wrote Elder [G. I.] Butler from Newton in reference to a question he asked in regard to Elder [J. N.] Andrews. He seemed to feel a special burden that some one should go to Europe to assist Elder Andrews and take care of him during his illness. There is Brother and Sister Ings close by, and Elder [J. N.] Loughborough. It looks [in] every way consistent that Elder L. should see Elder Andrews and be with him. If a nurse is wanted, Brother and Sister Ings are just the ones to attend him.*3LtMs, Lt 1, 1881, par. 2*

I cannot see any need of taking Buel Whitney from the field of his labors to leave no one in his place to go to Europe. There are but few true laborers in the field at the present time. As matters now stand in Battle Creek, I think it wise for me to go to Colorado. My husband is in full unison with this. I think he is making great changes for the better. He did propose to hold camp meetings in

different places in Michigan, and he and I attend them, for the people seem to be starving for good spiritual meat. But thinking and praying over the matter has settled me that it would not be best. Should my husband now labor ever so faithfully, all he would do would be criticized, and suspicions that had no foundation would be created, [even] if he did his best. And I should be held in the very same light by those who are on the doubting side of the *Testimonies*. I think that the future year's labor would be lost, with great discouragement to myself. *3LtMs, Lt 1, 1881, par. 3*

I cannot see which way to turn. This one comes to me with perplexities and discouragements, and another writes, and it is one thing after another that is constantly arising. There is no genuine faith in my testimonies in the sanitarium. I see no prospect of doing them any good. Elder McCoy wrote my husband a letter making wild, exaggerated statements just before he left. He then stated that a production purporting to be a testimony had been circulated to friend or foe, and he expected that it would appear in the *Moon* next. *3LtMs, Lt 1, 1881, par. 4*

But I will not attempt to report all that was written. As things now stand my hands are completely tied. I feel helpless and hopeless as far as my efforts are concerned. *3LtMs, Lt 1, 1881, par. 5*

Dear Brother Haskell, I fear greatly that there has not been a full understanding of the true state of the tract and missionary work. I tell you from what God has shown me, it had become worked up so minutely that it became intricate. I want you should see it as it is, and as it has been overdone and [has] swallowed up other important interests. You should see it as it was presented to me: that time, labor, and money have been spent in the mechanical working that reduces it to a system and form almost destitute of true godliness. I speak the things I know, that while time has been devoted to this work, it has been at the neglect of other work just as important. *3LtMs, Lt 1, 1881, par. 6*

But most of all, the churches are backsliding over these things. Souls are in peril. Many are famishing for wholesome gospel truth. The hours that are devoted in the gatherings of our people to educate them how to do missionary work should be more earnestly

devoted to teach men how to become Christians and to feed the flock with pure provender, thoroughly winnowed. Our people are having a famine for the Word of the Lord. They are dying for [the] meat of nourishment. Your study, your planning to such an extent [as] to make the tract and missionary working successful, has deprived the people of the very help they should have from you.*3LtMs, Lt 1, 1881, par. 7*

If the people do all the work laid out for them to do, which seems essential to keep the work in activity, there is not sufficient attention and labor devoted to the spiritual, devotional exercises of the church; and when our people meet together at [the] quarterly meeting, most of the time is occupied on Sunday in business meetings. The outsiders come in and lose all interest and go out again. The very day [that it is] the most important to present truth to unbelievers has been lost to them in consequence of so much being said in regard to the tract and missionary work.*3LtMs, Lt 1, 1881, par. 8*

Now I have written this before to you, but did not send it, for matters have so shaped themselves that even my brethren will say that Brother White has been talking to her until she sees as she does. I know this is the impression.*3LtMs, Lt 1, 1881, par. 9*

Now we shall leave for Colorado in a few weeks. I feel powerless to try to help anywhere. My husband's course, you well know, I have had no sympathy with. But at the same time, if I speak the very things shown, it might appear that I was favoring his ideas. I feel sad, hedged in completely, and I will go away. It is best for James to be alone. He has injured his influence, and if he goes now, others will take some responsibilities in regard to Battle Creek to set things in order. Battle Creek has been wretchedly neglected. Such a church needs continued labor, and an influence exerted here constantly to build up. But as things now stand, we can do nothing. We will, take our things away. If James remains here, he will take more or less responsibilities, and he will become entangled in matters and things that he cannot help.*3LtMs, Lt 1, 1881, par. 10*

I feel free now to go to Colorado. I have thought of going to New England and bearing my testimony, but I do not feel that things are

all right at South Lancaster. A serious evil is growing in New England. Many hang more heavily upon you than upon their Saviour, and many stand as detective officers to watch and to report discouraging things to you. They had by far better be praying. Brother Robinson is becoming spoiled as a laborer. He is becoming narrowed down. No one could go into New England and labor with any encouragement in the present state of things. I look upon it, that every one is shut out that does not do things after a certain fashion or plan. And I tell you frankly, you are somewhat to blame for this molding of things.*3LtMs, Lt 1, 1881, par. 11*

Well, you may say, as others have said, "Sister White has been prejudiced." Not a bit of it. I felt it all when in New England last year and the year before last, but have said these things to you only. No one has had any conversation with me on these things, but I feel over them deeply, and speak now because I must speak. I have confidence in you, my brother, just as firmly as I have had, but I fear that you may be making mistakes somewhat after the order my husband has made, and I want you to shun the dangers and perils of any such life. You will, unless guarded, carry things you take hold of to extremes. I entreat of you not to concentrate your mind on one or two things, and neglect other matters.*3LtMs, Lt 1, 1881, par. 12*

Professor [G. H.] Bell has been cautioned again and again in regard to making the Sabbath School work like a machine, but he has not heeded the testimony. He is getting matters so fine, he will have a big reaction by and by. I know whereof I speak. You, working, burden-bearing men, must become [as] level [and] evenly balanced as possible. You need to cling more firmly to simplicity. The fewer rules, the fewer plans introduced into your tract and missionary workings, the more spirit will be in your work, for it will cost less to run it and will take less time. I tell you, these things I have written need your candid consideration.*3LtMs, Lt 1, 1881, par. 13*

I beg of you, do not neglect, as you have done, to recommend and urge the people everywhere to take the *Review* as well as the *Signs of the Times*. I think the Review Publishing House has not been treated by you as it should have been. You had your mind fastened on one thing, the extension of the *Signs*, and you have let this absorb everything else. This is seen and felt by our people at large.

You should come out in the *Signs* frequently and urge your brethren to take the *Review*, our church paper. But do not let there be a divorcing of your interests from the *Review*.*3LtMs, Lt 1, 1881, par. 14*

I consent to go to Colorado, hoping you will have more freedom to write and to unite your interests more fully with the *Review*. I also go thinking that it will remove other difficulties. There will be no danger of my husband's giving expression to his mind, although they may be truths, which will make confusion. I have now expressed hurriedly but freely.*3LtMs, Lt 1, 1881, par. 15*

With respect.*3LtMs, Lt 1, 1881, par. 16*

Lt 1a, 1881

White, W. C.; White, Mary

Battle Creek, Michigan

January 6, 1881

Portions of this letter are published in *7MR 230-231*.

Dear Children, Willie and Mary:

Last Saturday night I fell heavily, after getting out of a sleigh to attend my appointment to speak to the people evening after the Sabbath. I was thrown into a nervous chill for one hour. Father held me up part of the time, and part of the time I knelt with my knee in a chair. I was taken to the carriage in a chair by three men. Sunday I was taken to the office to attend two board meetings and carried up in a chair.*3LtMs, Lt 1a, 1881, par. 1*

I have not been able to step on my right foot at all. I use crutches. Dr. [J. H.] Kellogg came Tuesday morning and told me I had a very bad ankle. The ligaments were torn loose from the ankle, which swung the heel round out of place. He said I would not be able to use it at all for six weeks and perhaps not for two months. He fears it will always be weak in spite of everything they can do. He put it in splints, but I was so nervous I could not keep them on through the night. Last night succeeded better. He did not bring the heel fully in place. Tonight he has brought it nearer in place. It is quite painful. You see what my prospect is. Notwithstanding, I am not discouraged.*3LtMs, Lt 1a, 1881, par. 2*

We have had quite a hard time. Father has been in such a state of mind I feared he would lose his reason. But he is concluding to lay off the burdens of office matters and go to writing. I hope he will do so, for he will surely come out a perfect wreck unless he does change. I want him to go to California. I am sure he will have different feelings if he does. He imagines so many things and takes such positions it is enough to wear the soul out of us. He is feeling different now and I hope will continue to do so.*3LtMs, Lt 1a, 1881, par. 3*

I read Mary's very interesting letter yesterday. Was glad to hear from her and hope she will favor us as often as possible with more of the same.*3LtMs, Lt 1a, 1881, par. 4*

I am at times in such perplexity and distress of mind I covet retirement or death, but then I gather courage again. Elders [S. N.] Haskell and [G. I.] Butler are here. How long they will remain I cannot say. I am too tired to write much and my crippled ankle is too painful, so I must say good night.*3LtMs, Lt 1a, 1881, par. 5*

Spoons came all safe, thank you. Mary, use any of those old clothes you choose for Sister Baker. I wish you would tell me what became of our eight-day clock. Do you know anything about it? Is it lent to any one? Just write me if you have any knowledge of it.*3LtMs, Lt 1a, 1881, par. 6*

Mother.

Lt 2, 1881

Haskell, S. N.

Battle Creek, Michigan

June 28, 1881

Portions of this letter are published in *3Bio 153, 161*.

Dear Brother Haskell:

I received a letter from your wife stating that you were in a very poor state of health. I am very sorry for this. I have felt fearful that you would go on and on without rest or recreation until it would come to this. I beg of you to stop now just where you are; get away somewhere, [even] if it is to Europe, but do not go to work; go to rest. You must have it. Cannot you see that you are sinning against the Lord by your neglect to cherish the body that He has given you? Your labors will not tell with efficiency anywhere unless you have calmer nerves; you need them now, if ever. *3LtMs, Lt 2, 1881, par. 1*

Will you refuse to attend one of these camp meetings, and will you work only when you have sufficient strength to work? *3LtMs, Lt 2, 1881, par. 2*

I am feeling sad over many things. I think you and Elder [G. I.] Butler should have made more earnest efforts to have harmony between you and my husband; you knew his active mind. The more and longer this state of disunion continues, the less and less favorable for a union. I am sure Satan is well pleased over the state of things. But I will not say anything to afflict you. *3LtMs, Lt 2, 1881, par. 3*

I was thinking of our camp meetings: you [are] wholly unprepared to attend them, and I am really somewhat afraid of Elder [D. M.] Canright's position. The people everywhere are discouraged. I know that the tract and missionary work as a whole is of God. I also know that it is burdened with extra machinery which is wearing to the life and flesh. I think something might have been said and done by you both, Elder Haskell and Butler. I thought, had you sense of

the harm which this disunion is creating, you would come together, talk things over, and pray over the matter, and have union come again. I believe the blessing of God would attend such an effort. That there is some unneeded stiffness on the part of you two men, I cannot deny. But after the Iowa meetings, I had little hope of union at the Wisconsin [camp meeting]. I had less confidence at its close, far less. I cannot, as things are, do anything in camp meetings. I fear my husband might say something to make matters worse.*3LtMs, Lt 2, 1881, par. 4*

As for Dr. Kellogg, I fully believe he is prompted by Satan if ever a man was. He acts as all those in Battle Creek [act] who have [been] set in condemnation of my husband. [They are] tenfold worse in the very things they accuse him of, than he has ever done.*3LtMs, Lt 2, 1881, par. 5*

But I say, Do, my brother, take care of yourself; do not throw your life away, but preserve it to do service for God. Satan would triumph if you should become useless or die.*3LtMs, Lt 2, 1881, par. 6*

Come to the law of God, live in accordance with the laws of life and health. Be true to yourself. We must live, if we can, till we get over this hard-testing, proving time. Then we shall see brighter days.*3LtMs, Lt 2, 1881, par. 7*

I am now settled and have begun to complete *volume four, Spirit of Prophecy*. I have great freedom in writing and great freedom in speaking to the people. Do not be discouraged one bit. Trust in the Lord. All things will come out all right.*3LtMs, Lt 2, 1881, par. 8*

We have had great power in speaking to the people at Battle Creek. I feel deeply over the backslidden state of the people. May the Lord help and strengthen and bless you is my prayer.*3LtMs, Lt 2, 1881, par. 9*

Lt 2a, 1881

Children

Battle Creek, Michigan

April 6, 1881

Previously unpublished.

Dear Children:

Very few times have I written 1881. At its very commencement I was made a cripple and up to this time walk on crutches.*3LtMs, Lt 2a, 1881, par. 1*

But I am not going to write much. I am too nervous. I am better than I have been. I am improving, but it is slow. We will not attend the camp meetings this season. I fear I am not strong enough. I wish I could write, but my head will not let me.*3LtMs, Lt 2a, 1881, par. 2*

I received a letter from Brother [S. N.] Haskell. I view Eld. [D. M.] Canright as he does, first in the fire and then in the water. I have considerably more courage in the Lord, not because I have happy flights of feeling, but because I trust God's Word and myself in His hands. I think Elder Haskell should cease from labor entirely for a season and rest. I think he will displease God if he pursues the course he has done. God lives and reigns and He does not require that much of us, that we shall quickly kill ourselves and that be the end of us. A living dog is better than a dead lion, for the living know that they shall die, but the dead know not anything.*3LtMs, Lt 2a, 1881, par. 3*

April 8

Otsego, [New York]

Since commencing my letter to you, I have come here to Otsego. I hardly dared venture, but the sun has shown today. We had a light carriage and an excellent span of horses, so we were brought right along, not very much wearied. But after sitting from eight a.m., until

half past four p.m., I find relief in using my faithful crutches and walking from room to room. I see I am growing stronger but can endure so little.*3LtMs, Lt 2a, 1881, par. 4*

I spoke last Sabbath forenoon and then, being urged, attended conference meeting and spoke about fifteen minutes. We had a very interesting meeting, but it was too much for me. All next day I was almost blind and so nervous I knew not what to do with myself.*3LtMs, Lt 2a, 1881, par. 5*

Carrie Haskins has been with me two weeks and has been giving me treatment consisting chiefly of sitz baths and movements.*3LtMs, Lt 2a, 1881, par. 6*

Since commencing this letter I have seen Elder Canright only a few minutes. He seemed very much surprised that reports should be made of the character of his labors at Danvers. He seems to think his labors were of a right nature and the influence good. He says he wrote back to Danvers what had been reported and they returned answer they were surprised at any such report. He is very anxious we should connect together and be convinced that he was laboring all right. He has just been in with his intended, introduced [her]. She is a girl highly thought of and intelligent. She is a school teacher, not perhaps devotional, but is a Sabbathkeeper. Her mother has been a Sabbathkeeper for many years. Her father makes no professions of religion. Elder Canright will be married in two weeks. I will say we must be careful how we treat our ministers for there are few enough.*3LtMs, Lt 2a, 1881, par. 7*

I have [a] great many questions in regard to Elder Canright but do not think it best to let him know we regard him with suspicion. There is much lost by holding off and appearing distant and unsympathizing with those who are under temptation and who err from the truth; but everything is too deep for me now. I just let my mind stop running.*3LtMs, Lt 2a, 1881, par. 8*

I dreamed, about two days before Brother Haskell's letter, of being in California and speaking to the people, and again I dreamed of being in a field of fruit. I held up some clusters of tomatoes not fully ripe but ripening and asked others to see how full and perfect was the fruit, and I was surrounded with it.*3LtMs, Lt 2a, 1881, par. 9*

All have just left for meeting. I am the only one there is in the house. I am at Brother Leighton's. Elder Canright speaks tonight.*3LtMs, Lt 2a, 1881, par. 10*

April 11

Home again

I would so much love to see you all, but I try to be reconciled to being away from my children. We certainly have a very nice home. All that nature could do to make it lovely has been done, but I fear the climate for me.*3LtMs, Lt 2a, 1881, par. 11*

I am very glad to hear such good news from Oakland. May the Lord still work for you all in power is my prayer.*3LtMs, Lt 2a, 1881, par. 12*

I find some cotton stockings which I will send by mail. You did not tell me what way to send them. Cotton stockings are not knit in the knitting factory. I have made two new shirts for Willie [White] and will make more if you desire it. I was not pleased with the polonaise made for you. That little narrow piece would not have [been] put on it if it had been done by my dressmaker.*3LtMs, Lt 2a, 1881, par. 13*

Did you get the handkerchiefs all right? Twelve for you, six for Willie. Your boxes are safely stored in my chambers in the very boxes you made for them. They will be safe. Can we do any other sewing for you? I have a dressmaker who will make garments very nice, but will not cut; but this can be done mostly by myself. I cut out most of your things; and some things, when [I was] too weak to cut, were laid down before me, and [I] told just where to put the pattern, while I was in bed.*3LtMs, Lt 2a, 1881, par. 14*

Dear children, I hope you will, neither of you, do too much. Be careful of your strength. God would not have you tax yourselves to that degree that you will lessen physical and mental powers so that you will have less to serve Him with than if you worked temperately and retained the full vigor of your powers to do with efficiency whatever is done. Will you be guarded on this point, and will you work with that moderation that will not wear and enfeeble?*3LtMs, Lt 2a, 1881, par. 15*

I have done wrong. I have brought myself very low. I feel guilty before God of placing myself in a position through overwork where I can do but little I have some hope still. I spoke Sabbath at Otsego with great freedom to a full house of believers and unbelievers.*3LtMs, Lt 2a, 1881, par. 16*

Sunday p.m., spoke to a crowded house; a large part of them were unbelievers. The Lord gave me tongue and utterance and strength to speak His Words, and solemnity was upon the congregation, that we seldom see. Young and old listened as if spellbound. I was told many of the most hardened sinners wept and left the house in tears.*3LtMs, Lt 2a, 1881, par. 17*

We have just arrived at home. It commenced raining when we were near our home, within four miles. We found all well.*3LtMs, Lt 2a, 1881, par. 18*

Sister Anderson left us last Thursday to work in the office. They needed her very much. We took her out of the office. As we have no girl, Addie cooks. We shall get help soon. The children have done so well for me this winter. They are attentive, kind; and what could I have done without them in my helpless, crippled condition?*3LtMs, Lt 2a, 1881, par. 19*

I have a particular request to make that Willie and Elder Haskell shall take hold thoroughly of that Healdsburg property. Who is on the place? What is it rented for, and all about it? Do not put this off for it is not right. I do not think that man should remain on the terms he has done, pretending to put in eight dollars worth of improvements a month. Let him show what he has done. Better let old Brother Young on it for some price and empty that set out; but sell if possible or exchange for Oakland property. Sell for three thousand dollars. We then lose \$1,000. Do please write us something about these matters.*3LtMs, Lt 2a, 1881, par. 20*

The fur you mention should be in circular form as near like my cape as the material will allow. The tabs should be taken off. They offered to dye it and line it with the best of silk and fit it in any shape we wanted for fifty dollars. I leave this to your judgment. You are on the ground and may do just as you think it will pay.*3LtMs, Lt 2a, 1881, par. 21*

Please put all my woolen goods where they will not get moth-eaten. Will you look in a box in the chamber of the addition to the office and get the pink merino undersuits of mine? Send them by mail. You can do them up in two packages. I will color them and use the pieces for some purpose. I believe I have now mentioned all the little items I can think of.*3LtMs, Lt 2a, 1881, par. 22*

So good-by. Love to you both. May the Lord bless you, my children.*3LtMs, Lt 2a, 1881, par. 23*

In haste,*3LtMs, Lt 2a, 1881, par. 24*

Mother.

Lt 3, 1881

Walling, Addie; Walling, May

Battle Creek, Michigan

April 15, 1881

Portions of this letter are published in *DG 196-198*.

Dear Children, Addie and May:

I have a few moments this morning and will write you a few words of counsel. In my absence I would have you kind and courteous to all who are employed in my house. Neither of you [must] feel that you have experience and wisdom to do things correctly without counsel and advice from those older than yourselves. I have observed in you both a want of respect to those older than you. This defect in your character will, if indulged, become confirmed upon you and grow stronger with every indulgence. Therefore subdue it, control it, overcome it entirely. *3LtMs, Lt 3, 1881, par. 1*

Again, I see, Addie, more especially in you a growing disposition to jealousy. Jealousy, the Scriptures tell us, "is as cruel as the grave." *Song of Solomon 8:6*. You may inquire "What is jealousy?" It is this thinking that those around you do not think enough of you and appreciate your value. You imagine they talk about you and say things of you not correctly. You feel that others are favored and you are not. Many such feelings are the outgrowth of jealousy. Now, Addie, you want to be a Christian, a child of God. And if you succeed, you will have battles to fight with your own natural imperfections. You must watch for these defects and war against them with all your powers. Jesus loves you, He died for you, my children, Addie and May, and He wants you to have His spirit and His grace that you may indeed be His lambs, His dear children. You want the grace of Jesus to subdue every unlovely trait of character that you may be approved of Jesus and the holy angels. *3LtMs, Lt 3, 1881, par. 2*

Addie, I observe you listen and watch to hear what others say, thinking they may say something in reference to you. Do not do this

any more. This you should overcome at once. Your mother did in this way when she was a girl, and she fancied that she was slighted and blamed and disliked, and this jealousy grew upon her until after she was married. She made the life of your father anything but pleasant. For your good, I enjoin upon you to nip this in the bud. Again, I see in you a disposition to dictate to May and fret at her. This is growing upon you. Treat May kindly, make your requests patiently, not in an ordering manner, but just as one sister should treat another. You will be disliked by every one unless you look well to these things.*3LtMs, Lt 3, 1881, par. 3*

You have both many things in your natural disposition that should be overcome. You must see these things, and then you will see how you despise them in others, and avoid them yourselves. You may grow up lovely in character, kind, gentle, meek, lowly of heart, or you may grow up peevish, fretful, unkind, self-sufficient, esteeming yourselves above that which you should. Read in the Bible what are the fruits borne by the Christian tree and then read the fruit borne by the evil tree. One is good, the other corrupt. Now I have no time to write further, but I know your defects of character, and the Lord I love has shown me and you in His Holy Word that you may be His children, but you need His grace daily to overcome your errors of character.*3LtMs, Lt 3, 1881, par. 4*

All these things I have mentioned, or even one of them, if not overcome, will exclude you from heaven; for nothing can enter there but that which is pure and holy. I want that our labors for you, my children, should not be in vain. I want you to be happy in the beautiful world Jesus has prepared for those who love Him and seek to be like Him in character.*3LtMs, Lt 3, 1881, par. 5*

Do not neglect this matter. Be in earnest; battle with all your might against everything unlovely in character. You will be happier yourselves for this; you will make others happy around you, and you can, in your words and correct deportment, show that you are copying the Pattern forming your character according to the character of Christ.*3LtMs, Lt 3, 1881, par. 6*

May, my dear child, I do not wish you to overwork, but I want you to be prompt and bear your share of responsibility. Those who do

work only when compelled to do so will be worthless. You can do work with cheerfulness and not wait to be told. Be faithful in little things, and then it will be easy for you to be faithful in larger things. Remember that there are duties for you to perform just as important to perfect your experience as the duties those older have to do to perfect their experience. Do your work, not as though it was a burden, but a pleasure, as though done for Jesus. Your Saviour was an obedient child, working with His Father at the simple trade of a carpenter. You must eat and drink in order to live, and then, as a natural result, the dishes must be washed, floors swept, if you live in houses.*3LtMs, Lt 3, 1881, par. 7*

Now act your part with fidelity, doing your work for Jesus. I may write you again. I want you both to strive to excel in having the ornament of a meek and quiet spirit which in the sight of God is of great price.*3LtMs, Lt 3, 1881, par. 8*

A word more. When we came to Brother Hilliard's about nine o'clock, we found the house fastened and no one in it. After Elder [D. M.] Canright and your uncle rattled around for some time and had about given up the effort of opening up the house, Elder Canright found the wood box was filled from the woodshed, which was open. The wood box was quickly emptied, and then the question was, Who would venture to squeeze through? Canright objected. He said, "I cannot get through." They were about to have Mary Ann try to crawl through, when Canright thought of another plan. He put through his hand and could just reach the fastening of the door. It was soon opened, and we were under shelter. We took possession of the house.*3LtMs, Lt 3, 1881, par. 9*

It was warm, and apparently they would soon return. And it was past ten o'clock, and we began to think they would not return. But they came at last, and how surprised they were to see, half a mile within sight of home, a bright light in the house they thought fastened so securely. You never saw people so surprised as they were. Well, we were welcomed gladly.*3LtMs, Lt 3, 1881, par. 10*

Have just stopped writing long enough to eat and then have written the above on this page. Well, good-by, my dear children. Be kind, be respectful to others older than yourselves.*3LtMs, Lt 3, 1881, par.*

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Your aunt. *3LtMs, Lt 3, 1881, par. 12*

Lt 3a, 1881

White, J. E.

Battle Creek, Michigan

April 22, 1881

Portions of this letter are published in *3Bio 157*.

Dear son Edson:

I felt sad when I went into your room and saw the improvements you are making. No one would be better pleased to see you have all these advantages than your mother. But for several reasons was I sad, because you have had a very discouraging and defective experience. The Lord has noticed your defects and mercifully warned you and counseled you. In failing to see the wrong of this course and to what it would lead, you failed to heed the decided warnings given you.*3LtMs, Lt 3a, 1881, par. 1*

It is very difficult, when once you have started in with a plan, to be diverted from it or headed off. The last experience you had in California was a very severe one. To save you mortification and trial we managed to have you come to Battle Creek. We thought after this severe lesson you would certainly see and realize your dangers—your tendencies to lay out means, trusting hopefully to large returns. I did try to help you all I could, for one purpose—that you would get into a position to go out and labor. If you do not economize, you will certainly be unable to labor at all without high wages to support you in your ideas of living.*3LtMs, Lt 3a, 1881, par. 2*

Now, Edson, will you please read over the cautions given you of the Lord. Do not think your mother deceived and too cautious, exaggerating matters. I know your dangers; I know the power of habit upon you. You commence to make things as you want them, convenient and pleasant, but all the time it is borrowed capital you are using; for every dollar expended that you could get along without and not suffer is somebody's money who may call for it.*3LtMs, Lt 3a, 1881, par. 3*

I thought your first anxiety would be to get out of debt. Have you paid one dollar to lessen the principal and stop the interest since you purchased that house? And yet you see places for improvements, and as soon as one thing is done the passion grows by indulgence and there seems to be the strongest temptation to do still more in improving. When you own the house you live in, then it will be time enough to invest money, if you can get it without borrowing, to lay out in improvements.*3LtMs, Lt 3a, 1881, par. 4*

For a poor man who knows not whether he can ever pay for the house he lives in, I consider the improvements you are now making a piece of extravagant folly. I would rather have lost one hundred dollars than have anyone who knew your financial standing see these improvements. It seems as though you had an abundance of means you knew not how to use up. This is the temptation of Satan to ruin you and to leave you without influence, as far as your wisdom and wise management of means is concerned. Some improvements it was necessary for you to make. But if you would stop with only a few that are really necessary! I beg of you to dismiss Spicer. Live in the house as it is till you have a surplus of means that you can safely make improvements, and then venture to make your surroundings.*3LtMs, Lt 3a, 1881, par. 5*

To have you thrown up in my face continually as an extravagant, unwise young man is continual grief to me.*3LtMs, Lt 3a, 1881, par. 6*

Now, my son, consider the warnings given you of God. Are these to be set aside and wholly disregarded? Can you not see your failure and mistakes of the past that have imperiled everything you have touched because you have not restrained and overcome this disposition to lay out means, flattering yourself that plenty was coming in? I thought, if you could do a small business, without depending much on hired help, it would be well; but you soon began to branch out. And I am so involved in this matter; and you have those at Battle Creek who are acquainted with your past failures look on and see that you have made no reformation in these things. Your two carriages and these things are against you. Of all places in the world, Battle Creek is the place where this propensity of yours should be held in firmly with bit and

bridle.*3LtMs, Lt 3a, 1881, par. 7*

Do not, I beg you, go any further on borrowed capital. You may sell your furniture to make changes, but you will buy again. Our books will not lie piled up on the floor in a heap in the corner. Your room was light and pleasant with two large front windows, and you could have had a large one where the small one was and it would have been all-sufficient. You are a poor young man who needed every dollar you have paid to Spicer to use in your organ business. If you sell furniture, put that into your business, for it is a money value. Where this mania will end I cannot say. But what can I say, and how can I feel in regard to these expenditures of means, to those who have heard me plead for means to be raised and loaned to you?*3LtMs, Lt 3a, 1881, par. 8*

I beg of you, for your mother's reputation, for your wife's sake, and for Christ's sake, to develop more caution and economy of character. I have felt bad to see the testimonies of caution and reproof have so little weight with you. Your failures in the past were in consequence of indulging your own ideas and plans, just as you are doing now, without moving safely and surely. Your desire to accomplish your object has led to greater evils. Now the only safe course for you is to restrain this propensity. You will never have anything you will call your own till you do this.*3LtMs, Lt 3a, 1881, par. 9*

God is bringing you over the ground again, testing, proving you. Will you withstand temptation and, as tried gold, endure the test? You have already earned the name of being incapable of doing business—justly, too. You had better put up with inconvenience and have things unhandy and even uncomfortable, rather than live under the shadow of debt. Your religious interest is gone. Your mind has become absorbed in other things and the Sabbath of the Lord is not devoted to religious service. This is the very same course for which H. W. Kellogg and Dr. [J. H.] Kellogg were reproved. You are neglecting religion for your business.*3LtMs, Lt 3a, 1881, par. 10*

What kind of influence are you exerting in Battle Creek? Absent from the discourses on the Sabbath, absent from the conference meetings, absent from the prayer meetings. Is it not as essential for

you to exercise yourself in religious things in order to grow spiritually as for any one else? You are drifting away from the right. Stop, I pray you, stop where you are and consider. A word to the wise is sufficient.³*LtMs, Lt 3a, 1881, par. 11*

Mother.

Lt 3b, 1881

White, W. C.; White, Mary

Newton, Michigan

April 19, 1881

Portions of this letter are published in *3Bio* 156-157; *6MR* 306; *14MR* 282.

Dear Children, Willie and Mary:

We started last Thursday evening for Spring Arbor. Came as far as Brother Hilliard's, at Newton. Started next morning for Spring Arbor with our team—Elder [D. M.] Canright, your father, Marian Davis, and I. We went as far as Ceresco and decided it would be cruelty to the horses to go farther. Father consented to have Marian and myself return to Brother Hilliard's while Elder Canright and himself went on the cars to Spring Arbor. Sabbath I spoke here to a small number, but although few, they needed help. Such little companies always need encouragement and prize it when they do have it. I had much satisfaction in speaking to them.*3LtMs, Lt 3b, 1881, par. 1*

Sunday we intended to return home, but it commenced to rain and has continued to rain all day and all night and rains this morning. We are in a good harbor and shall not go out in the rain. Father returns today. With the exception of colds, I am improving in health and of my lameness, but confined still to crutches.*3LtMs, Lt 3b, 1881, par. 2*

We found Sister Hilliard much depressed, in an unbelieving state, looking to herself and dwelling upon her unworthiness until her mind is almost unbalanced. But I have, by the blessing of God, said some things to relieve her. She is more cheerful.*3LtMs, Lt 3b, 1881, par. 3*

I have sought to direct her eye of faith to Jesus and lead her, in the place of talking and pondering upon herself, to meditate upon the mercy, the goodness, and excellency of the character of our Surety

and Substitute, Jesus the Righteous, the spotless Lamb of God; and to hang her helpless, care-troubled soul upon the helpful Burden-bearer.*3LtMs, Lt 3b, 1881, par. 4*

I think we fail here wonderfully, and as the consequence remain weak when we might be strong. We are desponding when we might be hopeful. I dare not take the eye of faith from Jesus to the boisterous billows as did poor, trembling Peter, lest I sink. I see enough turmoil, confusion, and perplexity to distract and confuse me should I look upon them and dwell upon them. I say many times a day, Help, Lord, for Thou alone canst help and I will trust in Thee fully and entirely. The work is Thine, the cause is Thine. Thou wilt not suffer Thy Truth to be reproached.*3LtMs, Lt 3b, 1881, par. 5*

I cannot see any way to help matters here at Battle Creek. I will not afflict my soul so much that I cannot do anything. I just wait and pray, doing my work in humbleness of mind and in quietness of spirit and say little about things. I have increased courage as I do this. If I wrench myself one way and the other, I only weaken and worry myself and help things none at all.*3LtMs, Lt 3b, 1881, par. 6*

I dare not give counsel, even to my brethren. It is a perilous time. There was never such a state of things as now in Battle Creek. But we may be brought still lower before God will reach down His arm to lift us up. We need to feel and sense our weakness and feel our great need of help from God before help will come.*3LtMs, Lt 3b, 1881, par. 7*

When one poor mortal will try to stand under heavy burdens as though he must carry them or everything perish, he will be crushed under them and find, after all, God did not want him to make himself the burden-bearer. But when we lay these burdens upon Jesus and then do what little we can in His strength and not feel that everything depends on us, we can keep serenity of mind, calmness of spirit, and shall be in a condition to do much more effective service.*3LtMs, Lt 3b, 1881, par. 8*

Now, dear children, I hope you will be of good courage and not do too much. We are nothing. Jesus is everything. In ourselves we are nothing. Said Christ, "Without me ye can do nothing." [*John 15:5.*] Let us then do all in the strength of Jesus.*3LtMs, Lt 3b, 1881, par. 9*

Mary, I have a favor to ask of you. Will you get a small box and put in it small pink roots and slips, a few choice rose cuttings, fuchsia, and geraniums. And send me also, at the same time, if thought best, some one or two or more of my scrapbooks that contain pieces especially treating on the mother's duty and influence in her family. I would like that little, blue-covered book for youth and any other books that would help me in the work we design to get out, *Mother's Influence*. We want these things as soon as they can reach us. *3LtMs, Lt 3b, 1881, par. 10*

Mary, if you would like to wear my cotton flannel night-dress or anything of mine you can use, do so. I am wearing now your cotton flannel nightdresses. I learn that no stockings can be knit such as you want, but I will get cotton yarn and have Aunt Mary knit you some stockings and will send you what we have on hand. Do you want [that] I should send your woolen stockings and socks? Is there anything in the line of clothing you want us to make for you and send? I have a nice dressmaker at work for me for two dollars per week, and she can do anything you would like to have done. Has Willie a vest pattern? She might make him a vest if he has a pattern. *3LtMs, Lt 3b, 1881, par. 11*

In much love to all. *3LtMs, Lt 3b, 1881, par. 12*

P.S. We will spend next winter in California. I never want to risk another winter East. *3LtMs, Lt 3b, 1881, par. 13*

Lt 4, 1881

Bourdeau, D. T.

Battle Creek, Michigan

May 14, 1881

Previously unpublished.

Dear Brother Daniel Bourdeau:

I have heard you anticipated going to Europe ere long. I hope this is not so, for I am confident any such move on your part would be entirely wrong. The cause in Europe is suffering today from the result of your course of action when you were there; and I would, in the name of the Lord, entreat you to work where you are until your brethren feel the burden in regard to your visiting Europe. In this case, of all others, your judgment and impressions alone are not sufficient evidence that you should go.*3LtMs, Lt 4, 1881, par. 1*

In my last vision your case was shown me. The same dangers existed as have been in your temperament. You are not aware of the strength of your peculiarities, and at your age these traits seem dyed in the wool and will never be overcome unless you see them and sense them yourself and, without excuse, put them away.*3LtMs, Lt 4, 1881, par. 2*

You are a man that needs the sanctifying influence of the grace of Christ every moment. Your wife has been, to a large degree, moulded by your spirit, but not altogether. You are a man that will not bear to have your wife have an individuality of her own. You would force her mind and judgment to see things as you do, and if she does not, you become firmer and more positive in your position.*3LtMs, Lt 4, 1881, par. 3*

You are not a kind father, but are critical, severe, and will make your children dislike you because you do not rule them in love. They will assuredly feel an earnest longing to get away from under your management, where they are controlled by fear rather than love. You do not see these things.*3LtMs, Lt 4, 1881, par. 4*

I am sorry, but I hope you will not carry to Europe causes for greater stumbling than they have already. No, my brother, remain where you are, and I beg of you to change your course of discipline. You move impulsively, from feeling rather than reason. *3LtMs, Lt 4, 1881, par. 5*

In the discipline of your children you need the softening, subduing influence of the grace of Christ on your heart. There never was a time when we should watch and guard self more than now. There never was a time when you and I and all should do battle with our own individual wrongs. *3LtMs, Lt 4, 1881, par. 6*

Do not begin to concentrate your mind to distinguish just where and how you have been, and still are, and make it the theme of thought and conversation. But silently, prayerfully go to work. Talk less of self. Turn your thoughts and conversation upon something besides yourself. Keep yourself out of your thoughts and be kind, be courteous, have tender pity and love—these traits you should cherish. *3LtMs, Lt 4, 1881, par. 7*

In consideration of your own defects, be humble, be meek and lowly. And on no account do not go to Europe. You would do good if you were a well-balanced man, but you are not. Your own self-will, your perverse spirit made you an insane man when you were in Europe before. If they had never had your influence, they would have stood today in greater union and strength in the truth. I should discourage your going to Europe with all my strength of influence. I do not think you will ever be that well-balanced [a] man that you would be a safe man to trust to any such mission. All I would desire would [be] that your course there, from beginning to end, would be held up before you just as it was in Europe. *3LtMs, Lt 4, 1881, par. 8*

It was your course that brought intolerable burdens on Brother [J. N.] Andrews. It was your course that produced the nervous prostration of your wife. And then to think, after the course you pursued, of going back to the same field again without sufficient ... [remainder missing.] *3LtMs, Lt 4, 1881, par. 9*

Lt 4a, 1881

Children

Battle Creek, Michigan

May 15, 1881

Portions of this letter are published in *3Bio 158*; *6MR 306*.

Dear Children:

Last Sabbath Father and I went to Ceresco. Father spoke in forenoon, I in afternoon. Today I have no strength. Every breath has been labored. I think now we will go to Colorado this summer. I dare not, in my present state of health, attend one camp meeting. I did hope Lucinda [Hall] would be some help to me, but notwithstanding my pitiable condition, she engaged herself to the sanitarium; does not come near me any more than if we had been merely casual acquaintances.*3LtMs, Lt 4a, 1881, par. 1*

About one week ago she and Lilly called upon me and began to talk in regard to Father as though Lucinda had not been paid enough for her services when with us. I know Father always paid her more than she asked, and urged upon her more than she would receive. He handed her five hundred dollars in consideration of her valuable services. Lilly belched out to me that Father told all around that he had made Lucinda a present of five hundred dollars, and then both, I saw, were of one spirit and one mind. They made several very glaring statements that Lucinda was paid only two dollars a week while he drew from the office a much larger sum for her services, making your father dishonest.*3LtMs, Lt 4a, 1881, par. 2*

I believe Lilly Carruth to be Lilly Abbey still, a falsifier. I have no confidence in her, and I sincerely hope you will never connect her with the office again. I shall never use my influence to have Samuel or Mary go to Oakland, should they ever want to go.*3LtMs, Lt 4a, 1881, par. 3*

Father was very anxious Lucinda should help me. Samuel Rhodes was at her parents', a terrible burden upon Sister Abbey. Lucinda

said she could not leave on this account. Father proposed to remove this objection by having Samuel Rhodes come to Battle Creek when Henry Kellogg should call for him when he returned from New York. But the parties got in so great a hurry to get rid of him, and were so very urgent, that they took him to the cars and placed him on board all alone. He says he had thirty dollars stolen from him. His wife refuses to live with him or have any further care of him, for he has used up her property and abused her cruelly all their married life. Here is Samuel Rhodes on the church at the expense of three dollars per week, and your father got him here hoping we might have help from Lucinda, but she has refused to help us and engaged herself at the sanitarium as assistant matron. Dr. Kellogg has given her a wonderful puff.*3LtMs, Lt 4a, 1881, par. 4*

Now Lucinda has linked with the bold-faced, impudent Lilly [and] is apparently of the same heart and of the same mind and judgment. I cannot explain these things. Nathan Wheeler and the Abbeys and Sister Hall and Rosette Perry get together and talk and talk until they misconstrue everything. I shall never ask Lucinda to unite with me again—never, never. A great gulf is between us. Whenever I have mentioned the matter she has said, “You ought to be with Willie and Mary. They are just the ones to help you.”*3LtMs, Lt 4a, 1881, par. 5*

I have been keeping house, afflicted, and not one in my house companionable or that could give me anything of the help I needed. I have thought seriously of sending for Sister Ings from Europe. She writes that she would come if I sent for her, but there is her husband who needs her help and is entitled to it. How would it do for Mary to come to Colorado, if we go there in June, to remain until fall? Can she be spared at all? Can she leave the work there? Would it not be a change for her? We intend to write in the place of going to the camp meetings.*3LtMs, Lt 4a, 1881, par. 6*

If our place was free for us at Healdsburg, we might go there. Let us know what you think of this. I can bring a girl to do the work so Mary will not have to do housework and wash and take these burdens. Let us know. I want to do my writing if I can.*3LtMs, Lt 4a, 1881, par. 7*

We have the most beautiful situation in Michigan, but I have so many calls to go pray for the sick, to give counsel, to listen to troubles. I am exhausted continually and then am considered, I suppose, heartless because I do not go at every call. I must get out of this. We had decided to go to Spring Arbor camp meeting, then by most urgent request attend the Wisconsin camp meeting and then Minnesota. I had consented to do this, but I know now it would be presumptuous. I have suffered today very much.*3LtMs, Lt 4a, 1881, par. 8*

I want all that comes in from my place to be applied to the money Father paid to cancel the mortgage. Let me know just the amount Father paid and just how far the rent money will go to pay my indebtedness. Before this is off your mind, write me an answer that I may know my exact financial standing. I have written several times upon this subject, but no answer returns—forgotten, I suppose, in pressure of business. But don't neglect this now; let me know in reference to this matter.*3LtMs, Lt 4a, 1881, par. 9*

I have made up that thick cloth, Mary, in your box. Made two shirts for Willie. Will send soon. I wish you would write oftener and let me hear from you upon things I want to know so much. Are my two houses, bought of Edson, rented?*3LtMs, Lt 4a, 1881, par. 10*

I am fully convinced that I must have an easier time than I have had. The old hands are dropping off. Father [J. P.] Kellogg is gone, buried last Sabbath.*3LtMs, Lt 4a, 1881, par. 11*

Father has excellent health. He has worked hard on the place here; put in more than one acre of strawberries, some raspberries, more than an acre of potatoes, several acres of corn, fifty hard maples, many peach trees, pear trees, and two long rows of pie plant. I have been gathering up shrubs and flowers until we have quite a garden. Peonies, I have a large number of them; hope to get California pinks. I want to get some of that green bordering we get from Sister Rollin. How can I get it? I wish I had some seeds from California. Remember your mother and sister are now residents of California. Will you come? But my Willie needs you and I have not the heart to ask.*3LtMs, Lt 4a, 1881, par. 12*

Mother.

[P.S.] Why not send at once for Lucinda and then let her take Mary's place? Lucinda is an exact fit in the office at Oakland. But don't take Lilly, I beg of you. She is not truthful.³*LtMs, Lt 4a, 1881, par. 13*

Mother.

Lt 5, 1881

Bourdeau, Brother and Sister [A. C.]

Spring Arbor, Michigan

May 21, 1881

Previously unpublished.

Dear Brother and Sister A. C. Bourdeau:

I have received a letter from Brother [J. N.] Andrews. He expresses anxiety in regard to rumors that your brother, Daniel [Bourdeau], anticipates returning to Europe ere long. He feels sure that it was the course he pursued which brought upon him so great perplexity and distress; that it has brought upon him the present state of his ill health; and if he comes now, he knows it would kill him. *3LtMs, Lt 5, 1881, par. 1*

I write to you to know if this is the calculation of Daniel. If so, I must use all my influence to prevent it, for I speak that which I do know, that it will not be his duty to go to Europe now, and I fear, never. His peculiarities of character are such that they counteract the influence he might have when these strong traits are not in active exercise. I do hope he will be content where he is and not be restless and uneasy continually. He was but little short of an insane man much of the time he was in Europe, and he, instead of helping Brother Andrews, hindered and discouraged him. With his strong will, will he set himself to work to carry out his impulsive feelings calculated to ruin the cause of truth? *3LtMs, Lt 5, 1881, par. 2*

I have no evidence that he has changed materially in his character or that he sees his course in Europe in the true light. He needs the converting power of grace every day, subduing and softening his heart and modifying his intense feelings. He needs to educate himself to be less severe in his family and put away the arbitrary rule to have everything controlled by his mind. It is his course and his influence that has shattered the nervous system of Sister Bourdeau so that her constitution is not what it might be. Sister Bourdeau is moulded too much by his strong spirit. She becomes

confused and her judgment and reason become warped to view things incorrectly. Of all the people in the world engaged in the cause of God, these are the last to engage in the work in Europe.*3LtMs, Lt 5, 1881, par. 3*

Brother Daniel might have been a fit man for the place had he made himself thus by keeping self under control, and if his headstrong spirit had been subdued to the control of the Spirit of God. But his strong will overbears reason, and just as he deals with his own wife and children, will he deal with the church. He rules too much, and he is not easy to be entreated. There is that selfishness about him that he fails to see and overcome. I believe Daniel wants to be a Christian, but he does not begin at his own heart to conform his life and character to the life and character of Christ. Self is mixed and mingled with everything he undertakes. Now these are the reasons that Brother Daniel will not be a fit man for Europe. These defects will be a hindrance to the work wherever he may labor, but in a new field where the people must be educated and moulded, where prejudices are strong, where obstacles to the people embracing the truth are many, these defects are tenfold more injurious. If Daniel Bourdeau goes to Europe, it will be on his own individual responsibility, for the people will not send him until they shall have the fullest evidence that he is fitted for the work.*3LtMs, Lt 5, 1881, par. 4*

He is a man of intense feelings, and he concentrates his mind upon one point to the exclusion of others. Even little matters are to him large, and he dwells upon them and views them in too strong a light. I feel deeply for the cause of God. We need levelheaded, well balanced minds to devise and plan in this state of the work, and men, faithful as was Caleb, to execute and bear down all obstacles and urge forward the right.*3LtMs, Lt 5, 1881, par. 5*

I learn that your wife is in poor health. Let her come to Battle Creek and take treatment. It shall be as easy for you as possible. Do not delay the matter.*3LtMs, Lt 5, 1881, par. 6*

I would not be misunderstood. I love Brother Daniel, but he needs a refining work to go forward in his own heart in order to deal kindly, justly, and mercifully at home and in all places. I have written to

Brother Daniel, but I fear I did not send it to the office. I left in so great haste. I will look the matter up when I return to Battle Creek.*3LtMs, Lt 5, 1881, par. 7*

I feel the tenderest feelings for you all, especially for Sister Bourdeau in her affliction.*3LtMs, Lt 5, 1881, par. 8*

In much love.*3LtMs, Lt 5, 1881, par. 9*

Lt 5a, 1881

White, W. C.; White, Mary

Des Moines, Iowa

June 14, 1881

Portions of this letter are published in *3Bio 158-159*; *6MR 306*; *9MR 99*.

Dear Children:

We are about to leave the campground. Everything is astir. The camp is breaking up and I have been lying in the tent with a severe attack of heart difficulty. I am [somewhat] relieved, and, sitting up on the bed, I am penning these lines to you.*3LtMs, Lt 5a, 1881, par. 1*

It must be a little surprising to you to learn that we are attending the Iowa camp meeting. I will tell you the reason for this.*3LtMs, Lt 5a, 1881, par. 2*

I have been running down ever since I was made a cripple. The lack of agreement between Elders [S. N.] Haskell, [G. I.] Butler, yourself, and Father has been a continual weight upon my spirits. I have been unable to see any chance for me to work in the cause of God anywhere. Dr. Kellogg would come to me and in the most ingenious and apparently disinterested manner obtain expressions from me in regard to matters of the cause and where I could not sustain Father, and then has made the worst use of it. Father would take things expressed in testimony and sustain his position and make it to bear against Brethren Haskell and Butler. This lack of harmony is killing me. I have to keep my own counsel and have confidence in no one.*3LtMs, Lt 5a, 1881, par. 3*

I see plainly that the plans and machinery of the tract and missionary work is killing to the spirituality of our people. The prayer meetings and tract and missionary meetings cannot both be carried on, for want of time, with so many things to do. The prayer meeting Wednesday night in Battle Creek has been dropped and tract and missionary meetings take its place. Everywhere we go the religious

exercises are supplanted by tract and missionary meetings. And these things I know were killing out the spirit of piety and vital godliness and our people are degenerating into a dry, sapless form.*3LtMs, Lt 5a, 1881, par. 4*

Father has not preserved caution. He has seen the evils and where we were running, and [he] has expressed his fears and repudiated the plans and forms that made the work so complicated. Its simplicity was gone. While I see the evil, I also see and feel that to correct it requires time, great wisdom, and caution.*3LtMs, Lt 5a, 1881, par. 5*

Another evil is that our brethren, in introducing the *Signs*, have about dropped the *Review and Herald*. We find very many families who take the *Signs* but do not take [the] *Review and Herald*. The studied silence in the *Signs* of recommending the brethren to take the *Review and Herald* is unexplainable, and this arouses the feelings of hundreds. Your father feels badly over it and takes advantage of this.*3LtMs, Lt 5a, 1881, par. 6*

Our Brethren Haskell and Butler are not men of farseeing judgment or they would pursue in some things a different course than they have. They will surely kill the spiritual interest of our people as they devote so many meetings and drill so much upon tract and missionary work and neglect the religious interest of our people. I see the danger. The people are dead. Spiritual life is about extinct. Of course there are exceptions.*3LtMs, Lt 5a, 1881, par. 7*

While we would have the tract and missionary work live and prosper, we would not have it monopolize every other interest. We would not have our people devoting the time in our meetings to tract and missionary work that they need to devote to seeking the Lord. We would not exclude the light which should be given for the benefit of outsiders by dwelling largely upon the tract and missionary work. Unbelievers become tired, and believers do not dare now to ask their friends to come to the two-day meetings held in our different conferences, for ministers like Brethren Miller, Kenyon, [and] Daniels, and those of this class, have run everything into tract and missionary work. These men are spiritually lifeless. Sunday, the day to reach the outsiders, is devoted to instructing the people how to

do tract and missionary work, and the religious interest is very low.*3LtMs, Lt 5a, 1881, par. 8*

How to cure this evil I cannot now see. Brethren Haskell and Butler have driven their tract and missionary institutes at great expense until, as I say, there is plenty of form, and there are sapless Christians. I am alarmed for our people. I became distressed, and I took the position I would not attend another camp meeting among our people.*3LtMs, Lt 5a, 1881, par. 9*

At Spring Arbor Dr. Kellogg came on the grounds and distributed circulars that placed the managers of Review and Herald in a very mean light. I suppose you have one of these circulars. This, he declared, was endorsed by Haskell and Butler. He signed H. Kellogg's name himself when H. Kellogg had told him he seriously objected to several things in the circular; but Dr. Kellogg, in a dishonest manner, put Kellogg's name to this document, stating on the Spring Arbor campground that he gave it particular attention and endorsed the statements. These things, extreme to say the least, call forth replies which make distinctly apparent a want of harmony. I concluded, if this drawing apart by both parties were kept up, we would withdraw from the work entirely. Brother Fargo and others of our brethren saw that it was killing me and advised me to go to Colorado.*3LtMs, Lt 5a, 1881, par. 10*

I went to Spring Arbor pressed for breath. I was nearly suffocated all the time—too exhausted to see anyone or talk with anyone. I did not go on the grounds to occupy our tent but stopped at Brother Weed's house where we could be retired. Sabbath morning Father went early to the campground. I knelt with Brother Weed's family and felt that God indited prayer. I importuned the Lord for help, for light, for strength to bear my testimony to the people of God. Light came. I went upon the grounds and spoke to a large congregation with great power and clearness. I endured the effort. Sunday I spoke in the afternoon upon temperance and was so much encouraged that I left appointment for evening and spoke in the evening.*3LtMs, Lt 5a, 1881, par. 11*

Still I was firm that I could not, under the existing state of our brethren, work in the cause. Tuesday morning it came to me

distinctly, "Go to Iowa; I have work for you to do." I should as soon have thought of going to Europe, but I told your father my convictions, that I should go with him or alone. He seemed surprised and said, "We will go." He had been feeling very much softened in his feelings and seemed to have a more clear view of his mistakes, especially when he saw I was being driven from the field of labor and my health giving way.*3LtMs, Lt 5a, 1881, par. 12*

We came in company with Elder Haskell. We have labored here earnestly. Father has done well. He has had great freedom in speaking and praying. The Lord from first to last has sustained me to bear a most powerful testimony. I have spoken five times at length, commencing Friday evening, and four times from fifteen to thirty minutes. I called them forward Sabbath afternoon and about two hundred responded. We had thus far a decided move in the right direction.*3LtMs, Lt 5a, 1881, par. 13*

Sunday the storm came upon us—hail, lightning, and thunder. Leroy Nicola and Father kept the tent from being blown down while about twenty men looked after the large tent. Sister Glasscox, who has been sewing for me, said she was afraid the tent would fall and rushed for the wooden buildings. They told her the wooden buildings were more perilous than the tent in the storm. She rushed into the nearest tent, and in three minutes it fell. She crept out, white as a cloth and dripping wet, and found shelter in another tent. When the storm had subsided, about half past three o'clock, I attempted to speak to the people. I had not spoken long before the rain commenced pouring down again on the tent. A stand was made for me in the center of the mammoth tent, and I had great freedom in addressing the people.*3LtMs, Lt 5a, 1881, par. 14*

It was a severe tax to me. As soon as I had ceased speaking, I went to our tent and Bell Simons gave me a general bath and put me to bed for the night. But in one hour a message came for me to repair to the tent and speak to some points introduced in their business meetings upon the right of voting in favor of prohibition. I dressed and spoke to them about twenty minutes and then returned to the tent.*3LtMs, Lt 5a, 1881, par. 15*

Monday I attended [the] five o'clock meeting but found it a tract and

missionary meeting, the same as I had found Sunday morning, and had to beat a retreat. The work of reformation, of seeking God, seemed to be dropped. I attended the nine o'clock meeting. It was a social meeting. After several had spoken, I felt the burden of testimony, and I spoke with great plainness and power for about one hour, and the words were felt by the people. I called them forward, and the center seats in the large tent were quickly filled. Then confessions were made one to another. The testimony I bore was in reference to their backslidings from God. Many tears were shed. The Spirit of the Lord rested upon ministers and people. It was a good season. I labored hard but with pleasure and freedom. Elder Butler's son Hiland came forward and spoke in the meeting for the first time. The people are beginning to be alarmed in regard to their condition.*3LtMs, Lt 5a, 1881, par. 16*

In the afternoon your father spoke upon baptism. Then followed the ordinance, administered by Elders Farnsworth and Washburn. Twenty-six were baptized. Then tract and missionary work with a number, while the people were wandering around until six o'clock, and it was the last day of the meeting. I requested Father to go collect the people and speak to them. He did so. Spoke well. I spoke to a crowded tent in the evening. With feebleness I went into the desk, but the Lord met me and strengthened me, and I talked till near ten o'clock, giving the most solemn message to the people. I never saw such attention. They seemed to be riveted to their seats. No sleeping ones. I felt the power of testimony as I have seldom felt it in my life. Near ten o'clock I went to my tent, and Bell Simons gave me a hand bath and rubbing. [The] tract and missionary meeting was held after that late hour. How long I cannot tell.*3LtMs, Lt 5a, 1881, par. 17*

I feel weary this morning. A very wealthy man named Myer urged us to come to Hampton and speak on the subject of temperance. Hoping we might get hold upon his heart to make it liberal to the cause, we consented to go. We leave the grounds about noon.*3LtMs, Lt 5a, 1881, par. 18*

Now, Willie, I have written freely and confidentially. I hope the Lord will preserve you well balanced. I hope you will not go to extremes in anything. I hope you will be firm as a rock to duty and be molded

by no one's influence except it be the Spirit of God. We are living in an important time, and I feel to the depths of my soul that perils are all around us. It becomes us to labor for harmony. Let there be no divisions among us. We must present a united front to our enemies and to our people. This pulling apart is all the work of Satan. We must close the door to Satan's devices. We must cherish affection and love. We are growing hard, unsympathizing. The very iron is entering into the souls even of those professing the truth. It is a sad thing, but true. God is not pleased with this hard, critical, cast-iron measure among us as a people. It is time this matter came to an end and another spirit more like Christ was cherished. We need Jesus in us every moment to warm our hearts and make us kind, pitiful, and courteous.*3LtMs, Lt 5a, 1881, par. 19*

Mother.

Dear Willie and Mary:

Lucinda [Hall] has taken a course that has shaken my confidence in her fearfully. She came to Battle Creek. I urged and entreated her to stay with me, I needed her so much. I told her Carrie Haskins would give us both treatments at the same time, and the help she could give me in her company would be of that value to me that, while so feeble, I would give her four dollars per week and board. She answered me promptly that she could earn more than that at home. She drew off from me when the Lord alone knew how much I needed someone to speak to and advise with.*3LtMs, Lt 5a, 1881, par. 20*

She next came with Lilly, six weeks ago. I was confined to my room, too weak to leave my room. I told Lucinda I was going to Colorado and invited her to go, but both Lucinda and Lilly broke out in charges against Father of dishonesty. They both united in such a tirade against him—that he paid Lucinda only two dollars a week and then let her have her just due, five hundred dollars—and then boasted everywhere that he gave her five hundred dollars. I had no courage, no strength to answer their tirade and felt oppressed as though my spirit were crushed. I was so glad when they went. When they left I kindly asked them to call again, but they have neither of them entered our doors since. I have not seen Lucinda to

speaking to since.*3LtMs, Lt 5a, 1881, par. 21*

This has troubled me considerably. I hope on no consideration you will employ Lilly. She is a piece of deception from beginning to end. Bogus may be written on her from head to feet. Lucinda is influenced by this piece of deception. She is a fraud, a snake in the grass. Beware of her.*3LtMs, Lt 5a, 1881, par. 22*

Mother.

Lt 6, 1881

White, J. E.; White, Emma

Hampton, Iowa

June 16, 1881

Portions of this letter are published in *TDG 176; 4MR 96*.

Dear children, Edson and Emma:

We left the regular route at Marshall and took the trail this morning at half past six for Hampton. This is a very pretty town of about two or three thousand inhabitants, three hours' ride on cars from Marshall.³*LtMs, Lt 6, 1881, par. 1*

Brother Myer and his wife attended our camp meeting and urged us to come to Hampton and for me to speak upon the subject of temperance. I expect we were a little imprudent to do this, after laboring so hard as we did at the camp meeting. Brother and Sister Myer live about two miles from the depot. They are the wealthiest Sabbathkeepers in all our ranks. They seem to be excellent people, but he, I think, is rather close with his means. We thought by coming here we might be instrumental in securing some of this means to the cause of God. We may not be able to do more now than to gain their confidence, and at some future time solicit means from them. On the subject of means we wish to move guardedly. Our people are sore upon this matter of continually urging means from them. I cannot sanction this course. I think it has been carried to extremes.³*LtMs, Lt 6, 1881, par. 2*

We endured the journey to Des Moines well. There were omnibuses but no carriage for me as we were next expected. We dragged up four miles to the campground, walking every step. The fairground was our encampment. Certainly it was the most beautiful spot for camp meeting we have ever occupied. Connected with this is a museum, a collection of animals—wolves, buffaloes, deer, antelope, choice birds. These are kept in buildings somewhat as at Woodard's gardens. Anyone can go in to see the animals for ten cents; children accompanied by parents, free. There are quite a

number of buildings on the place. Families live in these houses and take care of the place. It was altogether a grand place.*3LtMs, Lt 6, 1881, par. 3*

We were not expected; no provision had been made for us. Our trunks were not sent on and did not come till Sabbath about noon. Elder [G. I.] Butler had a tent pitched, but I tell you there was not preparation made to make us comfortable. We were obliged to accept a very uncomfortable provision from beginning to end.*3LtMs, Lt 6, 1881, par. 4*

Sabbath it rained hard. There was a very strong wind. Our bed was on the floor of the tent. After speaking, my clothing was wet. I could not get it dry, and when [I] put [it] on, it seemed cold. [This] chilled the blood from the surface and drove it to the heart. I had severe palpitation which nearly prostrated me; but as the sun came out, circulation was established, and I found relief.*3LtMs, Lt 6, 1881, par. 5*

I spoke to the people Friday evening. I was lifted above infirmities and was especially free in the Lord. Many of the people seemed to be starving for the Bread of Life. They were rejoiced to see us and to hear us again. It was a pleasure to feed the sheep and lambs who accepted the message we brought them. Father spoke in the afternoon on Friday.*3LtMs, Lt 6, 1881, par. 6*

Sabbath morning I addressed the Sabbath school. I was free in the Lord. Father spoke in the afternoon. In the afternoon I had power in addressing the people upon Peter's ladder of sanctification. I then invited them forward and above two hundred responded. Social meeting followed, and then prayers, and then meetings in the tents. The work seemed to be just begun. Father was especially free in prayer and speaking. Elder [Uriah] Smith spoke in the evening.*3LtMs, Lt 6, 1881, par. 7*

Sunday a bedstead was found for us, a stove was placed in our tent, and we were made more comfortable, but our food was a picked-up affair from first to last.*3LtMs, Lt 6, 1881, par. 8*

The good work begun on Sabbath should have been carried forward in Sunday morning meetings, but we were disappointed.

Tract and missionary meetings occupied all the time until preaching.*3LtMs, Lt 6, 1881, par. 9*

As we were about to commence meetings in the afternoon, we had a storm which was very severe. It rained and blew like a hurricane. About twenty men kept up the big tent. They feared every moment it would go down. Sister Glasscox would not stay in our tent, fearing it would come down. She went to one of the wooden buildings, but was told these were frail structures and more unsafe than the tent. She rushed out of it into the first tent she came to and had not been there three minutes before it came down upon her, and she crawled out, white and frightened, and made her way to the next tent, dripping wet. She said she wished she had stayed in Brother White's tent; she would have been better off. But we had a pretty precarious time of it. Leroy Nicola was holding a rope about the center pole on one side and Father on the other side, while I lay on the bed covered up, with the rain and hail pelting in upon us. Almost everything exposed was wet.*3LtMs, Lt 6, 1881, par. 10*

It was half past three o'clock before I could venture to speak. It soon commenced raining again, making it difficult for anyone's voice to be heard. Planks were brought in, two seats removed, and I stood in the center of the tent on the planks where all could hear me. I had special strength given me at this time, and a deep impression was made upon the people. We thought of leaving Monday, but the work was not finished. After I had spoken, Sister Simons gave me a bath and put me to bed for the night.*3LtMs, Lt 6, 1881, par. 11*

I had lain but one hour when I was sent for, to go into [a] business meeting. I dressed, and found I was to speak to the point of whether our people should vote for prohibition. I told them, "Yes," and spoke for twenty minutes.*3LtMs, Lt 6, 1881, par. 12*

We consented to remain till Tuesday morning. Monday I spoke at [the] nine o'clock social meeting for one hour. This was by far the most solemn exercise of the meeting. I was pressed as a cart beneath sheaves. The Spirit of God was upon me and poured out the truth to the people in words that went to their hearts. I then invited them forward, and the center seats of the mammoth tent

were soon full. There was deep feeling. Many confessions were made to one another. Many tears were shed. Elder Butler's son Hiland spoke for the first time indicating that he wanted to be a Christian. Ministers and people felt that the Lord was preciously near.*3LtMs, Lt 6, 1881, par. 13*

This was a good day for the people in Iowa. Our meeting did not close until about one o'clock. About half past two your father spoke upon baptism, then all went to the water and twenty-six were baptized.*3LtMs, Lt 6, 1881, par. 14*

The mammoth tent was crowded full in the evening and I spoke for the last time. I had the burden of the Word of the Lord, and it was not I but the Lord speaking to the people through clay.*3LtMs, Lt 6, 1881, par. 15*

I could not cease speaking. The precious gift of salvation and the redemption for all those who will accept it seemed so marvelous, so far beyond our finite conception, that language was tame and could not portray the infinite blessings brought within our reach by the world's Redeemer. His greatness condescended to our feebleness.*3LtMs, Lt 6, 1881, par. 16*

Jesus, precious Saviour! We may study the love of the Father in that He gave His dear Son to die for a fallen world. As we study this inexpressible love in the light of the cross of Calvary, we are filled with wonder, with amazement. We see mercy, tenderness, and forgiveness blended harmoniously with justice and dignity and power. Jesus bids the sinner to look to Him and live. "I," He says, "have found a ransom." [*Job 33:24.*] The gulf of perdition opened by sin is bridged by the cross of Calvary. Penitent, believing souls may see a forgiving Father reconciling us to Himself by that cross of Calvary.*3LtMs, Lt 6, 1881, par. 17*

The knowledge of Christ reveals the depths of sin and its offensive character, while by faith we see the cleansing stream, the blood of Christ which washes away every spot, every stain of sin. This salvation is not half appreciated. Salvation brought to us through the blood of Jesus is not estimated of priceless value. By faith this gift must be fully accepted as the great gift of God through Jesus Christ. The burden of our sins and of our sorrows was laid upon

One who is merciful to pardon, mighty to save.³*LtMs, Lt 6, 1881, par. 18*

Why are we so cold? Why are we worldly? Why are we so careless? Why does not the love of Jesus burn upon the altar of our hearts? He carried the burden of our sins, of our sorrows; why do we not have greater faith? Why do we not trust fully and receive by faith everything from that hand which was nailed to the cross that it might be all-powerful to save? Why cannot we trust that love which has been expressed to us in such infinite sacrifice that we might live? Look in faith to the cross. Look and live. This will be our study and song throughout eternity.³*LtMs, Lt 6, 1881, par. 19*

I spoke to the people until nearly ten o'clock. Then Sister Simons gave me a bath, and about eleven o'clock I was lost in slumber.³*LtMs, Lt 6, 1881, par. 20*

Lt 7, 1881

Children

June 19, 1881

A letter by Eunice R. Kelsey.

Lt 8, 1881

Butler, G. I.; Haskell, S. N.

Neenah, Wisconsin

June 20, 1881

Portions of this letter are published in *3Bio 161*; *6MR 117*.

Dear Brethren Butler and Haskell:

I am feeling this morning very poorly indeed. Was sick through the night, but this is not the reason why at the present time I write you, now that I have decided not to come to Minnesota.*3LtMs, Lt 8, 1881, par. 1*

The difference in your views and my husband's upon important points is a great burden to me. I feel sad beyond expression. My sole purpose in coming to these camp meetings was to bear the light given me of God in testimony for the benefit of His people. I believed that, could you three men come together, there would be harmony in views and action, but I am disappointed, sadly disappointed. I believe that, were you two men feeling as ministers of Christ should feel under all and every circumstance, you would have been willing and anxious to have talked matters over and to have come to a better understanding. But I see that spirit in you that prefers the present state of disunion, rather than harmony.*3LtMs, Lt 8, 1881, par. 2*

I see the result of this state of things; you do not. If you saw and understood what I do, you would not stand in the attitude you do at the present time. While I have, in order to come to a right understanding, expressed freely to you some things I could not sustain in my husband, I shall be no less free to state to you the things I cannot sustain in you. I tell you freely, God's Word will not bear you out in your present attitude. Whatever may have been done or said by my husband to lead to this position, I am satisfied that, had you softened your spirit and not stood up so stiffly and unfeelingly, a union might have been effected.*3LtMs, Lt 8, 1881, par. 3*

I had told you both [that], unless there could be union, I should withdraw myself from the field of labor. It has been hard enough under the pressure of infirmities to labor at all, but with this additional discouragement of the want of harmony existing among leading men in this work, it seems that it will kill me. And yet you have not made the least effort to harmonize, but rather held yourselves off to repulse rather than to harmonize.*3LtMs, Lt 8, 1881, par. 4*

I see and know the result of this course on my husband's mind, and I know the influence will be detrimental to him healthwise and to the cause of God. I do not think he was ever in, or ever will be in, a more favorable condition to harmonize with you both, than now. But the Lord knows all about it. I know, and you know, that he has given evidence that the cause of God lies very near his heart; and his life is in this work; and he has been making great changes in his spirit and feelings. I want to see everything favorable. I appreciate every effort toward improvement, and it is your duty to come just as closely in harmony with him as possible, even if you have to sacrifice your own feelings and ideas.*3LtMs, Lt 8, 1881, par. 5*

In regard to the matters of difference, I have a few things to say. There have been mistakes made on both sides. My husband has not felt right nor viewed his brethren in altogether the right light, and [he] has not acted toward them in letter or conversation as becometh [a] Christian. That he has not had occasion to feel deeply over some things in your course of action, I must admit. Letters have come to him from different sources presenting before him the fact that while the tract and missionary work was in a prospering condition, spirituality and devotion were waning. This I know was the truth. As we have held meetings in different places in Michigan, the state of the churches was similar to the condition of things represented by letters in different states.*3LtMs, Lt 8, 1881, par. 6*

While the testimonies have sanctioned vigilant missionary labor and the tract and missionary work, I have not sanctioned, to my certain knowledge, all the machinery attached to the work to make it a complicated care and lording enterprise upon the people. Its simplicity is worked out, and it has become complicated.*3LtMs, Lt 8, 1881, par. 7*

Several ministers have told me that, in obtaining names for our periodicals, these names must be sent through one or two hands before they reach the office of publication. [This] necessitated a delay of weeks, which occasioned many complaints with the subscribers. In every case I advised the ministers to send directly to the office, for I knew this was as it should be. The tract and missionary work as it was, when we aroused the interest of the people in it, and as it is now, are not the same.*3LtMs, Lt 8, 1881, par. 8*

I was shown that this good work, managed as it is, would react. It could never be run long as you have been running it. The strain is too great. The machinery required too great work, too much expense, too much time and [it] will affect less in reality than before it was worked up to such a fine point. Order and system are essential, but [this] has been carried to great extremes, and were there no check put on it, [it] would burden itself to death with its elaborate workings.*3LtMs, Lt 8, 1881, par. 9*

I speak as one who knows. Notwithstanding, this child may be dear to those who have given so much thought and invention to make it live. It will become a taxing burden unless simplified and rearranged so that it shall not absorb and swallow up every other interest.*3LtMs, Lt 8, 1881, par. 10*

Our publications are a power and will do great good, but, in some respects, less is being done with them as a whole, and fewer profits [are] realized than before the tract and missionary work became a power to monopolize, to the extent it has, every other interest.*3LtMs, Lt 8, 1881, par. 11*

I was shown that our meeting was waning in spirituality and that Elder [B. L.] Whitney was dwarfing spiritually while educating the people to become systematic tract and missionary workers. He was becoming sharp, critical, overbearing to our young ministers, [and] close in dealing with them, and the influence of this management was closing the doors to our ministers while the world was opening ways and means to take our ministers [and] our canvassers where they could have a better chance for a living with less hard labor and less perplexity. It is presented to them that great sacrifices must be

made by our ministers to cause the Tract and Missionary Societies to prosper. All other interests were made secondary to this. *3LtMs, Lt 8, 1881, par. 12*

Here is the danger of men placed in responsible positions, of not having an ambition to make whatever they shall undertake a success, overshadowing every other branch. God means His workers shall be many-sided men, and that they should not devote their powers to one thing to the exclusion of other interests fully as important in the composing of the great whole. Here is where Elder Haskell has failed. He has concentrated his powers to one matter, the tract and missionary work. *3LtMs, Lt 8, 1881, par. 13*

God designed that my husband should take such a course as to preserve his influence among his brethren that his quick discernment, his far-seeing judgment to plan and execute, should be a great help to his brethren. Satan worked to have this influence of no account because he viewed some things in an exaggerated light. He has been for years bending under the weight of infirmities and closing the door of influence with his brethren because he claimed too much, [expecting] that his judgment and voice and opinions must be received without allowing his brethren the privilege of thoroughly discussing every point to be sure that every point would stand the test of investigation. Now his brethren are in danger of shutting away from [themselves] his advice and counsel, which they ought to receive. Thus Satan's object is gained. *3LtMs, Lt 8, 1881, par. 14*

Elder Haskell, Willie and others have laid their plans and presented that which was important before my husband for his consideration, but he would be hurried and put off for a future time that business which would suffer unless attended to at once. *3LtMs, Lt 8, 1881, par. 15*

I was shown that my husband gathered his arms about so many burdens which others could do, and ought to do, and gain a valuable experience in doing. In dividing his thoughts among so many things, he could not give proper consideration to [the] important matters that he claimed the privilege of doing himself. [He] refused to trust others to do [that] which had never been done,

which left a neglect upon the work. Or if [the work was] done, [it] was not done thoroughly and efficiently.*3LtMs, Lt 8, 1881, par. 16*

I was shown it was not according to God's order that so many things in reference to the workings of the cause should be brought directly before my husband's mind, for it was already burdened with many things. Elder Haskell and Willie have acted in accordance with the light given. But they have carried this matter too far. Some important matters should have been presented before him which were not, and thus the matter has been going until it has reached its present standing.*3LtMs, Lt 8, 1881, par. 17*

My husband has a work to do to preserve the control of his own spirit under provocation. And God calls upon both [of] you younger men who are in health to exercise the same self-control. He also has a duty to treat his ministering brethren, with deference and respect, showing that he esteems them exactly in the manner he thinks he should be treated, guarding sacredly their influence and their reputation before the people, [and] covering their defects, if he thinks they exist, as he would have them bear with and cover his defects. This course will stand the test of the judgment.*3LtMs, Lt 8, 1881, par. 18*

But I must leave many things unwritten, for I cannot bring out all I desire with pen and ink at this time. Matters have grown into differences between ministers of Jesus Christ, and these things grieve the Spirit of God.*3LtMs, Lt 8, 1881, par. 19*

Now in regard to the missionary work, it will not do to idolize anything in the world, even if it be the Tract and Missionary Society. Whatever we cherish with idolatry, we shall be greatly discomposed if we are crossed in it. You have been filling your mind and heart with the tract and missionary work as the principal thing. You have exalted it above every other consideration. It is your principal concern, your matter of special thought and anxiety, and any word which touches these things of special interest to you pierces you to the quick and inflames the soul, because it is as though touching the apple of the eye. In this you will become transformed [and] lose your spirituality and forbearance unless your interest and labor are more equally divided. There are mistakes in your plans and you do

not see them. My husband does see them.³*LtMs, Lt 8, 1881, par. 20*

It is not wise management to require ministers or people, if they obtain a subscriber, to have them send the name or order to the librarian, and [then] they send [it] to [the] district secretary, and then it must go to [the] state secretary, [and] then to [the] office. If any of these are absent, as often occurs, delays must occur for weeks. [There is] “too much machinery” since the system of bookkeeping has been introduced by Elder Whitney. Many devoted, earnest workers in tract and missionary work have given up their work in despair. They have home cares, and to be obliged to understand all this fine machinery—the science of bookkeeping—they cannot work, and they let it all drop.³*LtMs, Lt 8, 1881, par. 21*

The little interest that has been manifested to see eye to eye by the leaders terrifies me. If God can sanction this lack of harmony, then He has never spoken by me. There are many things I want to say, but cannot. As there has been no change, as I can see, in the working of the Tract and Missionary Societies, I have no burden of testimony on the matter. The question is asked, Has not the Lord shown the importance of the tract and missionary work? He has, but not the absorbing of every other branch of the work. And when it stands in its proper position, then I can heartily endorse it. Until then, I have nothing to say.³*LtMs, Lt 8, 1881, par. 22*

The Jews exalted the law. It was right they should, but they began to load it down making it an exacting, absorbing power, until it became a yoke of bondage which led the enemies of God’s law to conclude that the law cannot be obligatory upon man, for no man can keep it. Similar results will certainly follow the plans you are forming, creating labor and expense. Had you given due attention to other branches of the work and not appeared to concentrate your thoughts and exercise your minds in the one direction, your efforts would be better understood.³*LtMs, Lt 8, 1881, par. 23*

When you showed the least hesitancy in putting the resolution in the *Signs*, recommending the brethren to take this paper, which they all need, it was a poor course to pursue. [You have] made every inducement to take the *Signs* by presenting premiums, but,

from what has been shown me, [this] is not the best way and will surely involve the office in the end. Just so about the *Review*. These papers both stand at a low price, and to attach anything further to make it less is a mistake. *3LtMs, Lt 8, 1881, par. 24*

The plan to place the books at a low price has done great harm to the offices of publication. If one-half the time that has been devoted to talking and working up the tract and missionary work to its present state was spent in devising plans for the circulation of all our tracts and publications on present truth, more good would be done and more light shed abroad. *3LtMs, Lt 8, 1881, par. 25*

The *Signs* is a good paper, never to be exalted as superior to our church paper among our people or to take the place of the church paper. This paper was first in the field, and when there is a spirit of competition manifested, it is all wrong and displeasing to God. The *Signs* is our pioneer paper to serve a want in the cause at the time of its establishment, to give character to the work on the Pacific Coast. But when I see so much made of this paper to the exclusion of the church paper, the *Review and Herald*, I have said they are beating on the wrong track. They do not work as intelligently as they suppose. *3LtMs, Lt 8, 1881, par. 26*

Since I have been expressing and writing out the light given me, I cannot see as it has made any difference. I expected that our ministers would, as far as possible, get together, talk over the matter, and all have a voice in the devising and execution of plans to place and keep this branch of the work—tract and missionary work—on the proper basis. One man's mind, one or two men's judgment, is not to have a controlling power in the work and cause of God. Counsel together has been the word of the Lord. Has this been done? I shall plead for a strict adherence to the light God has given. *3LtMs, Lt 8, 1881, par. 27*

But there have been feelings that Elder [James] White controlled the *Review*, and you would not make special efforts in its behalf. Is this right? I see you, my brethren, are two, composing the Board of Directors for the sanitarium. Have you made special efforts to exert an influence upon the Health Institute to bring it into a condition where God can approve? The whole concern is managed by one

man's mind and one man's judgment and that man refusing to accept the light and act upon that which God has given him. Dr. Kellogg takes it for granted he is sustained by you both. Consistency is a jewel. When we see that he is moving in accordance with the will of God, then there is safety, and not till then. It had better be closed than to be swayed off from the principles for which it was established.*3LtMs, Lt 8, 1881, par. 28*

Here is a matter to demand attention: that men who have created a fund should sit in counsel and come to some understanding how institutions should be managed to make a success, [and yet] all [their] time and anxiety and thought are given to the working up of the machinery for the tract and missionary work, [while] other matters are sadly suffering. Give some of your strength to this important branch of the work.*3LtMs, Lt 8, 1881, par. 29*

I cannot call means from our brethren to the sanitarium until it is placed on a different basis. I have been sick and disgusted with the way it has been conducted for the two past years, in particular. I will not bear any responsibility in it, or give influence to it, till a reformation is wrought in it. Dr. Kellogg has talked some truth and some untruth to you. His scheming, his policy plans he is trying to bring in, God will not approve. Oh, my soul is weighted down with these things. I fear you are not seeing all things clearly. If my husband is wrong twice, it will not make one error right and of value on your part. Your errors in judgment will be [as] wrong as his errors in judgment. Move with great caution, Elder Haskell.*3LtMs, Lt 8, 1881, par. 30*

Let us make haste slowly now [that] things are in a critical condition. I want you both to stand strong in God, and this is the reason I write you. Pray more and plan less. But, Brother Haskell, your mistake has been in crowding down prices. You have talked your plans to Willie and he has accepted them and acted upon them. You are ardent. You talk so firmly and so earnestly and with such confidence [that] you will make others view the matters in your light and accept plans that may not be the best and result the best for the cause of God.*3LtMs, Lt 8, 1881, par. 31*

I never expected to write out this matter so definitely. I was shown

our ministers have not had a fair chance. They have been crowded into uncomfortable positions that the Tract and Missionary Societies should show marked success. This, God does not approve. The *Review and Herald* has been robbed of its proper strength and prosperity because the powers of action have been concentrated upon the broad circulation of the *Signs* and the tract and missionary work. Meetings have been held in the tract and missionary interest that ought to have been given to instructing the people in the fitting of their own souls for Christ's coming and [in] letting the light shine forth to those who have not the knowledge of the truth. The sheep are starving for the Bread of Life. They must be fed. Vital piety and practical godliness must be made a specialty, or the people will backslide from God.³*LtMs, Lt 8, 1881, par. 32*

Now, when I know there have been extreme movements in some things, when I know that your dangers are of committing errors by concentrating your mind upon some points to the neglect of important matters, I am surprised that you should manifest so little interest to secure harmony of action. Do you think holding yourself in this position will reform my husband? I have evidence that God has not left him; that He does give him access to the people and [remainder missing]³*LtMs, Lt 8, 1881, par. 33*

Lt 8a, 1881

White, W. C.; White, Mary

Charlotte, Michigan

July 27, 1881

Portions of this letter are published in *3Bio 165, 167*.

Dear children, Willie and Mary:

We left Battle Creek last Thursday. Brother Burrill was holding meetings in Charlotte and sent an urgent request for us to come and speak to the people Sabbath and First Day. We came and have labored up to this time. We return today to Battle Creek. Edson comes next Sabbath and First Day to labor in the Sabbath school interest. There will be a Sabbath school convention. There has been but a small congregation and limited interest until we came. I have spoken four times, Father three times, to a large, interested audience.*3LtMs, Lt 8a, 1881, par. 1*

After we returned from [the] Iowa and Wisconsin camp meetings, I was quite sick; could not sleep or eat. Doctor said it was catarrh of the stomach. With this I felt [a] continual burden for Battle Creek. The church was dead and I had entreated Brethren [S. N.] Haskell and [G. I.] Butler to do something for the people right at the heart of the work, but they offered some excuse and did nothing.*3LtMs, Lt 8a, 1881, par. 2*

My burden for the cause of God was so great I could not sleep. I spent considerable time, after all were asleep, in supplication to God for help. We were thinking of going to Colorado, but my work seemed to be pointed out for Battle Creek, and, accordingly, I went at the work. The Lord gave me freedom before the people. I spoke Thursday night, Friday night, Sabbath morning and afternoon, followed by a social meeting. I read a large number of pages to Dr. Kellogg and Father. The Lord gave me a message for the people. They were stirred.*3LtMs, Lt 8a, 1881, par. 3*

Sunday night I spoke to the office workers. Here I had special

freedom. Monday night, meetings again in the tabernacle; Tuesday night I called all the responsible men of church and institutions and read the document I had written expressly for the benefit of Dr. Kellogg and Father; Wednesday night, meeting in [the] tabernacle. Up to the time I had commenced this work, I was sick, but the Lord gave me strength. I did not get to rest until near midnight and labored all through the day, writing.*3LtMs, Lt 8a, 1881, par. 4*

Wednesday night I felt I must have rest. A nervous twitching seized my thumb, and I could have no control over it. It jerked continually. I feared paralysis. Father decided to go to Charlotte; this would be a change. I have labored here, but it has been mingled with rest. The burden has not pressed me so heavily. I return home today much stronger than I came. The weather is cooler; that is favorable for me. It is now almost cold enough for winter clothing. These extremes are bad.*3LtMs, Lt 8a, 1881, par. 5*

Last week I had Sister Mattie King and Mary Chinnock make you a dress and sack. I sent it by mail—registered it. I hope it will be a good fit. I also sent a skirt that you can wear with a light sack. I have taken great pleasure in making you this present. If I had not been doing so much, I might have gotten up something for Willie, but this is not as easy as [it is] for you; Mary will not make pants.*3LtMs, Lt 8a, 1881, par. 6*

Dear children, I have been alarmed at the state of things. I think Father views matters in a different light. In some things I think he is striving hard for the Spirit of God. He seems more humble, more guarded in words and actions. He has a hard battle before him. I shall help him all I can.*3LtMs, Lt 8a, 1881, par. 7*

I think I know that Dr. Kellogg has pursued a course no Christian should take to tear down your father, but I shall not allow it. Why do men always carry things to extremes? They cannot stop when they have gone far enough; but if the course of one is questioned, they will not feel content till they crush him. This brings upon me the necessity of defending, and here is where I am today.*3LtMs, Lt 8a, 1881, par. 8*

The very things they complain of in Father they are doing themselves [to] a tenfold degree. They show that if they were in his

place, they would not do half as well as he has done. The very men who would condemn him for sharpness in words and for dictating and being overbearing are tenfold more so, when they dare to be, than he has ever been. They have crowded him out of positions, alleging this as their reason, when they do far worse than he, and the matter is not helped a particle. I know what I am writing about. They have less self-control than he has had.*3LtMs, Lt 8a, 1881, par. 9*

This is expressly developed in the spirit and manners of McCoy and Dr. Kellogg. I am sorry to see that Elders Butler and Haskell are as much influenced by Dr. Kellogg's words and statements as they are. But he is a great talker and colors matters by his own strong imagination. I have felt crushed and heartbroken for months, but I have laid my burden on my Saviour and I shall no longer be like a bruised reed. In the strength of Jesus I assert my freedom.*3LtMs, Lt 8a, 1881, par. 10*

I have come out decidedly and plainly. I told Dr. Kellogg just as I have written you. There will be some change, some way, I am assured. I told them I had been in continual fear that my husband's mistakes and errors would be classed with the testimonies of the Spirit of God and my influence greatly injured. If I bore a plain testimony against existing wrongs they would say, "She is moulded by her husband's views and feelings." If I reproved my husband, he would feel I was severe and others had prejudiced me against him.*3LtMs, Lt 8a, 1881, par. 11*

I was crippled, but I should be so no longer. I should act perfectly free. They might think of me as they pleased. I would give them reproof, warning, or encouragement as the Lord should give me. The burden of their questioning and doubts should no longer grieve me and close my lips. I should do my duty in the fear of God, and if they would be tempted, I should not be responsible for this. I would cut my way through in the fear of God.*3LtMs, Lt 8a, 1881, par. 12*

I will write more in reference to this by-and-by. I told Marian [Davis] to send you a copy of a letter written to Elder Haskell some time ago, but she could not remember whether she sent it or not. Then I sent you the only copy I had. The paper was ruled with red. Now

please send me the first, best-written copy if you have it. If not, send the last one, on red-ruled paper. I can find neither copy, and I want one very much.*3LtMs, Lt 8a, 1881, par. 13*

You never make any suggestions in regard to the articles for [the] *Signs*. It would be well for you to express your mind in some way about them to Marian. We were glad to receive your letters. Write just how you are in health.*3LtMs, Lt 8a, 1881, par. 14*

Do see if someone cannot take your place and you drop this heavy weight of responsibility. I have fears for you both.*3LtMs, Lt 8a, 1881, par. 15*

We think we may spend the winter in Healdsburg and write, but don't know as the way is prepared for us. Let us know your mind.*3LtMs, Lt 8a, 1881, par. 16*

Mother.

Lt 9, 1881

Brother and Sister

Sacramento, California

October 20, 1881

Portions of this letter are published in *TDG 302, 3Bio 173, 180; 2MR 249-250; 6MR 306-307.*

Dear Brother and Sister:

I have not had strength or courage to write to any of my friends since the death of my husband, except Mary Clough, who is now Mary Wanless. She wrote to me a very kind, sympathetic letter giving me a cordial invitation to visit them at Colorado Springs, saying they could make me very comfortable and happy and they could take me to places of interest. But I was obliged to write them that I could not come. In the first place, I was not able; second, I had not means. It would cost our party nothing less than seventy-five dollars. I was not able to command means. I found we could get no money to use of the two thousand five hundred due me. I found poverty and sickness everywhere I went.*3LtMs, Lt 9, 1881, par. 1*

But now I cannot enter into the details of my husband's sickness. You will find the account in print. I was told he was not as well. The doctor said it would be well for me to see him. They carried me into his room, and the moment I looked upon him I said, "My husband is dying." There was the unmistakable signet of death upon his countenance. Oh, how shocked I was! I knelt at his bedside. I prayed most earnestly that he should not die.*3LtMs, Lt 9, 1881, par. 2*

It seemed that I could not part with him. I begged Dr. [J. H.] Kellogg to do what he could. He and four attendants worked for the entire night. Stimulus was given him; stimulus was injected directly into the blood of his arms and limbs, and yet he was going down. I talked with him. He answered every question, knew us all, but did not revive. Finally success crowned their efforts.*3LtMs, Lt 9, 1881, par. 3*

I was with him all night and the next day at noon he had a chill and from that time he did not sense anything. He just went to sleep, no pain, no suffering. Just as pleasant as a child he breathed his last. Oh, how thankful I was that I was not compelled to see him tortured with agony and have this distressing picture before me day and night.*3LtMs, Lt 9, 1881, par. 4*

My life was in great jeopardy. The night after his death two watches were appointed to take charge of me and not to be found asleep for a moment; but I knew not my danger and told them they could sleep. Mary Chinnock and Sister Emma Webber were my attendants.*3LtMs, Lt 9, 1881, par. 5*

At twelve o'clock at night my pulse stopped. The doctor [had] said, "Watch the pulse and call me at any change," for he should not lay off his clothes. He anticipated what was to come.*3LtMs, Lt 9, 1881, par. 6*

He was at my bedside in one minute. I was unable to speak, but knew what was going on. I expected to pass away quietly as my husband had done, but the doctor worked unremittingly with the two helpers until three o'clock in the morning.*3LtMs, Lt 9, 1881, par. 7*

The strongest electricity was employed; one stood with [a] cake of ice and another with [a] hot sponge and passed first hot, then cold, over the spine for three hours until my pulse, though very weak, and fluttery, was improved. For four nights these faithful hands battled with death and were rewarded by seeing a determined improvement. I was unable to sit up for two weeks.*3LtMs, Lt 9, 1881, par. 8*

We telegraphed for Willie and Mary to come. We had every attention given to the body that it should be kept natural. He looked from the first as though he had lain down to sleep like a tired warrior.*3LtMs, Lt 9, 1881, par. 9*

In one week from his death Willie and Mary came; also John White. And yet I was unable to sit up. John White said, "Ellen, I am deeply sorry to see you so feeble. A trying ordeal is before you in the funeral services of the morrow. God help you, my dear sister, God help you on this occasion."*3LtMs, Lt 9, 1881, par. 10*

Said I, "Brother John, you do not know me. The more trying the situation, the more fortitude I possess. I shall give way to no outbursts of grief if my heart break. I serve God not impulsively, but intelligently. I have a Saviour who will be to me a very present help in time of trouble. I am a Christian. I know in whom I have believed. He expects from me implicit unwavering submission.*3LtMs, Lt 9, 1881, par. 11*

"Undue grief is displeasing to God. I take up my appointed cross and will follow the Lord fully. I will not give myself to abandonment of grief. I will not yield to a morbid and melancholy state of feeling. I will not complain or murmur at the providence of God. Jesus is my Saviour. He lives. He will never leave me nor forsake me."*3LtMs, Lt 9, 1881, par. 12*

Every night for one week great care had to be exercised at midnight until three o'clock in the morning. I never remember experiencing such exhaustion and such inexpressible weakness.*3LtMs, Lt 9, 1881, par. 13*

I was carried in a hack to our house on the corner, taken out in a chair, and borne into the house to the side of the coffin, the little girls with me, weeping as though their hearts would break. I looked there upon that dear face for the last time. How noble! How peaceful and good he looked in his last quiet sleep. There was nothing in that countenance to remind us of death. But there was the coffin; on it was placed the beautiful floral cross and crown, placed there by Dr. Kellogg, at his expense, costing thirty dollars. It was composed of pure white double pinks and tube [tuber?] roses.*3LtMs, Lt 9, 1881, par. 14*

We then went in hacks to [the] Tabernacle, and I was carried in a chair while the mourners followed. I was laid upon a sofa prepared with pillows. I was carefully watched by the doctor. After Elder [Uriah] Smith had given the funeral discourse, I did so long to say something to let all know that the Christian's hope was mine and sustained me in that hour of bereavement, but I feared I could not stand upon my feet.*3LtMs, Lt 9, 1881, par. 15*

I finally determined to make the trial and the Lord sustained me. The doctor stood ready to "catch me," he said, if I fell. But Brother

John and Willie and Edson were also watching to aid me, but I went through with what I had to say with clearness.*3LtMs, Lt 9, 1881, par. 16*

There was much weeping in the house. The hymn was sung and the doctor had me placed in the wheel chair and rolled me out while all the mourners followed and took their places in the hacks. Thus I was saved the ordeal of viewing the dear loved one myself in the presence of the crowd. I had taken my farewell look at the house. I was saved the pain of seeing that packed houseful viewing my husband in his last sleep. A bed was made for me in the large hack, and thus I followed my husband to his last resting place.*3LtMs, Lt 9, 1881, par. 17*

One hundred employed in the office, men and women with crepe badges, walked in procession to the grave. Evergreens had been carefully laid in a thick mat all about the grave. I was again placed in the chair and carried to the grave.*3LtMs, Lt 9, 1881, par. 18*

In the passage from the road to the grave, we passed under an arch decorated with evergreens, and the path was carpeted with evergreens. All about the grave was thickly matted with evergreens. These evergreens were arranged to completely line the grave so that none of the earth could be seen. An anchor rested at the foot of the grave, the cross, at the head. Several stars were arranged with pure white flowers [and] were interspersed among the evergreens. Mounds of flowers, tastefully arranged, were placed about the grave, and thus we laid our loved one away to rest among the evergreens, emblem of Eden, which he loved so well. I was taken back to the sanitarium.*3LtMs, Lt 9, 1881, par. 19*

Sunday I rode out to my home on a bed; Brother John, Willie, Mary, Edson and Emma [White] and Brother John's son-in-law, in three different teams. Brother John and his son-in-law were greatly delighted with our home, but I was too feeble to sit up at all. The light of my home had gone and henceforth I should love it for his sake who thought so much of it. It just met his taste. It is grandly beautiful, but how can I ever regard it as I could if he had lived?*3LtMs, Lt 9, 1881, par. 20*

One short week we had after the funeral. I then, on Sabbath, spoke

to the people in my feebleness for the last time before leaving for California. We took the cars for Cal. [the] next Monday. All thought ... [incomplete.]*3LtMs, Lt 9, 1881, par. 21*

I feel grateful to God that I was not left to look for my consolation in the friendship of the world. Rely upon human sympathy! No, no. That consolation which comes from the cross of Christ can relieve heart anguish like mine. Even the valley of the shadow of death was lighted by the presence of my Saviour.*3LtMs, Lt 9, 1881, par. 22*

I had a close look into eternity, and then the incidents of my life seemed to come with great distinctness before me. I found I had nothing to regret in my labors and earnest efforts to bring souls to Jesus, nothing to regret in my devotion to the truth.*3LtMs, Lt 9, 1881, par. 23*

But all that caused me grief was that I had not devoted my life more fully to Jesus and made greater efforts to save poor sinners. How precious they looked to me in that hour when I thought my labors were to be given to them no more. I could not, in that testing hour, trust in my own merits, anything I had done. I could not feel any assurance that because I had tried to be amiable in disposition, because I had been kept from the gross sins and vices, that I could hope for salvation.*3LtMs, Lt 9, 1881, par. 24*

I knew then, as I seemed to talk with death, that there must be a renewal of the heart unto righteousness or the crown of glory that fadeth not away can never be worn. My trust was not in my morality but [in] the merits of the blood of a crucified and risen Saviour. When God is made my refuge and Christ is accepted as my Redeemer and the Scriptures are made my guide and counselor, there can be no enchantment against Jacob nor divination against Israel.*3LtMs, Lt 9, 1881, par. 25*

Lt 10, 1881

Brother

Oakland, California

October 26, 1881

Previously unpublished.

Dear Brother:

I hoped to have an opportunity to converse with you before leaving the campground. I called at your tent several times, but you were not in. Since returning home, I have still had a deep interest for you, and I cannot feel clear without addressing you by letter.³*LtMs, Lt 10, 1881, par. 1*

When I first met you at Arbuckle, your countenance was familiar to me, and I had strong hopes that you would ere long yield to the convictions of the Spirit of God and take your position with those who are keeping all His commandments. I was pleased to see you again in the congregation at Sacramento listening with undisguised interest to the preaching of the truth. Again I felt an earnest desire that you should seek for those things which make for your peace, that you should yield to the convictions of the Holy Spirit as to what is truth and live by every word which proceedeth out of the mouth of God.³*LtMs, Lt 10, 1881, par. 2*

Your case has been presented before me in vision—a man of noble qualities of mind. You are one whom God can use to advance His cause. I do not mean that it is your work to stand in the desk, but that God has claims upon you to exert your influence in favor of the truth. You have been several times upon the very point of deciding to do this, but the enemy of all righteousness has said, “Do not act hastily. You will regret it if you do this. What will your friends say? How can you succeed in worldly business?”³*LtMs, Lt 10, 1881, par. 3*

Pride of heart has clamored for the victory and, sad to say, has gained it. Wicked babblers who would turn the truth of God into a lie

to serve their own interests and please the author of all evil, have had greater influence to hold you in your present position than you have cared to acknowledge.*3LtMs, Lt 10, 1881, par. 4*

You have been a very kind-hearted, considerate man, but this will not long continue if you still resist the influence of the Spirit of God. You will not only refuse to submit to the divine claims yourself but will feel that your wife and children are making you unhappy by their obedience to God. You will become an active agent in the enemy's hands to hinder them in following out their convictions of duty. In thus doing, you will employ your powers in opposition to the God of heaven in scattering from Christ.*3LtMs, Lt 10, 1881, par. 5*

You cannot afford to be found in such a position when Christ shall come or when you may be called to yield up your life. Then will you see that life as you have never yet seen it. You will not then regret that you were so unlike the world in spirit and example, that you were simple enough to choose Christ and the truth, but will bitterly lament that you allowed so many years of life to be spent in the service of the worst enemy of Christ, that you withheld from your Saviour that service which He had a right to expect and which should be freely given. He died to obtain your willing obedience and your love. He has bought you with an infinite price. Give Him His own without reserve. This is His due.*3LtMs, Lt 10, 1881, par. 6*

You claim to be an honest man in dealing with your fellow men, but every day of your life you rob God of the service which is His. You rob Him in violating His Sabbath, the seventh day which He has sanctified and blessed and which He calls His holy day. He has given you six days for your secular business and reserved only one to Himself. But you have studied your convenience instead of giving to your Creator His own. You are not just with God, and He will surely bring you into judgment for this showing contempt for His righteous law.*3LtMs, Lt 10, 1881, par. 7*

Jesus loves you and He is pleading for you before His Father in the heavenly courts. He presents His wounded hands and says, "Spare him a little longer; cut not down the cumberer of the ground. I will give him still another opportunity. I will let the light of truth shine still more brightly upon his soul, and after that, if he refuses, Thou

mayest cut down the unfruitful tree.” [Luke 13:7-9.]*3LtMs, Lt 10, 1881, par. 8*

I feel the deepest interest for your soul. I know what you will be if you choose your own course. I know what you may be if you will accept the truth as it is in Jesus. I would plead with you, as a friend, to choose Christ, His self-denial, His sufferings, His reproach as your portion here. The cross of Christ will be to you a pledge of eternal life in the kingdom of glory.*3LtMs, Lt 10, 1881, par. 9*

If you remain as you are, neglecting the truth, neglecting this great salvation, your example will confirm others in their impenitence. You will not travel the road that leads to death alone. Others will be borne down by your influence. You will thus become the successful instrumentality of the adversary in leading souls to reject the truth and be disloyal to the God of heaven. You will lead others to transgress His plainly expressed commandment that the seventh day is the Sabbath of the Lord thy God.*3LtMs, Lt 10, 1881, par. 10*

You are convinced that those who claim the first day to be the Sabbath of the Lord are false teachers. You know that there are many scoffers to “these last days” who deny the promise of the Lord’s coming. They may profess to be Christians, but are they followers of Christ? Do they not wrest the Scriptures to their own destruction? You may hesitate to pronounce sentence against these men. You may say, These are learned men, they ought to know. True they ought to know but are these men greater than the angels that sinned? Are they greater than the magicians of Egypt who counterfeited the work of God? Are they greater than the astrologers of Babylon? All these may once have been good as well as great. But when light shone from the throne of God upon them showing them His will and His truth and they refused to see the light and began to oppose the truth, they separated themselves from God and went over to the ranks of the enemy. Satan fell, and all who choose to follow their own ways contrary to the divine will, will fall with him.*3LtMs, Lt 10, 1881, par. 11*

In the name and by the authority of the Holy Spirit, I entreat you to lay down the weapons of your warfare. Do not lightly esteem the Word of God. Do not belittle His commandments and thus please

the enemy of Christ. Do not lead your children to disobedience against God and bring the blood of their souls upon you. They are Christ's property; teach them to yield obedience to His claims. The destiny of your children will be decided by the turn which your own hands shall give to the scale. "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." *Luke 9:24*. If you would share in the glory of Christ when He shall appear, you must share His reproach and His suffering here.*3LtMs, Lt 10, 1881, par. 12*

It is not surprising that you find good men who the world will not acknowledge as great men, while there are many of the world's great men who are not good men and whom the Lord does not acknowledge. We want you, my brother, to be one of Christ's disciples, to have your name registered in the book of life. Then you will be indeed great because you are connected with the Lord of heaven.*3LtMs, Lt 10, 1881, par. 13*

There are rich blessings for you and yours if you will comply with the conditions of God's Word. The truth is a sanctifier. Received into the heart, it produces humiliation of soul before God. It weans the affections from the world. If indeed we have the truth, what is your position if you be found warring against it? We have not presented unto you a cunningly devised fable, but "the sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." *2 Peter 1:16*.*3LtMs, Lt 10, 1881, par. 14*

It is claimed that Adventist Sabbatarianism are exclusive, bigoted. God forbid! We are the last to deserve this charge. We labor everywhere, the world being our field. It is the sectarians, members of the different churches to whom this charge applies. They brand us heretics because we are not sectarians. We love the souls of all for whom Christ died. We have received unpopular truth because it bears the seal of God. We labor unselfishly for those who are in error everywhere. Our prayer to God is that we may be exclusively Christ's by partaking of His Spirit, having the pity and love which stirred His divine soul. Those who see the truth and accept it will go straight forward where the Captain of our salvation leads the way to conflict and glorious victory.*3LtMs, Lt 10, 1881, par. 15*

Those who shun the cross and love the world, its riches and its honors, we must leave behind. Many may pity and despise us. They may sneer and ridicule, misrepresent and falsely accuse us if they choose, but our path is straight forward. Our watch-word is "Onward to victory." Our work is to teach and defend the plain holy doctrines of the Bible. Our aim is to save the souls of men for whom Christ died, that their voices may be heard in praise and thanksgiving to Him that sitteth on the throne and to the Lamb who hath redeemed us unto God by His precious blood. *Revelation 5:13.3LtMs, Lt 10, 1881, par. 16*

I have written to you because I felt it to be my duty. I love your soul. I want you to have courage to accept the truth as it is in Jesus. It will be for your happiness in this life and for your happiness in the future, immortal life. I urge you to take your stand with God's commandment-keeping people. Break the fetters of Satan that would hold you back, and be not ashamed of the cross of Christ. *3LtMs, Lt 10, 1881, par. 17*

With respect, I submit these hastily written words for your candid consideration. *3LtMs, Lt 10, 1881, par. 18*

In haste. *3LtMs, Lt 10, 1881, par. 19*

Lt 11, 1881

White, W. C.

Healdsburg, California

November 9, 1881

Previously unpublished.

Dear Willie:

I called today upon Dr. Farrer. We had a visit of a couple of hours while Brother H. [Fred Harmon] was getting his horse shod. The doctor says the term of school he wishes to attend will not begin before January. The doctor seems to be a sharp business man. I would think he might be a good one to fill in [at the Rural] Health Institute at Crystal Springs.³*LtMs, Lt 11, 1881, par. 1*

Fred Harmon and I went up to the place, brought away chairs and what not, and took home the drag and barrel we had borrowed. Took home Sister Snooks' things as we returned home. Brother Young stopped us and said Mrs. Brown had been dissuaded by persons at the hotel from taking our property. They told her that it would be seven years before she could realize any profits from fruit, and in winter the roads were impassable. She told him she wanted him to show her places, which he did. She decided to take a place, buy it for forty-five hundred. She telegraphed to her husband she would not buy our place—so that has fallen through—and somehow I am not sorry now. I shall get some man and his wife in there who will take charge of the place, shall set out fruit at once, and seek for a supply of water. I have prayed for the Lord to open the way, and I believe He will. I want to move in His counsel. May He direct me in all things is my earnest prayer.³*LtMs, Lt 11, 1881, par. 2*

I shall never think Mrs. Brown a substantial woman. Why, she said she was delighted and suited in every way, and now she has changed right about.³*LtMs, Lt 11, 1881, par. 3*

Try to think of someone to come on this place and work it. Fred Harmon says he thinks he can better get a living from our place

than his. He thinks it a superior place for turkeys and chickens. If he can sell for three thousand, he will take our place at that. It ought to bring more, but I will tell him, if you think it best, I shall charge three thousand and five hundred and will board out the other five hundred with him. I shall leave these things with you to manage. I shall say nothing till I see you and we can talk over matters. I felt after you were gone so lonely and sad, but I will see you either the last of this week or the first of next.³*LtMs, Lt 11, 1881, par. 4*

Mother.

Lt 12, 1881

White, W. C.

Healdsburg, California

November 9, 1881

Previously unpublished.

Dear Willie:

Yesterday we saw Michel. Brother [Fred] Harmon found where he was at work, and we drove into the field where he was. He promised he would pay. Said he had no means now, but would pay as soon as he could earn means. Brother Harmon takes me today to see a family who can inform me all about his liabilities, and the probability of getting my pay.³*LtMs, Lt 12, 1881, par. 1*

Mrs. Brown seemed highly pleased with the place, but the more I think of it, the less I think of accepting her place. We find such property as ours is now becoming salable. We find we might have disposed of our place if Michel had not been in the house. He told all that we did not design to sell. We find all parties talk of the place as being a most beautiful location.³*LtMs, Lt 12, 1881, par. 2*

Mrs. Brown talked very freely about Alameda. She said men of property who had sold and moved from Alameda state they would not live there again if property of thirty thousand dollars were given them with the conditions they should live there upon it. She said that it was easy to put your money in Alameda property, but you could never get it out again. She went on in such a strain as this for quite a while. I thought she was not making the inducements very enticing to us. I am afraid of their property.³*LtMs, Lt 12, 1881, par.*

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When we returned from the place after showing her all over the farm, we dropped her at the hotel and invited Mrs. Gray to ride up with us to Brother Harmon's and have a little visit. We thus had an opportunity of seeing and conversing with her for a couple of hours. Meanwhile, she stated that she had not yet heard from Oakland and

was ready to sell the place for five thousand. I told her that was more than the parties would feel authorized to pay for it. She seemed to be fixed there. I told her that we had not yet visited Berkeley, that in some respects that would be preferable to Healdsburg because the influence of the church in Oakland would be favorable to the school, and students might have opportunity to labor in connection with [the] printing office. She held up the superior advantages of Healdsburg, and the long and short of the matter is, here the matter hangs. I think we will let it hang a while. I did not manifest the least anxiety to her. I told her that we were not in so very great hurry. We would let matters take their course.*3LtMs, Lt 12, 1881, par. 4*

We committed it all to the Lord. We might make mistakes in our decision. We had faith the Lord would lead and guide and control the matter. We would not run ahead of the providence of God. The Lord might direct us to some location where we could have more land and workshops for our students. He might qualify men and women to lay the foundation of a school upon the right basis. Healdsburg might not be the place of God's choice. Sodom looked very desirable to Lot because of its attractive loveliness, but it proved to be a most dangerous place. We had a real social visit. She returns to Vallejo tomorrow.*3LtMs, Lt 12, 1881, par. 5*

Now, Willie, if it is best, considering all things, for us to return to Oakland, we will come. If it were not for your going East so soon, would prefer to stay a while longer as we have called on no one yet but Brother Harmon. Should you think best for us to come, telegraph Brother Young, who will get the message to me without sending the messenger to Fred Harmon's at expense. I shall expect to hear from you today. Hope I shall not be disappointed. Marian [Davis] is improving slowly. Do you hear anything from our friends [in the] East? Let us know at once. In haste,*3LtMs, Lt 12, 1881, par. 6*

Mother.

Last night I slept but little. I thought I would make an offer to Mrs. Gray of thirty-five hundred. Then I felt it might not be best at present, so the matter hangs in doubt. I do not think I would take

the Alameda property. Brother Harmon thinks he would rather risk the sale of Healdsburg than the property at Alameda. If the place is salable, why have they not sold it? Fred said he would take the place at three thousand and sell his place, but I ought to have more. I tell you property is high here.*3LtMs, Lt 12, 1881, par. 7*

Lt 13, 1881

White, J. E.

Refiled as *Lt 3a, 1881*.

Lt 14, 1881

Smith, Uriah

NP

1881

Portions of this letter are published in *2MR 250*.

[To Elder Uriah Smith:]

Now Brother Smith, in regard to your letter in reference to Brother St. John's uniting with you and doing what he can in the work anticipated in connection with the Sunday question, this may be his duty, but I fear he will not accomplish as much as he would should he go to California. In confidence, he will do more separated from his family for a time than to be close by them. His health is not good, and we thought the change of climate would be beneficial to him. He is not naturally an energetic man, and I fear you would not find him that help you anticipate.*3LtMs, Lt 14, 1881, par. 1*

Would it not be better to call Elder Waggoner over to Battle Creek for a time? He is all ripe on this matter. Would not yourself and Elder Waggoner do much better together? You have worked together on this question. Elder Waggoner has been rather anxious to come East. I am sorry that circumstances seem to forbid your spending this winter in California. I greatly desire you should spend the cold winters there. Any time you will do this, my good Healdsburg home shall be at your service free of all expense. I wish your wife could go with you and would urge this if I thought it of any use, but I know she would not wish to leave her children. But I am sorry that Elder Smith cannot escape these cold winters. They write me they are having beautiful weather in Healdsburg now, and they express a wish that I were there.*3LtMs, Lt 14, 1881, par. 2*

Now in regard to this matter of St. John. You must do as appears to be duty. The Lord direct in all these things, is my earnest prayer. We will not try to walk one step without heavenly counsel. If Jesus leads the way, we are safe in following. I feel so grateful to my heavenly Father that He has given us so precious evidence of His

willingness to bless and impart to us wisdom. May the Lord guide you all in Battle Creek in your important decisions.*3LtMs, Lt 14, 1881, par. 3*

I have been interrupted again and again while writing. Part of this was written in meeting.*3LtMs, Lt 14, 1881, par. 4*

Lt 15, 1881

White, W. C.; White, Mary

Grand Ledge, Michigan

March 15, 1881

Previously unpublished.

Dear children, Willie and Mary:

We tarried here last night with Brother Ledore. They live in a small log house, but the pleasant reception makes up for everything lacking in surroundings. I have been improving some on this journey. I am still a cripple and will be so maybe for one year, but by winding my foot in a long rubber bandage firmly, I can hobble around a little, a few steps without my crutches.³*LtMs, Lt 15, 1881, par. 1*

I woke up last night worried about our place in Healdsburg. Will you, Willie and Brother [S. N.] Haskell, interest yourselves in regard to this place? Will you see that, if occupied, it is by parties that will pay? The man who went in from Brother Collins' arrangements has not improved the place. The contract was a miserable one. Now the time was out last October. What has been done since? The place is of too great value to have no attention paid to it. Will you and Elder Haskell interest yourselves to see in reference to this matter? We cannot do it, for we are so far away. Is not this much favor or consideration due us, when we have put so much means in California? Will you both go to that place, see if taxes are paid, [and] if the place is insured, so that if it burns down it will not be an entire loss? Interest Brother Young, who persuaded us to buy that place, to find a purchaser for it for \$3,000. Will you attend to this at once? I tell you, my mind is troubled.³*LtMs, Lt 15, 1881, par. 2*

I do not care to have the property of Edson's sold unless at a good bargain. I should have thought Willie would have written to me, instead of to his father, about that property, the house where Edson lived. I do not care if the house where Brother Holmes lives sells for what it is worth. I want Edson's house to bring more than I paid for

it, in the place of less. I have thought it would be pleasant to live in California in that little house, so retired, but if it is sold, all right. I will then find some other place.*3LtMs, Lt 15, 1881, par. 3*

We shall never spend another cold, long winter in Oakland. It is altogether too sunless. We have seen the sun but very few days this winter.*3LtMs, Lt 15, 1881, par. 4*

Now do not neglect this matter of making sale of our property in Healdsburg. Love to all. I have not heard a word of our people since they left.*3LtMs, Lt 15, 1881, par. 5*

Mother.

Lt 16, 1881

White, W. C.

White's Ranch, Colorado

September 8, 1881

Previously unpublished.

Dear Willie:

I hope you will by all means come to Colorado as soon as it seems to be duty. The business with Brother Hamilton must be squared up. Horse feed is coming up and there will be great expense to keep the teams. Things have been left for two years in Brother Hamilton's hands. There is considerable property here to be looked after. Judge Russell talked to Brother Hamilton about exchanging our property in Colorado for some of his property in Battle Creek. Please look at his property before you come here.³*LtMs, Lt 16, 1881, par. 1*

I will write again soon but do write us something. We want to hear from you. This must go now.³*LtMs, Lt 16, 1881, par. 2*

Mother.

Lt 17, 1881

White, W. C.

Rollinsville, Colorado

September 12, 1881

Portions of this letter are published in *RY 161-163; 3Bio 182-183*.

Dear son Willie:

We received yours and Edson's letters yesterday. I would wish you two to examine all Father's papers and get an insight into them and straighten up his business if you can. Maryann [Davis?], or some other woman you think will be capable, could help you much in the arrangement of his papers and expedite business. Take advantage of any help you can get that is the right kind. I wish the two horses could be sold. Keep the white one. It will be costly keeping them through the winter. If that large carriage could be sold, it would be well to sell it. Talk with Samuel Abbey and Henry Kellogg on this matter. They may help you. The less expense we can have on the place, the better. We want things brought into as snug a compass as possible without making too great haste.*3LtMs, Lt 17, 1881, par.*

1

I miss Father more and more. Especially do I feel his loss while here in the mountains. I find it a very different thing being in the mountains with my husband and in the mountains without him. I am fully of the opinion that my life was so entwined or interwoven with my husband's that it is about impossible for me to be of any great account without him. We have tested the mountains under most unfavorable circumstances.*3LtMs, Lt 17, 1881, par. 2*

We came here Tuesday. Endured the journey well. Thursday night I was taken sick, similar to my sickness in Battle Creek. Kept [to] my bed five days. Sunday, Edwin, Mother Kelsey, Hannah, and the children came from Boulder, according to previous arrangement.*3LtMs, Lt 17, 1881, par. 3*

This we thought would be beneficial to all, but Monday a heavy rain

set in. It was cold and disagreeable. Tuesday it snowed and was cold. Wednesday was cold and cloudy, and it snowed some. In this time the little one became sick and grew worse until Friday. Edwin was sent for. He rode all night Sunday. All but little May went to Boulder. The child may live, but it looks rather dark. Mother Kelsey and Hannah have had no rest and but little snatches of sleep for one week. We all thought the prospect of the child's life would be more favorable at Boulder than in the mountains.*3LtMs, Lt 17, 1881, par. 4*

Last Friday I rode to Black Hawk. It was too much for my strength. Sabbath I was sick all day. Was some better Sunday, but felt weak all the time, and it was difficult to breathe. I am fearful the altitude is too high for me, but think I will test it a little longer. My limbs are weak. My heart labors very hard. But there, I did not mean to trouble you with complaints.*3LtMs, Lt 17, 1881, par. 5*

A few days since I was pleading with the Lord for light in regard to my duty. In the night I dreamed I was in the carriage, driving, sitting at the right hand. Father was in the carriage, seated at my left hand. He was very pale but calm and composed. "Why Father," I exclaimed, "I am so happy to have you by my side once more! I have felt that half of me was gone. Father, I saw you die; I saw you buried. Has the Lord pitied me and let you come back to me again, and we work together as we used to?"*3LtMs, Lt 17, 1881, par. 6*

He looked very sad. He said, "The Lord knows what is best for you and for me. My work was very dear to me. We have made a mistake. We have responded to urgent invitations of our brethren to attend important meetings. We had not the heart to refuse. These meetings have worn us both more than we were aware. Our good brethren were gratified, but they did not realize that in these meetings we took upon us greater burdens than at our age we could safely carry. They will never know the result of this long-continued strain upon us. God would have had them bear the burdens we have carried for years. Our nervous energies have been continuously taxed, and then our brethren, misjudging our motives and not realizing our burdens, have weakened the action of the heart. I have made mistakes, the greatest of which was in allowing my sympathies for the people of God to lead me to take

work upon me which others should have borne.*3LtMs, Lt 17, 1881, par. 7*

“Now, Ellen, calls will be made as they have been, desiring you to attend important meetings, as has been the case in the past. But lay this matter before God and make no response to the most earnest invitations. Your life hangs as it were upon a thread. You must have quiet rest, freedom from all excitement and from all disagreeable cares. We might have done a great deal for years with our pens, on subjects the people need that we have had light upon and can present before them, which others do not have. Thus you can work when your strength returns, as it will, and you can do far more with your pen than with your voice.”*3LtMs, Lt 17, 1881, par. 8*

He looked at me appealingly and said, “You will not neglect these cautions, will you, Ellen? Our people will never know under what infirmities we have labored to serve them because our lives were interwoven with the progress of the work, but God knows it all. I regret that I have felt so deeply and labored unreasonably in emergencies, regardless of the laws of life and health. The Lord did not require us to carry so heavy burdens and many of our brethren so few. We ought to have gone to the Pacific Coast before and devoted our time and energies to writing. Will you do this now? Will you, as your strength returns, take your pen and write out these things we have so long anticipated, and make haste slowly? There is important matter which the people need. Make this your first business. You will have to speak some to the people, but shun the responsibilities which have borne us down.”*3LtMs, Lt 17, 1881, par. 9*

“Well,” said I, “James, you are always to stay with me now and we will work together.” Said he, “I stayed in Battle Creek too long. I ought to have gone to California more than one year ago. But I wanted to help the work and institutions at Battle Creek. I have made a mistake. Your heart is tender. You will be inclined to make the same mistakes I have made. Your life can be of use to the cause of God. Oh, those precious subjects the Lord would have had me bring before the people, precious jewels of light!”*3LtMs, Lt 17, 1881, par. 10*

I awoke. But this dream seemed so real. Now you can see and understand why I feel no duty to go to Battle Creek for the purpose of shouldering the responsibilities of the General Conference. I have no duty to stand in General Conference. The Lord forbids me. That is enough. I should not dare to go East now. I did feel, while sick here, sorry that I had come here. I almost was [of] a mind to go back and occupy my good home and keep the family together. I miss my little girls so much. They were a comfort to me. But I do not dare turn my face toward Battle Creek until the Lord says go.*3LtMs, Lt 17, 1881, par. 11*

I have stood through two General Conferences to the gratification of my brethren, but ran the risk of my life. What I endured through these meetings, the sufferings of mind, the anxiety, the pain of heart, I know my good brethren knew nothing about. If they did, they would not now put me to the torture and risk to bring me to the general meeting again, and at such a time, when my heart is like a raw sore, bruised and torn. No, no, no. God is too merciful to place upon me any such burden.*3LtMs, Lt 17, 1881, par. 12*

I do not think it will be my duty to labor in any camp meeting this year. I see no prospect as yet of any health to do so. I cannot even engage in conversation with anyone but a few minutes at a time without nervous prostration. I have the most fearful headaches. Last Sabbath morning my sight was affected. I saw crinkling diamonds on window glass and paper. Could see but half of persons. Mary White had four eyes, two mouths. For hours this disagreeable vision continued, followed by [an] intense headache. I could not sit up all day. To tell the truth, I fear I am broken to pieces, but I will rest myself in the hands of God for a day at a time. I feel encouraged that my strength will come back, then next day I am down again.*3LtMs, Lt 17, 1881, par. 13*

Now I have no disposition to make any duties for you. The Lord guide you is my prayer. The Lord teach my sons, lead them, and make them channels of light. Go where God leads. When the Lord indicates your duty to turn your face this way, come. We will greet you most heartily. Mary [White] seems to be in good health. Emma [White] is improving. We have some very precious, melting seasons in prayer.*3LtMs, Lt 17, 1881, par. 14*

In love,*3LtMs, Lt 17, 1881, par. 15*

Your Mother.*3LtMs, Lt 17, 1881, par. 16*

Lt 18, 1881

White, W. C.

Healdsburg, California,

December 6, 1881

Previously unpublished.

Dear son Willie:

It has been raining here since Sabbath afternoon. Yesterday I rode out with Brother [Fred] Harmon to Brother Young's. He stated that the women refused to sell the property we thought desirable for [a] boarding house short of five thousand five hundred. Brother Young proposes to offer her thirty-five hundred and no more.³*LtMs, Lt 18, 1881, par. 1*

On the other side of the college is one acre of land with fruit trees in front of [the] house. The house is small—of no value. This is a corner lot [which] can be purchased for twelve hundred. Pass round the corner lot and next is a vacant lot which can be purchased for two or three hundred dollars. Next [to] it is a small place with [a] tolerably good house, and I cannot tell just how much land. It reaches down to the Foss vacant lots of land. This place can be had for one thousand dollars. Next, there is a very good, small dwelling house running through to the other street joining the Foss property, where the Foss property ends. This is twelve or fifteen hundred. These places are close by the college. What do you think about it?³*LtMs, Lt 18, 1881, par. 2*

There is the house sitting on a high rise of ground by the madrona grove. There are three acres of land. Father once was inclined to buy it, but delayed too long. I think I showed you the place. It is in the other part of town, on high, dry ground; house [is] thoroughly finished. It can be bought for three thousand. There are at least two building sites on this ground. If the Foss property cannot be purchased for thirty-five hundred, would it not be best to get this beautiful location, including two madrona groves—one on each side of the house, one nicely inclosed with [a] fence? I wish you, or

someone, were on the ground now to look and judge what is for the best.*3LtMs, Lt 18, 1881, par. 3*

The two houses mentioned, one for one thousand and second for fifteen hundred (I think), rent now for twelve dollars per month. They are very good houses. We shall know the exact price for each in a few days. I am fearful I cannot live in Oakland. I am better here in Healdsburg.*3LtMs, Lt 18, 1881, par. 4*

I cannot get any money [out] of Michel. I want you to see Mr. Row [?] in company with Henry Kellogg. He owes the estate more than one hundred dollars. Father favored him in every way. He let him have the house on [the] corner for twelve dollars per month until August. But he would not go out in August, and Father charged him twenty dollars per month from that time till he moved out. Henry Kellogg can tell you all about it. If we can get twelve dollars a month, I will square up all accounts with him, but we want the money. See him as soon as possible and have the matter settled. He abused Father in every way and Father would have nothing to do with him. Row bought the lot of land adjoining our house on the corner, and then Father did not want him to have it and bought him the lot he now owns, nearer town, paying, I think, seventy-five dollars more for it. But Row has acted the dishonest part. Please attend to the matter.*3LtMs, Lt 18, 1881, par. 5*

If Samuel Abbey can pay as he wanted to once, let him pay. I could now use the money to good advantage.*3LtMs, Lt 18, 1881, par. 6*

Willie, I think I should have fifteen hundred dollars from the money in the college and appropriate that amount or more of the Harvey estate and other property held in trust for college. Then I could use that fifteen hundred on this coast. But to take money of men east of the Rocky Mountains and apply it on the Pacific Coast might give dissatisfaction. Will you consider this? I want to move with all discretion.*3LtMs, Lt 18, 1881, par. 7*

I have felt some troubled over the way my things have been managed on this coast—my rugs, the work of my own fingers, used up and destroyed. My property here and there and everywhere, and things gone that I cannot trace. Then when the account was brought before me and a bill of water charged for my house, it hurt

my heart. Now it was not the money part of it, but the principle of the thing that cut me to the very heart. From that time to this, my thoughts and feelings have been undergoing some changes. I have felt that whatever Father or I have done or might do, it would be unappreciated. Our own children would see no reason why we should not be placed upon a level with every other one who had no special interest and had made no special sacrifices.³*LtMs, Lt 18, 1881, par. 8*

Lt 19, 1881

White, W. C.

Healdsburg, California

December 7, 1881

Previously unpublished.

Dear Willie:

I have received a letter from Brother Rice that the letter I wrote his father had a decided effect upon him. He is changed and he is urgent I come to Freshwater as soon as I can make it conveniently. I have decided to go next week. I shall leave Healdsburg tomorrow. Brother [Fred] Harmon and [his] wife will go also with us to St. Helena, leave horse and carriage there and go to Woodland, and from Woodland to Arbuckle, from Arbuckle to Freshwater. He wants me to speak at Freshwater and Lakeport. His father has expressed anxiety for me to come.*3LtMs, Lt 19, 1881, par. 1*

Brother Healey is going to Los Angeles in about three weeks and wants me to go with him and his wife, but I do not know what to do. The fare is high by cars—twenty-three dollars. I cannot go without some attendant. Perhaps I had better not go while so liable to ill turns.*3LtMs, Lt 19, 1881, par. 2*

It is a foggy morning. My throat and lungs are congested. I dare not go anywhere without some good help with me.*3LtMs, Lt 19, 1881, par. 3*

There is considerable pinching just now in several matters. Our Healdsburg place should be cultivated—trees planted and generally fixed up. Property, if it can be purchased cheap, should be made sure of, for rents here—even of small houses—are high, while the same places are to be sold cheap.*3LtMs, Lt 19, 1881, par. 4*

Brother Harmon and I took our black Prince and rode round some yesterday. We inquired the price of property. Found nothing as nice as our place. Found one little house just fit for firewood two miles

from town, built in the mud—twelve acres of bottom land—three thousand dollars. Another house has ten acres of bottom land, sixty acres of uphill grazing land; house [is] on stilts without foundation, poor, cheap concern, for four thousand five hundred dollars. Our place in comparison with these would be cheap at five thousand. If I can sell it at four thousand, will do so.*3LtMs, Lt 19, 1881, par. 5*

Brother Young goes to Los Angeles in three weeks with his family. He has a small place there. His wife is feeble and he is wanting to get out of the real estate agency in company with an unbeliever. He has scruples of conscience in regard to this matter. I may sell Healdsburg property. There is one looking at it.*3LtMs, Lt 19, 1881, par. 6*

Mother.

I go to St. Helena tomorrow. Brother and Sister Harmon go to pilot us.*3LtMs, Lt 19, 1881, par. 7*

Lt 20, 1881

White, W. C.

St. Helena, California

December 11, 1881

Previously unpublished.

Dear Willie:

I am at Brother Creamer's. I have been visiting at Crystal Springs. We have looked matters over quite thoroughly and have some idea of the true standing of things. Brother Atwood will give one thousand in stock. Brother Pratt wants two thousand to donate to school, or he will donate this to the [Rural] Health Retreat, if money can be more readily raised for school. Brother Rice, it is understood, will give his stock, which is fifteen hundred. Brother Pratt has one thousand he loaned that he will want to use; the rest remains a gift. No dividend is to be paid. This I have thought the best plan, for all that can be made on the place will have to be put back on the place again in improvements.³*LtMs, Lt 20, 1881, par. 1*

Brother Atwood wants twenty-five hundred, which is all he asks. He will work this winter for less than two dollars per day. He will work through the summer for two dollars per day, which is smaller wages than he can command at his trade. If the decision is to take the place, his help had better be secured for he is a faithful hand. He will board his family with her mother at St. Helena.³*LtMs, Lt 20, 1881, par. 2*

Brother Pratt estimates that five thousand five hundred would purchase the place just as it stands—one cow, two carriages, two inferior-looking horses, three dozen hens, all included. Can this institute be carried on with any success if you so decide? Have Henry Holser come on, for he could act as bookkeeper and [help] in giving treatments. If you see anyone who can act as manager, employ him.³*LtMs, Lt 20, 1881, par. 3*

Sanford would be, I think, glad to go on our place at Healdsburg

and make a home for me and travel with me when I wish to go. I have said nothing to him, but I think he dreads the responsibility of a health institute. He is, I think, an excellent hand for that position and will answer well where he is. But Brother Hogar [?] should be secured, and the services of his intended wife, somewhere in some of our boarding houses or in institute.³*LtMs, Lt 20, 1881, par. 4*

I write this hastily. We had excellent meeting yesterday. Eight of the youth came forward for prayers. I have slept the best the last three nights that I have since I came to California. I think I feel better here than in Oakland, although there has been more fog than there has been for the last twelve years. I had congestion of the lungs but am relieved. I have not heard from you since you arrived at Battle Creek. We hope to hear soon.³*LtMs, Lt 20, 1881, par. 5*

Mother.

Lt 20a, 1881

White, W. C.

Crystal Springs, St. Helena, California

December 14, 1881

Previously unpublished.

[To W. C. White:]

I [will] have been here one week tomorrow night. The climate seems to agree with me, but I can do but little. My strength does not come very fast. I was unable to sleep after three o'clock. I stopped all writing and tried very hard to overcome this habit. I have done better here than any place since I left Colorado. I have a nice little room with open grate, and we are surrounded with abundance of wood. My horse, Black Prince, proves to be a treasure. He will take me forty miles per day and not show any great weariness.³*LtMs, Lt 20a, 1881, par. 1*

I long to get back to Oakland but dare not go, for the least exposure brings upon me now, even here, quick and severe congestion of the lungs. I am afraid of the cold atmosphere. It clogs my lungs. I rode three miles this morning for the mail and immediately my lungs congested. I coughed all the way but when the sun shone I was relieved. I took a foot bath when I arrived home, and lay down. I am better now. But we were all fixed so nicely in Oakland; I want to give it another trial.³*LtMs, Lt 20a, 1881, par. 2*

There is a family of eight very fine people from Oakland who have been here three months. They say they are afflicted with colds all the time when in Oakland. They remain here till February. They describe the very same condition of head, throat and lungs that I have had. But I look at my pleasant home in Oakland, fixed up so nicely, and I feel like crying every time I think of it.³*LtMs, Lt 20a, 1881, par. 3*

But Willie, if you will bring with you my little girls, May and Addie Walling, I will go on the Healdsburg place and make that my home.

I have offered it for four thousand. If I can sell it, I will build me a little cottage near the [Rural] Health Retreat and live here. They have good schools here, they say. Brother Pratt says he shall take his children down to Healdsburg and school them, and perhaps this is what I ought to do—go on my place and make Healdsburg my home. You may bring my children. If I ever go east, it will be to remain there only a short time, to return again.*3LtMs, Lt 20a, 1881, par. 4*

I have written you quite often. Your letter was mailed to me from Healdsburg. I want to hear from you and Edson often. (Look into Edson's matters. If he really needs help, let him have it. I will cancel that note of five hundred if you think best.)*3LtMs, Lt 20a, 1881, par. 5*

I have had one of the greatest struggles I ever experienced in my life in fighting down feelings which would come up in regard to many things. But I have, I trust, gained the victory. The struggle of soul almost mastered me. I would go over all the history of the past by day and through the night. A cold sweat would start out from the pores of my body. I spent many sleepless hours through severe congestion of the brain. I have entreated the Lord most earnestly to give the peace and rest of mind I needed. I know my prayer is heard. I have left myself and all with Jesus. He will care for me. He will give me rest in His precious love.*3LtMs, Lt 20a, 1881, par. 6*

I hope the Lord will give you wisdom, courage, and fortitude. I hope that the Lord has been indeed presiding at the General Conference. I have had some good letters from Mary, but have heard nothing from Oakland for one week, although I am constantly sending letters to them.*3LtMs, Lt 20a, 1881, par. 7*

I will write tomorrow or very soon in reference to things at home in Battle Creek—what to bring with you and what shall remain. I dare not go to Los Angeles until I gain more strength. I have no power of endurance.*3LtMs, Lt 20a, 1881, par. 8*

Do not neglect to write me. I think the children should be with me in California. Send your letters to Oakland and I will keep them apprised of my whereabouts. Will you see Dr. Hill and secure his labors here? Have him come soon, for I think he should commence

as soon as possible.³*LtMs, Lt 20a, 1881, par. 9*

It is so dark I cannot see. Tell Sister Mead to let Sister Mary [Chase] have anything in line of vegetables or canned fruit that she needs. God forbid that my husband's sister should be in any way neglected.³*LtMs, Lt 20a, 1881, par. 10*

Mother.

I thank the children for their letters.³*LtMs, Lt 20a, 1881, par. 11*

Lt 21, 1881

White, W. C.; White, J. E.; White, Emma

Napa, California

December 19, 1881

Previously unpublished.

Dear Willie, Edson, and Emma:

I have spoken in Napa twice, once on Sabbath to our people and once on Sunday in the Methodist church. We had a very good audience. They gave the best of attention. The Lord gave me great freedom and clearness of mind. After the meeting closed, the Methodist minister came to shake hands with me and told me he was glad to have an opportunity to hear me speak. He said, "This temperance discourse is entirely a new field. I never heard it presented in this manner. This takes the matter home and commences the work of temperance where it should start."*3LtMs, Lt 21, 1881, par. 1*

I speak tonight on the mother's work and duty at home. Tomorrow we take the cars for Woodland, and Thursday we go to Gilliams [?], where Sister Manor meets us with [a] carriage and takes us eight miles to their home. Brother Rice is very anxious I should go there now to visit his people, as his sister from San Diego is there. His father has been under conviction from reading my letter and from the influence of camp meeting, but he seems to be throwing off conviction again. He thinks I could do good now, just now.*3LtMs, Lt 21, 1881, par. 2*

I have been one week at the Crystal Springs. My throat is much better. My lungs are better. Rheumatic difficulties still trouble me considerably.*3LtMs, Lt 21, 1881, par. 3*

I will write you when I arrive at Freshwater. I think we can take the property at Crystal Springs. I think I stated to you in regard to it. Brother Pratt will give \$4,000 without any returns and without having the least say or control of the institute. He will want the

interest on [the] one thousand that he has in the institute, besides the four thousand, but will let the one thousand remain at present. Brother Atwood wants twenty-five hundred for his property; gives one thousand. He will let this \$2,500 remain till he requires it to build. He will work for less than two dollars per day in winter, but wants two in summer if employed as a hand. We thought it would be best to secure his help, for he knows so well about things. He is a good carpenter, a good painter, and is faithful as the day is long. Is not this right? Work ought to begin at once at the institute. There is a loss every day that passes. Brother Atwood takes his wife and Alace to her mother's. Brother Rice will probably give his means in the institute, which is \$1,500. Thus, you see, there is but little money to be raised at present.*3LtMs, Lt 21, 1881, par. 4*

I received a letter from Brother [Fred] Harmon. He states he cannot find out anything yet in regard to the property about the school building. There is no one as yet [who] knows of the purchase but Brother and Sister Harmon and Elder Healey.*3LtMs, Lt 21, 1881, par. 5*

Brother [I. D.] Van Horn and [M. C.] Israel are here, and it seems almost like time and labor being thrown away. But few come out to hear. There are a few who seem interested, but the nights are dark and cold and not much attendance can be gained. Brother Van Horn has rare abilities as a speaker, and he should have the crowd to speak to. They will hold on a little longer here. The church here is very, very weak.*3LtMs, Lt 21, 1881, par. 6*

I shall try to move carefully. I can write but little. It brings on severe pain in the spine and back of the head and through my eyes.*3LtMs, Lt 21, 1881, par. 7*

I do long to get to my home in Oakland and get out some of the books I have so long talked of. But after giving Oakland another fair test, if I cannot have health there, [I] shall go to Healdsburg, if it is only we women that go on the place. I am sometimes troubled that my way seems to be so completely hedged up that I cannot write, and [that] no one has been raised up to travel with me so that I shall present a proper appearance. I am convinced the best thing for me to do is to stop until my way is made plain before me. I have for

years worked against fearful odds, but I will quietly wait till my path is made plain.³*LtMs, Lt 21, 1881, par. 8*

I have received two short letters from Willie. I have sent letters quite frequently. I am glad for any word from any of you. Received a letter from Edson about one week ago. I will not write you a lengthy letter now. I hope you will be of good courage in the Lord.³*LtMs, Lt 21, 1881, par. 9*

Mother.

Manuscripts

Ms 2, 1881

Our College

NP

1881

This manuscript is published in entirety in *20MR 182-187*. +^{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.

December 1881

[Read before conference delegates]

We have many fears that our college is fast degenerating. It stands today in a position that God does not approve. I was shown that this would be the danger that would threaten it, and if the responsible men in the college should seek to reach the world's standard, or to mould it after the colleges of our land, the woe of God would be upon it.³*LtMs, Ms 2, 1881, par. 1*

The time has come for me to speak decidedly. The purpose of God was plainly stated for the necessity of a college among us as a means whereby candidates for the ministry should be educated. The laborers in the gospel field are so few that years of labor could not be given to a thorough education. But there should be men who could take in the situation and carry forward this class of students rapidly, giving them knowledge upon the very subjects they most need for this work. But I have been shown that this work has not been done. Brother [G. H.] Bell could have done much better work for those who were to be ministers than he has done. God is not pleased that he has carried out his own plans and led them after his own ideas. He has not adapted himself to the situation. He has not always been patient, and encouraged men who have left their fields of labor at a sacrifice of time and expense to learn what they could

in a short time. He has mingled self in his work to a large extent. He might have done his part in sending forth these men with much greater knowledge if he had not made grammar his idol and kept the minds drilling upon grammar when they should be receiving a general education upon many subjects.*3LtMs, Ms 2, 1881, par. 2*

Brother Bell has not taken in the situation. Men [who have] come to mature years, even the meridian of life, having families of their own, have become embarrassed unnecessarily. They have sometimes been placed in the most embarrassing positions. Brother Bell has been exceedingly sensitive himself if his dignity was not respected, if he imagined that he was in thought or look or word ridiculed. He has not reasoned that there were minds just as sensitive as his own to sarcasm or ridicule and censure. In this he has wounded his brethren and displeased God.*3LtMs, Ms 2, 1881, par. 3*

Brother Bell is naturally severe, critical, and exacting, and he will have to be guarded on this point constantly, with the elder as well as the younger. He has kept drilling certain students upon grammar, making that the one all-important matter, not giving them sufficient encouragement to have an equal opportunity for other studies; and some have left the college with only half an education. He has wronged the students here. In this particular he has kept the minds confined to such a thoroughness as would not be essential in one case out of twenty. Time is too short; the work to be accomplished is too great for any such definiteness. He carries this matter to great extremes and has injured his usefulness in so doing and has created great dissatisfaction. These things must be corrected, for they are decidedly wrong.*3LtMs, Ms 2, 1881, par. 4*

The very same error has existed in regard to tract and missionary work. The time and means that has been used to educate so definitely has been an injury to the success of the work and the cause of God. While the tract and missionary work was a good work and there needed to be a right way of working set before the people, time, study, and taxing effort have been given to this one branch to the neglect of other branches of the work fully as important. This matter has been carried to extremes. [There has been] too much mechanical working, too much machinery, too little vital godliness combined with human effort, too much of man's

judgment and device, and too little room left for the divine.*3LtMs, Ms 2, 1881, par. 5*

The Sabbath school at Battle Creek is like a well regulated machine, like a clock which strikes at regular periods the hour of the day, and the real heart and soul is not there as it should be to prove a success. More of God's and less of man's work would be an improvement. The thought and time given to this mechanical working, if given to the religious and spiritual interest, would have altogether a better effect. More devotion, piety, and simplicity of godliness is essential. The same principle is needed in conducting of the college, more of the Spirit of the Lord and a dropping out of self. Diligence, perseverance, and zeal are needed, but exercised with the Spirit of Christ.*3LtMs, Ms 2, 1881, par. 6*

Brother Ramsey sees when Brother Bell fails, but he makes still more serious mistakes. He does not carry the burdens Brother Bell has carried. He does not labor as Brother Bell has labored. He does not watch unto prayer. He fails again and again, being self-dignified, bringing himself to the front. He is overbearing, dictatorial, and self-important. He thinks more highly of himself than he ought. Nothing but the grace of God can give him correct views of his own self so that he will labor in humility and not disgust his pupils. He has made some improvements, but unless the Spirit of Christ is abiding in him, he will make, in his self-importance, serious blunders. He will not win the students, but repulse and disgust them. In a young man, this spirit is very objectionable and highly displeasing to God.*3LtMs, Ms 2, 1881, par. 7*

Christ invites the self-important ones to learn of Him, for He is meek and lowly of heart. It is the meekness and lowliness of Christ that are so much needed in ministers and teachers. Self is petted and cherished and Christ is not abiding in the heart.*3LtMs, Ms 2, 1881, par. 8*

There is work to be done for every teacher in our college, from those occupying the highest position to the lowest. Not one is divested of self; not one is free from selfishness, which is exhibited in many ways. If the piety and morals of the teachers were elevated as they should be, there would be a healthier influence among the

students. There is not a performing of the work of every individual with an eye single to the glory of God. There is not a looking unto Jesus and studying His life and character, but a looking to self and meeting their own defective standard.*3LtMs, Ms 2, 1881, par. 9*

I wish I could impress upon you all the responsibility which rests upon you in your influence over the young. Satan is as busy as he can be in his work to secure to himself the service of our dear youth. He lays his snares with great care that he may entangle in his net the inexperienced feet of the youth who do not discern his workings.*3LtMs, Ms 2, 1881, par. 10*

Those who are truly connected with God will not be at variance with one another. The spirit of harmony, peace, and love, His Spirit working in their hearts, will create harmony, love, and unity. The opposite of this works in the children of Satan; there is with them a continual contradiction. Strife, envy, and jealousy are the ruling elements. The characteristic of the Christian is the meekness of Christ. Benevolence, kindness, mercy, and love originate from infinite wisdom, while the opposite is the unholy fruit of a heart that is not in harmony with Jesus Christ. We ask in the name of Jesus Christ of Nazareth, What fruit do you bear?*3LtMs, Ms 2, 1881, par.*

11

What a work is this, the education of children! In the common schools the religion of the Bible is not made a part of education. One essential, and the most important element, is left out of the program. Education is a work which tells through the ceaseless ages of eternity. The teachers should be men and women of experience who can impart light from the throne of God in all their instruction. Never should persons be placed in positions as teachers who have not patience, kindness, and self-control.*3LtMs, Ms 2, 1881, par. 12*

There has been a fearful neglect of duty with the parents. Like Eli, they have not restrained their children, and when the conduct of their children is such that it testifies against their management, they think to obtain relief by sending them to college to be disciplined and to learn better manners than their parents have taught them at home. Here the teachers are left with a task on their hands which

few can appreciate. If they succeed in reforming this crude and undisciplined class, parents take the credit which is not due them and do not give the teachers the credit they deserve. If the children choose the society of the evil-inclined and go from bad to worse, then the teachers are censured and the school is denounced as being what it should not be, when the condemnation justly belongs upon the parents. They had the first and best years of the lives of their children while they were teachable and impressible. But wicked, slothful parents have failed in doing their work, and [their children] became confirmed in an evil course. They were hardened like flint when sent to the college.*3LtMs, Ms 2, 1881, par. 13*

If the parents had studied more of Christ and less of the world, if they had cared less to imitate the customs and fashions of the present age and devoted time and painstaking effort to mold the minds and characters of their children after the divine Model, then they could send them forth with moral integrity, to be carried forward in the branches of education to qualify them to any position of trust.*3LtMs, Ms 2, 1881, par. 14*

The teachers, if God-fearing and God-loving, could take these children a step nearer heaven, trained to make their capacities a blessing and not a curse. Connected with God, these instructors will exert an influence affecting the destiny of souls in leading them to the study and obedience of the law of God, carrying their minds up to the contemplation of eternal interests, opening before them a broad, expansive field of thought, presenting before them difficult Bible problems to master, strengthening the intellect to grasp grand and ennobling themes; and yet there is an infinity beyond.*3LtMs, Ms 2, 1881, par. 15*

The greatest work is before us. Our peril, which threatens our usefulness and which will prove our ruin if not seen and overcome, is selfishness—placing a higher estimate upon our plans and our opinions and our labors and moving independently of our brethren. “Counsel together,” have been the words repeated by the angel again and again. Satan may move through one man’s mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted there is greater safety. Every plan will be more liable to be criticized and

viewed from all sides. Every advance move should be carefully studied, so that no enterprise will be entered into which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat.*3Lts, Ms 2, 1881, par. 16*

God is leading out a people, and fitting them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we uniting our forces? Are we willing to become servants of all? Are we imitating the great Pattern? Fellow-laborers, we are sowing the seed which we will reap for eternal life. The harvest is ours, to reap that which we have sown. If you sow distrust, envy, jealousy, self-love, bitterness of thought and feelings, this harvest you will be sure to reap. This will be a sowing of dragon's teeth to reap the same. If you manifest kindness, love, tenderness, [and] tender thoughtfulness to your students, you will reap the same in return. If teachers are severe, critical, overbearing, not careful of others' feelings, they will receive the same in return. A man who wishes to preserve his self-respect and dignity must be careful not to sacrifice the respect and dignity of others.*3Lts, Ms 2, 1881, par. 17*

This rule should be sacredly observed toward the dullest, the youngest, and the most blundering scholars. What God shall do with these apparently uninteresting youth, you do not know. God has accepted and chosen in the past just such specimens to do a great work for Him. His Spirit, operating upon the heart, has acted like an electric battery, arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm and tempest and the fiery ordeal of heat. God seeth not as man seeth, God judgeth not as man judgeth. He searcheth the heart. He judgeth not from appearance, but judgeth righteously.*3Lts, Ms 2, 1881, par. 18*

Every teacher and every professor in our conference work should preserve the characteristics of the Christian gentleman when associating with his students. He should show himself a friend, a counselor. He should be tender, noble, benevolent, and truly courteous. When all our ministers cultivate the spirit of Christian gentlemen, they will find access to the hearts, ears will be open to

hear, and souls [will] be softened to receive the light beams of truth.*3LtMs, Ms 2, 1881, par. 19*

When our teachers shall think less of great I and be more deeply interested in the prosperity and success of their pupils, having a sense that they are God's property, that they must render an account to Him for every impression made upon the mind and for the mold given to the character, we shall have a school that will attract angels. Jesus will look lovingly upon the work of the teachers and will send His grace into the hearts of the students.*3LtMs, Ms 2, 1881, par. 20*

The college in Battle Creek is a place where young men and young women should be trained upon God's plan of development and growth, where the younger members of the Lord's family shall be impressed that they are created in the image of their Maker and that their spirit must represent the Spirit of Christ.*3LtMs, Ms 2, 1881, par. 21*

The minds of our brethren and sisters take too narrow and low a range. They do not keep before the mind's eye the divine plan, but are fixing their eyes upon worldly models. God calls you to look up where Christ sitteth at the right hand of God and then work to prepare the minds and characters of your students according to Christ's character. If you lower the standard to obtain numbers and make this a cause of rejoicing, you show great blindness of mind. You should never consider that numbers are an evidence of success, for then Satan indeed is in the ascendancy. He can boast of very large numbers.*3LtMs, Ms 2, 1881, par. 22*

Increasing numbers in your college is no evidence that your labors are being crowned with success. The Lord scorns all exhibition of pride, vanity, and display. It is the strength of moral power that is increasing and pervading the college that testifies of its prosperity. It is the character, the virtue, and intelligence of the people composing our churches and college, not its numbers, that is a source of joy and should awaken thankfulness in the heart of every Christian. The Spirit of Christ in righteousness prevailing and pervading our church and college, our publishing house and sanitarium, should be the cause of rejoicing, rather than their

numbers.³*LtMs, Ms 2, 1881, par. 23*

Without the uplifting power of Christ, the refining influence of His grace, education will give no advantage to men. Without the Christian element and the sanctifying power of Christ in education, the learned become proud, vain, and bigoted in the domestic circle and in the church.³*LtMs, Ms 2, 1881, par. 24*

Ms 3, 1881

Remarks/At Funeral of James White

August 1881

Copied from *PH168 40-43*.

Ms 4, 1881

Test. re James White

Refiled as part of *Ms 4a, 1881*.

Ms 4a, 1881

Testimony to Battle Creek Sanitarium

Battle Creek, Michigan

c. July 8, 1881

Portions of this manuscript are published in *12MR 129-135*.

The Lord's eye is over all His works and He will make a faithful record of all the deeds of the children of men. When the blessing of the Lord rests upon ministers, doctors, and the people, it will be after they have conscientiously followed the light and ceased their backslidings. When they put away their idols from among them and repent with sorrow of heart for their departure from the light God has given them, the Lord will be entreated in their behalf.*3LtMs, Ms 4a, 1881, par. 1*

The prospering hand of God is not evidenced by the numbers who patronize the sanitarium or attend services in the Tabernacle, but by the high standard of morals and their unwavering fidelity to God, and by the light which emanates from Christ, shining as His representatives and through them shedding the light of truth in the beauty of holiness to the world. All will not accept and be in harmony with the light given. They love not the things which bring their own neglect and sins to their mind.*3LtMs, Ms 4a, 1881, par. 2*

There will be those who will fret, fume, scold, and denounce anything which savors of reform, of sanctification, and of heaven. There is no union between Christ and Belial. Because [there are] those connected with the sanitarium, college, and publishing house who have no love for God, who have not been backward to denounce religious sentiments (especially the ideas they know our people cherish), there has been a course pursued by those who ought to be channels of light, to close the door to the rays of light that God would have shine forth in all our institutions—the office, the school, the sanitarium. Satan has prevailed when he might have been repulsed, defeated; his power has had the ascendancy rather than the Spirit of God.*3LtMs, Ms 4a, 1881, par. 3*

I cannot say to the sinner, It will be well with thee. God's curse will rest upon the evil doer. God has sent message upon message to bring those who were regarded as responsible men and women into harmony with His mind, but they were so intent to carry out their own ideas and move forward in their own judgment, [that] they did not hear His voice or heed His message. "Their own ways and their own unsanctified judgment seemed more pleasing to them than to lift the cross, deny self, and follow Jesus wheresoever He may lead." *3LtMs, Ms 4a, 1881, par. 4*

The great anxiety in the sanitarium has been to cater to the taste of the wealthy. The lovers of pleasure more than the lovers of God have received honor. The poor have been set down in the lowest place, while those who have had money have received attention and favor. God despises your policy, and I rebuke it in the name of the Lord. Your continual and persistent effort to meet the world's standard, notwithstanding the Word of God condemns it (the testimonies He has given you have condemned it), makes you sinners against God and places you at cross-purposes with your Redeemer. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." *James 4:4. 3LtMs, Ms 4a, 1881, par. 5*

You have chosen your own course. God sees and has recorded it—the distaste you are prone to feel toward Himself and the opposition which rises in your heart to His words and His ways. Notwithstanding He says His ways are ways of pleasantness and all His paths are peace. [*Proverbs 3:17.*] *3LtMs, Ms 4a, 1881, par. 6*

Has there not been a cause for great anxiety and distrust and foreboding by the lovers of the truth in regard to the sanitarium as they see those in responsible positions borne on and on by the current to the world's customs and the spirit of the world pervading? Two of her physicians already have denied the truth and become infidels—a standing evidence of the weakness of human vain philosophy and science "so-called." These persons had excellent abilities and had their choice to become men of God or men of the world. They chose to lean to human reasoning and have ceased to rise in moral value and moral excellence with God. They chose the slime of doubt, skepticism, and unbelief, and Satan exults over his

prey.*3LtMs, Ms 4a, 1881, par. 7*

Dishonesty, immorality, and base depravity have lived in their very midst, and [they have had] no eyes to see where they were drifting, no Holy Spirit among them to discern and condemn the works of darkness.*3LtMs, Ms 4a, 1881, par. 8*

The guardians of this institution are so devoid of the Spirit of God as to feel the best harmony with the Lord's worst enemies. Eld. McCoy stated of one of this class that he loved him as a brother. Why was this? Because of his smooth words and fair speeches. The man was working to carry out the artifice of his master. He was keeping the favor of a man who had the highest opinion of his own opinions and plans. He did not feel the necessity of counseling at every step. He did not see the need of constant watchfulness and prayer, of walking humbly with God and learning from the great Teacher the meekness and lowliness He exemplified in His life. No, he did not want discerning eyes in that sanitarium to see and sense the wrong. God was daily dishonored. Warnings and reproofs were unheeded. There was a pretense, a form of religion, but God was displeased, for all the time they were casting His words behind them.*3LtMs, Ms 4a, 1881, par. 9*

God gave me a message when Eld. McCoy and the matron were present in the parlor of the old building. It was the voice of God in warning. It was acknowledged to be such. The Lord spoke through clay. But was there any manifest change? No, all things went on as they had done.*3LtMs, Ms 4a, 1881, par. 10*

We know that the sanitarium is not answering the purpose of God. Is it anything surprising that the people everywhere know these things when the patients carry the reports all over the field? Truly, we have cause to put away our idols, to clothe ourselves with modest apparel, repent for our extravagance, and greatly humble our souls before God, for His wrath is upon us as a people. There is the accursed thing in the camp of Israel, and God says of you, "Neither will I be with you any more, ... until ye take away the accursed thing from among you." *Joshua 7:12, 13.3LtMs, Ms 4a, 1881, par. 11*

The Spirit of God has not had controlling influence upon Elder

McCoy, Dr. Kellogg, Sister Drucilla Lampson, and many others not in as responsible positions. Dr. Kellogg would have a different state of things, in some respects, if he could. But his position is well understood—that he is questioning and philosophizing and seeking through science to make of none effect the working of God’s special providence, his finite mind seeking to comprehend God. He could know more of God in one hour by opening the door of his heart to divine grace than he will find out by a lifetime through his vain philosophy and “so-called science.” He must become a fool, in the sense God terms it, in order to become wise in the things of God and in the workings of His Spirit. Spiritual things are spiritually discerned.³*LtMs, Ms 4a, 1881, par. 12*

I have been shown that the sanitarium under its present management is not a safe place for youth. They have already and would receive impressions in their education that would have a demoralizing influence upon them. Sr. Lampson, as matron, does not have moral fortitude and spiritual discernment to pursue a steadfast, conscientious course for the right. She is swayed, molded by the associations and influences surrounding her. Mothers have opened their hearts to me and with bitter weeping and anguish of heart have told me their sorrow. They told me they thought that if their children were in the sanitarium it would be as an asylum, [that] the matron would have religious interest for these inexperienced ones. But in the place of this they quoted her example: she and her daughter did this and that and permitted, or gave consent to, many things they had instructed their children were wrong, and now the conscience of these children seems unimpressible. They think now, “Mother is altogether too particular and exercises too much restraint. Why,” say they, “sport and fun and frolic were permitted there, and if it had been wrong, I guess Mrs. Lampson, who sings and takes an active part in worship, would not sanction it.” This is only one of many varieties of complaints that reach us from different ones. Everything has been drifting in a wrong channel. Deficiencies of character, which God has reproved, have not been overcome, but have been cherished, notwithstanding the rebuke of God has been upon them.³*LtMs, Ms 4a, 1881, par. 13*

It is not like amusement or play to change wrong habits, to grow out

of indolence and want of moral power, to resist worldly influences which have been indulged for years. There has been a neglect of duty in faithfulness, and it has resulted in a separation from God.*3LtMs, Ms 4a, 1881, par. 14*

I greatly fear for those who have been even once reproved and have not made decided reforms, and when the reproof has been repeated, there has been a blindness, an unfeeling heart, benumbed senses, to take heed to warnings given. The conscience has been blunted, hardened against the influence of light. It is no easy matter to correct habit once formed. That which is right and pure, ennobling and enduring, can only be won by persistent energy, by patient industry, by unwearied effort, and untiring zeal. Many will become heartsick as they see themselves in the light God views them. They will want to turn away from the mirror.*3LtMs, Ms 4a, 1881, par. 15*

The heart is deceptive and desperately wicked. Looking into the mirror and discerning the defects of character should set us to work, by personal efforts and in penitence and repentance through faith in the grace of Christ, to overcome them. Oh, how many times we shall become weary in the strife against internal foes. We shall long for release and often become discouraged, and then we will, in view of the prizes of eternal life, arise again, gird on the armor anew, and toil on to gain the prize. Self-conquest, perfection of the heart, is nothing less than washing our robes of character and making them white in the blood of the Lamb. Thousands fail because they love ease, indulgence, and self-gratification. Thousands will gain because they will be persevering, courageous and vigilant.*3LtMs, Ms 4a, 1881, par. 16*

Said one mother of good ability, of high intellectual attainments, "I am amazed at the change in my daughters. Before going to Battle Creek to work at the sanitarium, they were particular in regard to keeping the Sabbath, but now they often infringe upon the Sabbath. They used to love to attend our meetings, and they will now frame any excuse to remain at home. Their love for serious things is gone. Their love for vanity, for dress, for trimmings and display has become a passion. They laugh me in the face when I express surprise and tell me that we can be religious without being so

prudish and fanatical. They say, 'I wish you could see how the lady physicians dress at the sanitarium. I wish you could see how different are the ideas of the matron. She is a real good woman, so kind and accommodating to us girls. She does just what we want her to do.' And they began to sing a light song and broke into a coarse laugh." *3LtMs, Ms 4a, 1881, par. 17*

The mother said it was so unlike her child that she thought she was possessed of an evil spirit. She said, "Since that time, I have never recommended anyone who wanted a situation or any invalid to go to the sanitarium. I could not even take the *Good Health*. I feel so disappointed that I should have a child of mine thus transformed. I thought Mrs. Lampson so motherly, so good a woman. If I had had twenty children, I would not have hesitated a moment to have placed them under her care." The tears rolled down her cheeks. Said she, "The work is done, I fear, for time and eternity, and I cannot undo it, but I prayed, oh, so earnestly, that God would save my children [even] if through sickness and dread death." I tried to present to the mother as favorably as I could the pleasanter prospect, but she only looked grieved and despairingly said, "They have ruined my child. I never can feel that they have done right even in their intention. I hoped you could do something to prevent this state of things." She knew not how much I had done. *3LtMs, Ms 4a, 1881, par. 18*

I will write some things which will be only doing justice to my husband. When he started out in this work he was a true Christian. God used him as a polished instrument in His work. We were united in our labor. God was teaching us both. He used my husband to lead out in the work. *3LtMs, Ms 4a, 1881, par. 19*

As progress was made in the cause and work of God, new light was presented, new advance moves made. In this he was frequently opposed by his brethren. He knew he had the truth and was right. Their opposition only made him push the harder. He would not be intimidated. With his brethren against him, he fought the battles. The Lord has frequently shown that his brethren were not led by the Spirit of God. The Lord vindicated the course of my husband against suspicion, jealousy, and envy. He practiced self-denial and self-sacrifice in everything. While his brethren knew this, they did

not stand by his side as they should. When he was tempted repeatedly to give up in discouragement, the Lord gave him an encouraging testimony to go forward, even if oppressed by friend or foe. He was battling for the right; he was doing the work God had given him to do.*3LtMs, Ms 4a, 1881, par. 20*

There were hindering causes with some of our ministering brethren. They were surrounded with selfish, unconsecrated relatives or friends whose influence was not sanctified. Although ministers of Christ, they did not always walk in the light, and when the Lord said, Go forward, they were not ready to move by faith. Influences were thus brought to bear upon us to hinder the work of God at every step, but the Lord bade us move straight on.*3LtMs, Ms 4a, 1881, par. 21*

Testimonies were given to correct the wrongs of his brethren. They saw their mistakes and saw that the Lord seemed to give my husband discernment and that he moved in the counsel of God. They began to depend more on his counsel and judgment, and now they committed another error. They did not move independently, seeking light for themselves. Fearing they would make mistakes and incur censure, they depended upon my husband to do the planning and to move forward in new enterprises. My husband was all the time being trained and educated in this school, and character was being molded. Nothing was done without counseling with his brethren or without earnest prayer to God.*3LtMs, Ms 4a, 1881, par. 22*

There would be men who would go out to labor who would act out their own natural defective temperament in dealing with souls. They were guided by impulse; they would flatter. Some others who were faulty needed correction. But these men who ought to have labored with the spirit of meekness and prayer, with the spirit of Christ, manifested their own spirit. Self was prominent. They were dictatorial, exacting, harsh in judgment. These things were reproved by testimony.*3LtMs, Ms 4a, 1881, par. 23*

Then some would engage in labor and neglect the duty of reproof and correcting wrongs and would say they would leave that for Brother and Sister White to do. Thus they neglected a plain duty

when they should have chastened their own spirit, educated themselves to exercise self-control, and labored in the meekness of Christ to do their work perfectly, that they might present every man perfect in Christ. This brought unnecessary burdens upon us and brought upon us the displeasure of those reprov'd.*3LtMs, Ms 4a, 1881, par. 24*

When there was needed a man to move forward in battling for the right, God chose my husband and used him for the upbuilding of His cause. Because he would take the most disagreeable burdens, he has been left to think and plan and execute. While his brethren have been compelled to acknowledge him led of God, because the work prospered in his hands, there have been men professing the truth who cherished jealousy and rebellious feelings. In order to keep these influences from causing dissension, much work had to be done. Unconsecrated influences have ever been striving for the mastery, and a steady, earnest, decided testimony has been constantly required to save the church from distraction. False reports have been circulated, which had to be met in order to cast down the strongholds of unbelief. Rank fanaticism on one hand and cold formality on the other had to be warred against.*3LtMs, Ms 4a, 1881, par. 25*

Was not this a school? It was indeed. But when the cause became large and broad and the burdens my husband had borne needed to be divided, but few were educated to carry forward the work as my husband had done. He saw that others failed where he had made a success.*3LtMs, Ms 4a, 1881, par. 26*

Overwork and over worry brought paralysis upon him. God raised him up, although he has labored and still does labor under infirmities. Men whom the Lord calls to do His work will reveal their peculiar traits of character. They are proved; they are tested. Thus it has been with my husband. He was confiding, a man of pure thoughts, of pure morals. He has been energetic, persevering, strong in his likes and dislikes. The Lord fitted him to lead. He accepted the position, for there was no one else to step to the front. He was thrust forward to lift the heavy burdens and to carry them for more than a score of years. Some who could have helped him share his burdens only hindered him, getting directly in the way of

the work the Lord was urging him forward to execute. They were finding fault with every move, yet not prepared to present a better plan.*3LtMs, Ms 4a, 1881, par. 27*

The force of habit is strong. My husband has always led in the work of the third angel's message. He has educated himself to think and to plan and to execute. I was shown that some organs of the mind were worn, the very organs which had been called into exercise the most. And now, in his worn condition, if he should continue to gather the burdens upon him, these organs would become more irritated and endanger his usefulness and his life. He was in constant danger in carrying so many burdens. He must, I was shown, stop reaching out his arms, gathering to himself so many burdens.*3LtMs, Ms 4a, 1881, par. 28*

It is exceedingly hard for my husband to give up the habits of his life in taking an interested, active part in everything in relation to the work and cause of God. His brethren have allowed these burdens to rest upon him. They have made him brains for them, when it was their privilege to do their own thinking, thus becoming strong in mental activity.*3LtMs, Ms 4a, 1881, par. 29*

They should have carried their burdens to the Lord and sought His counsel and His wisdom, but they were not spiritual or devoted. It was an easy way for them to pack their responsibilities upon my husband. The ones who have flattered him and made him judgment and conscience for them are guilty before God. When they see that the testimonies caution and counsel my husband in some things, they take this in the strongest sense, and while they do not heed the light given in reproof of their own course, while they do not respond by reforming their defects of character, they appear to see and pass judgment very clearly where my husband errs.*3LtMs, Ms 4a, 1881, par. 30*

They have placed upon my soul the heaviest burdens by gathering up reports and hearsay. They have brought these things to me and tortured my soul with them. Some of these things were only the imaginings of unsanctified hearts, whose course of action has been selfish and condemned by the law of God. My husband has reproved them. They have been angry and hated reproof.*3LtMs, Ms*

My good ministering brethren, my husband has not been perfect in all his ways, but some of you are guilty before God of double-dealing. You have acted an unchristian part, which the day of God will reveal to you. Your own spirit and your own strong objectionable traits of character have been mingled with your work. You have carried things to extremes. You have gathered up the sayings of this one and that one and then let these warp your judgment. You have, in connection with Dr. [J. H.] Kellogg, worked upon me to use my influence to have my husband drop responsibilities until you shoved him out from almost every position. I was afraid he would ruin the health God had given him and that he would injure the cause of God, for the matter had been thus represented to me. They claimed there were things I did not know, but which they did.³*LtMs, Ms 4a, 1881, par. 32*

I have been almost distracted for days with the thought that the cause of God might be marred by my husband, who has taken so active a part to build it up and loved it so well. If these things were true, I knew he should not carry all the responsibilities he has heretofore borne, for I was shown these burdens would shorten his life. I labored to have him drop these responsibilities. But I now see things more clearly. I have been watching to see the improved course my ministering brethren were pursuing. I see many things to approve, things wherein I can unite with them heartily, and again I see some things that bear not the impress of God. They need the experience, the counsel of my husband. They need his far-seeing discrimination and will suffer loss if they do not have it. Those who feel capable of themselves and are willing to drop him out and to ignore his influence altogether are going directly contrary to the light given them. God is not leading them. My confidence in their being especially under the guidance of the Spirit of God is greatly shaken, for God does not want it thus.³*LtMs, Ms 4a, 1881, par. 33*

These brethren have received and depended upon what Dr. Kellogg has said and the statements he has made, many of which will not bear the test of facts, more than upon the testimonies of the Spirit of God. God has given my husband a position and a work in the cause of God in connection with his brethren. The Lord would have him a

counselor, but his brethren have gone on entirely independent of his counsel, and they have made mistakes.*3LtMs, Ms 4a, 1881, par. 34*

Wounds have been inflicted upon the cause of God in the way the tract and missionary work has been exalted above every other work or interest. Religion and devotion have been declining under this state of things. The Lord has counseled, and His will has not been heeded. These things would not have been had there been free counsel in all these matters. My husband has seen the evils, and no way seemed to be open for him but to use his pen. He erred here. If he could not see the wisdom of plans made by his brethren, he should not oppose them, for in this he would wound the cause of God. The only safety for all is to counsel together, to pray earnestly together with tender hearts and sensitive consciences to know the right way, and to work in union and love.*3LtMs, Ms 4a, 1881, par. 35*

Here is where there has been an almost entire failure with Dr. Kellogg and Henry Kellogg, men in responsible positions. Things have not been managed fairly and openly, but adroitly and with intrigue to have things their own way. God's frown is upon all this one-sided, underhanded business.*3LtMs, Ms 4a, 1881, par. 36*

Every plan of importance should be opened fairly and squarely to the light—tested, sifted, and approved or condemned. Every plan in connection with the advancement of the cause of God should be canvassed by men of mind and judgment. One man's mind and one man's judgment should never rule the workings of God's cause in any of its branches. There should be an understanding among the leaders of the work in counsel and in doing and planning and effort, that a united front may be presented to the people. Things have been carried on without order or rule and not in a legal manner.*3LtMs, Ms 4a, 1881, par. 37*

Let the watchmen see eye to eye. Let there be a thorough investigation of matters that are questionable. We are condemned before the Lord if we present or push any plan or enterprise when only two or three of the responsible men can take part in it. Let the ministers be united, then the people will not be confused. This is the

only course God will approve, the only course which will save confusion and division in the cause of God. There will be differences of viewpoint; all will not see exactly alike; but let not the ministers be so selfish and bigoted as to make these items prominent. There is enough for all to dwell and work upon in perfect harmony without placing their own peculiar ideas in front. There should be presented to the people those things in which there is agreement.*3LtMs, Ms 4a, 1881, par. 38*

Great injury has been done to the cause in our large gatherings dwelling so largely upon business matters. The way things were running, revival meetings and spiritual interests would not long exist. The unbelievers will never be convicted and converted in these meetings. Efforts should be made possible, and to have the work such that it can be made perfectly plain to the understanding. There should be greater care that our meetings should not run into begging meetings. Let our ministering brethren do their duty in their districts humbly and in the fear of God. Let them feel that it is a part of their work to educate the people in regard to their duty. Let this be done, and the people will be all ready to act their part.*3LtMs, Ms 4a, 1881, par. 39*

There are some considerations I wish you to examine carefully who have felt that my husband should have no voice in the sanitarium because of some errors you think exist in his course of action. Were these officiating ones perfect? Were they without errors? Was there nothing in their deportment and demeanor, their temper or spirit, that was questionable? We know better than this, for the reproofs of God were for these very persons. Who were these? What had they done to bring these institutions into existence? What influence had they had, how much labor had they expended, and what means had they invested to build them up? Those persons who had the most to say in complaint of my husband, who were dwelling upon his defects, were those who had come in after the great battle had been fought and the work had been done. And the very ones who had done the most and invested the most, by a change of circumstances, were considered an offense through the envy and jealousy of those who despised counsel.*3LtMs, Ms 4a, 1881, par. 40*

Can it be surprising that my husband's interest has been divorced from that institution? Who of those who have been connected with it for two years past, were they placed in his position, would do half as well as he has done? Some said that if Elder White were on the board of directors, they would resign. But was their spirit any more meek and forbearing, kind and patient than his? Were they any more true to principle than he? Were their lives without errors or mistakes, even of the very character which they condemned in him? Have they earned, by their self-sacrifice, by their wisdom in devising and executing plans, by their economy and unselfish effort, by their investment of capital, positions that make them above suspicion? Whatever blunders they make, however severe and arbitrary and dictatorial and impatient they may be, are they correct? Are they established, however unfaithful, dishonest, and neglectful of important interests they may be?*3LtMs, Ms 4a, 1881, par. 41*

I want you to see and sense that your course is inconsistent. My husband, in the deep interest he had for the sanitarium, not only invested more capital than any one man, but labored perseveringly and hard to preserve the credit of the institution. He invested capital in men. He saw talent in doctors Kellogg, [W. J.] Fairfield, and [W. B.] Sprague, and sent them to obtain knowledge to qualify them as physicians.*3LtMs, Ms 4a, 1881, par. 42*

These men have disappointed him. When they paid him the capital, they sent the interest, amounting to about sixty dollars each, which he liberally inclosed and gave to them.*3LtMs, Ms 4a, 1881, par. 43*

Would it not be well for those persons who are gathering up the tidbits of gossip to think of some of these things? Who has shown a greater interest? Has Elder [S. N.] Haskell? Has Elder [G. I.] Butler? Has Elder McCoy? Has Mrs. Lampson? Have not these helpers been paid for all their labor? There are two sides to this question.*3LtMs, Ms 4a, 1881, par. 44*

Ms 4b, 1881

Test. re James White

Refiled as part of *Ms 4a, 1881*.

Ms 5, 1881

Proper Use of the Testimonies on Health Reform

Battle Creek, Michigan

March 23, 1881

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I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven, but to prepare them through the wisdom He shall give them to be co-laborers with God in preparing a people to stand in the day of God.*3LtMs, Ms 5, 1881, par. 1*

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish should receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession.*3LtMs, Ms 5, 1881, par. 2*

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made." *Psalms 139:14*. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "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, 20.3LtMs, Ms 5, 1881, par. 3*

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect.*3LtMs, Ms 5, 1881, par. 4*

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48.3LtMs, Ms 5, 1881, par. 5*

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history.*3LtMs, Ms 5, 1881, par. 6*

We wish to present temperance and health reform from a Bible standpoint and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar over-strained ideas and weave into it our own strong traits of character making these as the voice of God and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits.*3LtMs, Ms 5, 1881, par. 7*

Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable, statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements and carry them with great force, thus making them a test and driving them where they do only harm.*3LtMs, Ms 5, 1881, par. 8*

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits

of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth.*3LtMs, Ms 5, 1881, par. 9*

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block.*3LtMs, Ms 5, 1881, par. 10*

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon every one and disgust rather than win souls. They make divisions when they might and should make peace.*3LtMs, Ms 5, 1881, par. 11*

I have been shown the danger of families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food—eggs and animal flesh—feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse, which in this age is almost universally practiced. This practice weakens the physical, mental, and moral

powers and bars the way to everlasting life.*3LtMs, Ms 5, 1881, par. 12*

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God cannot find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed is more difficult to overcome than the appetite for liquor or for tobacco.*3LtMs, Ms 5, 1881, par. 13*

These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproved. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements given for individuals and families and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches.*3LtMs, Ms 5, 1881, par. 14*

The question whether we shall eat butter, meat, or cheese is not to be presented to anyone as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message—the commandments of God and the testimony of Jesus Christ.*3LtMs, Ms 5, 1881, par. 15*

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground meat, eggs, butter, cheese, and such articles placed upon the table. These are

not to be borne in front, as the burden of our work. The former, tea, coffee, tobacco, beer, wine, and all spirituous liquors, are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese.*3LtMs, Ms 5, 1881, par. 16*

In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.*3LtMs, Ms 5, 1881, par. 17*

Ms 6, 1881

Sketch of Last Sickness and Death of J. White

September 1881

Copied from "*In Memoriam*" 44-57.

Ms 7, 1881

Test. to Battle Creek Sanitarium

Refiled as part of *Ms 4a, 1881*.

1882

Letters

Lt 1, 1882

Testimony for Monterey Church

NP

1882

Portions of this letter are published in *Te* 217-220; *OHC* 255, 260.

I was shown some things in reference to the sad state of things at Monterey. Discord and disunion are doing their work in separating brethren. And why, I inquired, is there so much of this work practiced? Why are brethren so easily disaffected, suspicious, and jealous of one another? Why do they give confidence to those who have no love for the truth and withdraw confidence from those who are brethren in their profession of faith? Why do they not guard the reputation of those of like profession of faith? The answer was given me. The enemy of souls is especially engaged in this work to weaken the confidence of believers in their brethren. His object in thus doing is to weaken the force of the influence of the church upon the world and make of none effect the prayer of Christ. The burden of that prayer was that His disciples might be one as He was one with the Father; the oneness so close that, although two distinct beings, there was perfect unity of spirit, purpose, and action. The mind of the Father was the mind of the Son.³*LtMs, Lt 1, 1882, par. 1*

No church will have strength unless they are constantly laboring for this harmony to exist between one another that Christ prayed to His Father might exist. Satan is well aware of the power upon the world that ever attends a united church. It has been the misfortune of the church at Monterey to be swayed by Satan's temptations. They are not all governed by principle. Their minds and opinions are controlled by unprincipled men far more than by Christ and holy angels. Their position is alarming, for there are many names upon

their church book which in the Ledger of Heaven stand among the number of those who are weighed in the balance and found wanting. Unconsecrated, unconverted, and unsanctified in thought, heart, and life, like the barren fig tree, they are cursed; their influence is blighting, and they are as mildew to the church. They flaunt their pretentious leaf-covered branches in the very face of the Almighty, while their boughs reveal to the search of the Divine Majesty "nothing but leaves." [Mark 11:13.] Unless there are some who are vigilant, honest, earnest, and devoted in the work of God, this unconsecrated element has the stronger influence, and then the church fails to be a convincing power of the reality of religion and true godliness before the world. *3LtMs, Lt 1, 1882, par. 2*

Christ prayed for oneness and unity among His disciples that the "world may believe that thou hast sent me." [John 17:21.] The unity, peace, and harmony of the church are her credentials to the world of purity and of her genuine character. Satan has so worked by his artifice to introduce discord and dissension into the church that their claims to a high and holy character are not accepted by the world. *3LtMs, Lt 1, 1882, par. 3*

I was shown Satan has worked with cunning. He has come in as an angel of light to sow discord between brethren. The temperance question is to be respected by every true Christian, and especially should it receive the sanction of all who profess to be reformers. But there will be those in the church that will not show wisdom in the treatment of this subject. Some will show marked disrespect to any reforms arising from any other people besides those of their own faith; in this they err by being too exclusive. Others will grasp eagerly every new thing which makes a pretense of temperance, having every other interest swallowed up in this one point; the prosperity and peculiar, holy character of our faith is ignored, the parties upon temperance are embraced, and an alliance [is] formed between God's commandment-keeping people and all classes of persons. *3LtMs, Lt 1, 1882, par. 4*

Dangers beset the faith of every soul who is not closely connected with God. He has given the word, go forward, to His servants. Years ago the light was given on health reform and temperance in all things. *3LtMs, Lt 1, 1882, par. 5*

Temperance societies and clubs have been formed among those who make no profession of the truth, while our people, although far ahead of every other denomination in the land in principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they might have otherwise.*3LtMs, Lt 1, 1882, par. 6*

I was shown that the condition of the church at Monterey was peculiar. Many who, had they given as much zeal, and manifested as much missionary spirit in the work of reform among us as a people as they have given to the Red-Ribbon Club, their course would have been sanctioned by God. But the different organizations upon temperance are very limited in their ideas of reform. Those who give so great influence to the agitation of this question, and at the same time are devotees of tobacco, drink, tea and coffee, and indulge in health-destroying food at their tables, are not temperance people. They make weak and spasmodic movements, full of zeal and excitement, but they do not go to the bottom of true reform, and [in] a short time will show flagging interest, and a returning of many to their old wicked indulgences because they merely picked off the leaves of the tree instead of laying the ax at its root. This matter of temperance must go to the root of the evil, or it will be of but little avail.*3LtMs, Lt 1, 1882, par. 7*

While our people mingle with the class who are enemies of Christ and the truth, they neither gain nor give strength. The loyal and disloyal may mingle together if they meet on the ground of the loyal, but men and women who are the bitterest enemies of the truth have been exulting that a union and harmony was being formed between them and those who believe the truth on their own grounds. Now the enemies of God's commandment-keeping people can no more breathe the same air with the God-fearing, loyal, than traitors to our government can live in friendship with those who are true to their country. Our people cannot bring up these societies and clubs to thorough temperance. The carnal heart will plead for indulgence.*3LtMs, Lt 1, 1882, par. 8*

We are not to take our stand with temperance clubs composed of all classes of men with all kinds of selfish indulgences and call them reformers. There is a higher standard for our people to rally under.

We must as a people make a distinction between those who are loyal to the law of God and those who are disloyal.*3LtMs, Lt 1, 1882, par. 9*

We must not be exclusive as a people; our light is diffusive, constantly seeking to save the perishing. But while we are doing this our strength of influence must ever be found with the loyal and true.*3LtMs, Lt 1, 1882, par. 10*

Satan's offense was disloyalty to God's law. He carried in his rebellion a third part of heaven, and he is constantly at work in the same way to gain to his side subjects to give strength to his position. He has large multitudes who are working for his interests. The greatest efforts have been made to convince the rebels of the law of God of their danger and induce them to return to their allegiance to Him; but they refused to listen, trampled upon all admonitions and warnings, and despised and oppressed, in every way they could, those who were loyal. But a question arises upon the subject of temperance, and the greatest liberty is given those who have no love for the truth. They are allowed to go and come at pleasure; are helped up, sustained, united with.*3LtMs, Lt 1, 1882, par. 11*

What is the influence of this? Could the enemies of God's law be made to feel that their disloyalty, their despising the testing truth for this time, was either criminal or dangerous by mingling with them, then the object to be gained would sanction such a union. When they see that no such results follow in the case when men have been tested and decided against the truth, they should reason sensibly, and in no case [should they] make it a small matter to sacrifice their peculiar and holy character and unite their sympathies with the enemies of our faith, and withdraw them from those who have planted their feet upon the platform of reform, keeping all God's commandments.*3LtMs, Lt 1, 1882, par. 12*

Have these two brethren been answering the prayer of Christ that His disciples might be one with Him as He was one with the Father? Have they been seeking with all the tact and wisdom to have the church see eye to eye? If Brother Kenyon manages as miserably in his ministerial office as he has in the church of Monterey, his

strength and the strength of the church would be for him to sit still. These two brethren have no idea of what they are doing. They are sacrificing the church to their ideas and their set notions. A thousand times had they better withdraw from, and even offend, those who have no sympathy with our faith, than to weaken and destroy the church as they have. Will they consider what they are doing? But they might have managed the matter without offense if they could have managed themselves and listened to counsel which was wise and timely. But to control themselves has been the battle.*3LtMs, Lt 1, 1882, par. 13*

The house dedicated to the worship of God is not the place to bring in the class that come into the house of God and defile the temple of God with their intemperance in the use of tobacco while they profess to be temperance advocates. The coarse speeches, the noisy talk and actions, are not a credit to these brethren. It is not in God's order, but there the brethren have persisted in these things.*3LtMs, Lt 1, 1882, par. 14*

Brethren Day, J. L. Rumery and L. M. Jones, and a few others, have been for years the principle stay of the church; but the way these brethren have been treated, and their counsel set aside and despised, would break down all church order and authority, weaken their influence, and make of none account their counsel and opinions.*3LtMs, Lt 1, 1882, par. 15*

While irresponsible men who have not sustained the church with their means, some of whom have known nothing of self-denial and self-control, have been following their example in disregarding those who have been the very pillars and backbone of the church. The course of Elder Kenyon in this matter shows a lack of wisdom and sanctified judgment that illustrates his want of spiritual connection with God and his unfitness to minister to the church of God in any place, until he shall see and sense the great peril he will place the cause in by his unconsecrated condition. His independence, his jealousies and surmisings are offensive to God. He has not the meekness and lowliness of Christ which every minister must have in order to build up the cause of God.*3LtMs, Lt 1, 1882, par. 16*

Brother Kenyon, when he sees his error, will be in danger of moving as he feels, too strong. This will not answer. Brother Kenyon is frank, and when convinced of his mistakes will acknowledge them even to his own hurt. Some will despise him for this; but God will understand and grant him His favor. Satan will make the most of every circumstance, and it becomes us as the children of the light to walk discreetly and not be controlled by impulse or by circumstances.*3LtMs, Lt 1, 1882, par. 17*

God designed [that] His church should be firmly united in the bonds of Christian union. This want of harmony in church members is not entirely a new evil. It is the development of a root of bitterness which has existed for long years and has never been fully eradicated. It is springing up again and again, and unless every fiber of it is rooted out, many will be defiled.*3LtMs, Lt 1, 1882, par. 18*

When the temperance excitement started in Monterey, apparently a good work was done. Some were reformed from drunkenness, but they did not go to the bottom to root out the evil. But the way the matter has been managed by our people, there has come great harm from this excitement [which is] detrimental to vital interests and which threatens to distract and destroy the church. It is impossible for our people to harmonize with any party or temperance club when our faith is so dissimilar. But there has been a mistake made in managing this matter. There have been too strong feelings with both parties, and words, not the most wise, have been spoken. While one party has given the strength of their influence to the temperance club, there have been some who have felt that some of our brethren were too much swallowed up in this enterprise to the neglect of interests fully as important and far more essential for the spiritual growth of the members of the church.*3LtMs, Lt 1, 1882, par. 19*

These feelings and fears were correct, for many have neglected the weightier matters, and the spiritual interests and peculiarities of our holy faith and position, making us a separate people, have been lost sight of. Our unbelieving friends have stood exulting while they see the dissension in the church that has grown out of our people uniting with the Red-Ribbon Club. They have had no sympathy for

us as a people upon the subject of temperance. They are far behind, and have ridiculed our people as fanatics upon health. They are willing now to be favored and receive the strength of our influence while they come no nearer in sympathy to our faith; when, if the matter had been managed discreetly, it might have had that influence upon some to change their opinion of our faith.*3LtMs, Lt 1, 1882, par. 20*

If the temperance club had been left to stand on its own ground, we, as a people, standing upon our advanced ground, keeping respectively the high standard God has given us to meet as necessary to our position and faith, there would have been a much more healthy influence existing upon the temperance question in the church than now is revealed.*3LtMs, Lt 1, 1882, par. 21*

Brother Charles Jones as the elder of the church has not taken a wise or prudent course. He has had influences brought to bear upon him that God had naught to do with. Brother Jones has not, considering his office, labored for the good of the church. He has not had moral backbone for years to stand fully for the right and swerve not an inch from principle. He has been swayed by influences that were opposed to the Spirit of God. While there are excellent traits of character possessed by Brother Jones that have caused his being selected as the best man for elder of the church, he has been very deficient in some respects. There have been some things in his organization which have worked greatly to the detriment of the church. He has not been vitalized by the Spirit of God and leaned wholly upon Him. He has moved very blindly and inconsistently at times, and it has been difficult to determine on which side his influence was strongest. He should stand strong and wholly free from persons disaffected, full of murmuring, and complaints. He has allowed his sympathy to be with this class too much and has been undecided and half with one side and half with the other side, when he ought to have been firm and fully decided. He has not stood free and clear.*3LtMs, Lt 1, 1882, par. 22*

His home influence is of a character to unman him. This influence is constant and continually wearing. His wife is imaginative, a chronic grumbler, and unless her spirit changes, she will never enter the kingdom of heaven, for she would annoy and make unhappy the

whole company of the redeemed.*3LtMs, Lt 1, 1882, par. 23*

All who enter heaven will learn the song of heaven, and that song is praise, thankfulness, and joy. If she finds not something to be dissatisfied with there and complain and murmur about, she would not have anything to employ her time in this line of business. In heaven, there are no frowns, no whining, no complaining, but joy, joy, wholly, continually, through eternal ages. If Sister Jones has never learned the song here of happy contentment, of praise, of gratitude, of love, peace, and joy, she cannot learn it in heaven. All must learn the song here on this side in order to sing it there. The same will be the case with all such grumblers, murmurers, whiners, and faultfinders.*3LtMs, Lt 1, 1882, par. 24*

Brother George Russ's wife has learned the art of complaining, scolding, and fretting. Is that the song she expects to sing on the other shore?—because none will be there, only those who can sing the angels' strains. All scolders, all fretters and unbelievers, which means those who are ever questioning the right, will be left on this side; so none may deceive themselves. If they do not cherish love for one another here, they will not have love for the heavenly beings there. All the principles existing in heaven must be learned and practiced here, then they will be practiced on the other side.*3LtMs, Lt 1, 1882, par. 25*

The Lord would have Brother Charles a free man; but if he is ever free, he must take altogether a different attitude than he has hitherto. He should be a straight, square man, wholly on the side of those who have been free from questioning, doubts, and disaffection. When he stands firmly for the right, because it is right, God can bless him and make him an efficient worker.*3LtMs, Lt 1, 1882, par. 26*

Brother Kenyon has not shown the wisdom of God in his course. He has not pursued a course in accordance with the Word of God. He is altogether too independent and self-sufficient. He has become self-inflated. He thinks too much of himself. He quarrels and shields himself. He is ready to defend himself, and he is very zealous of himself. All this spirit must be removed from him and he learn of Christ, who was meek and lowly of heart, if he would find rest to his

soul. All this defense of self is egotism. He has removed his eyes from Jesus and centered them upon himself.*3LtMs, Lt 1, 1882, par. 27*

These two brethren have made a mistake. If they had respected the efforts which have been made by God's servants to perfect union and harmony, there would be today a much happier state of things. God is not pleased with the course these two men, Brother Jones and Brother Kenyon, have pursued. Brother Kenyon has used sharpness and keen, cutting remarks to his brethren, wholly unbecoming one who professes to be a minister of Jesus Christ. His home influence is not what it might be, and should be, to please God. He must feel and act at all times with sanctified judgment. Satan comes in through the unconsecrated wives of men who might be, although not great men, good men, and accomplish good work for souls.*3LtMs, Lt 1, 1882, par. 28*

Christ prayed that His disciples might be one as He was one with the Father. This sacred union all should labor to preserve, and all the true followers of Christ will labor unselfishly for this union. The Christian sustains relations not only to the church, but to the world, and we owe duties to the world as well as to the church. We are as children and servants of Jesus Christ, and our great aim and ambition should be to strengthen and confirm, and to elevate the church of God upon the earth, ever seeking to maintain [its] peculiar and holy character before the world, continually exerting our influence for good upon the church and upon the world.*3LtMs, Lt 1, 1882, par. 29*

As the church is pure in principle, it will have an influence. As the truth sanctifies, softens, and subdues the receiver, having a power to transform the life and character, the world will be convinced that God is with him. True reformers have opened to them the sweetest springs of happiness ever experienced by mortals. Bible truth does not make men narrow, but it will liberalize and ennoble the nature, bringing the heart in sympathy with every grand endeavor and purifying reform in our world. The words of Isaiah will be fulfilled with such: Then shall "thine health spring forth speedily, and thy righteousness go before thee; the glory of the Lord shall be thy rereward." *Isaiah 58:8.3LtMs, Lt 1, 1882, par. 30*

The unselfish worker, be he minister or layman, is in his efforts to bless others made happy himself. He is brought in close connection with the Divine Master who, for our sakes, became poor that we through His poverty might be made rich. He gave His life for a ruined world, leaving us an example that we should follow in His footsteps. Then, when the Ledger of Heaven shall be opened, and every man shall be rewarded as his works have been, the approval of heaven will rest upon the faithful workers.*3LtMs, Lt 1, 1882, par. 31*

In Monterey there is a class that has never been any strength to the church. If there was anything they could question and find fault with, they were the ones who, instead of helping the church bear the responsibility, would throw their whole weight on the side to discourage rather than to build up. Their weight of influence on the right side has been but a cypher. On the wrong side, they show perseverance, independence, and stubbornness. This shows [that] if they were sanctified to God they could be what they are not, and never have been nor ever will be, till they are converted men and women. These self-caring, uncontrollable elements are generally found to be those who will take sides with those who stand under the censure of God.*3LtMs, Lt 1, 1882, par. 32*

There are those who have not accepted temperance in all things. They have not been true reformers. Temperance has been preached to them and presented to their conscience for years, but without effect. A temperance movement is brought in by outside parties, and some are reached. Why? Because they set their hearts against the truth and reform among Sabbathkeeping Adventists. They had no sympathy and union with those who were seeking to come up upon the broad platform of reform from a religious standpoint. But when those who had no sympathy for our faith showed interest in temperance, it was a sharp rebuke to those who had been privileged with great light and great opportunities and yet stubbornly refused to be reformed. A class of the same order as themselves, having a lower standard, has an influence upon them, [and] grasps the light requirements. As far as the temperance cause advances, we would sanction, but ever hold aloft, the higher standard, while none who views reform from a Christian standpoint should discourage any advance in this direction from

unbelievers.*3LtMs, Lt 1, 1882, par. 33*

There has been altogether too little missionary effort by the members of the church at Monterey. They should be constantly reaching out to relieve the miseries of others; to enlighten those who are in ignorance of our faith; to feel it their work to relieve oppression wherever they find it; to break from the limbs the bands of oppression and deliver from the iron power of vicious habits; to lead bad men and women up to a higher public and social position; to encourage their capabilities and increase their happiness. These objects will be dear to the heart of every follower of Christ. Every true Christian is a reformer. There must be a continual change for the better to improve men and the condition of society generally.*3LtMs, Lt 1, 1882, par. 34*

Changes are not always reforms for the better. The question for us to settle is whether we will be identified with certain movements and organizations which claim to be adapted to benefit society. If these parties are what they claim to be, they deserve the support and sympathy of all Christians. If, on the other hand, they have no foundation in principle, no actuating spirit of beneficence which characterizes reforms, we may not mistake our duty. The Word of God is the infallible guide. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16*. All this, saith the Lord, will be our motto, giving us every needed direction.*3LtMs, Lt 1, 1882, par. 35*

What God forbids we must labor to extirpate. What God requires we must seek to build up. Every proposed course of conduct must be brought to the Bible test. On this unshaken and immovable basis they may rest. Temperance from a Bible standpoint we may respect and uphold. Temperance which is carried a few steps and no farther will cease to be an influence for good. God is leading His people upon the subject of temperance.*3LtMs, Lt 1, 1882, par. 36*

Part II

In order to have a healthy body, the blood circulating through the

veins must be pure; in order to be pure, it must have pure air and pure food. The use of improper food and the inhalation of impure air cause disease, which appears in various forms. The purity and soundness of our religious life is dependent not only on the truth we accept, but on the company we keep and the moral atmosphere we breathe. Faith, elasticity and vigor, hopefulness, joyfulness, doubts and fears, slothfulness, stupidity, envy, jealousy, distrust, selfishness, waywardness, and backsliding, are the result of the associations we form, the company we keep, and the air we breathe.³*LtMs, Lt 1, 1882, par. 37*

The indulgence of wrong associations will have its baleful results. The privileges and sources of truth may be kept open to the soul, the Bible may be read and prayer be offered, yet there will be no increase of spiritual health, no growth of soul, so long as the air which is breathed is bad. All the efficacy of religious advantages is counteracted by the restraints of wrong associations. The social intimacies of the world are of a character to counteract religious exercises.³*LtMs, Lt 1, 1882, par. 38*

The greatest care should be exercised by believers to place themselves in close connection with God and with those who have been taught of God. It is painful to see those who have believed present truth walking into Satan's net. There are so many professors of the truth who have not Christ in the heart; therefore their religious experience is valueless. The Christian course is a battle and a march. The struggle must be lifelong and must be prosecuted with all that restless energy which the immense interest involved demands. For we are partakers of Christ and of all the benefits He has to bestow, "if we hold the beginning of our confidence steadfast unto the end," maintaining to the last our Christian integrity and purity. [*Hebrews 3:14.*] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." *2 Peter 3:17.* Considering that a mistake where eternal interests are involved would be fatal, how earnest should be the effort to gain the prize of immortal life!³*LtMs, Lt 1, 1882, par. 39*

What the people in Monterey need is religion. They want good, humble religion—the softening, subduing grace of God upon the

heart, crucifying self with the affections and lusts. Weakness and vacillation will never secure respect to the Christian profession. It is impossible to reach men where they are and elevate them unless some confidence is inspired in them for your sincerity and piety. You can never reach them by stepping down from the platform of truth and reform, but by bringing others up to that platform which God's Word has provided for you. If men opposed to our faith see that you who profess it are earnest, steadfast, and uncorrupted at all times and under all circumstances, and that you abide in Christ the living Vine, and are unshaken followers of truth and reform, you will reflect the Spirit and character of Christ. In your business, in the associations with believers and unbelievers, in the sanctuary, at home, in every place, you will show the influence of a Saviour's love which will have a controlling influence upon unbelievers. *3LtMs, Lt 1, 1882, par. 40*

Genius, talents, and money are not essential in order to exert this influence; but it is essential that you abide in Christ, and that He abide in you, for thus your fruit will be unto righteousness. There needs to be converting power in the church. The individual members in the church must cultivate simplicity and love for each other. *3LtMs, Lt 1, 1882, par. 41*

We raise our voice and cry to every believer in the present truth: If you would have spiritual health, look to your lungs. Look to your spiritual food. Cultivate a love for the society of those who are pure and good, if you would have Christ formed in you as the life of the soul. The health of the soul depends upon the breathing of a good moral atmosphere. And it is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good. *3LtMs, Lt 1, 1882, par. 42*

A healthful, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed [to be] exercised in

the Christian work, will create in ourselves faith, obedience, hope, and love to God. Sons and daughters of God must breathe a pure atmosphere in order to have spiritual health. The more faithful in the discharge of Christian duties, the more soundness will they develop. *3LtMs, Lt 1, 1882, par. 43*

Many would not be ready, should they be stricken down with disease and death claim them. Their portion would be with hypocrites and unbelievers. They have no time to waste in contention or in self-pleasing. Let all humble their unconsecrated souls before God ere it shall be too late. Seek God with all the heart that you may find Him. As soon as Jesus is enthroned in the citadel of the soul heart will respond to heart; there will be love, gentleness, and courtesy towards one another. This is the work for all Christians now. Confess your faults one to another, and pray one for another, that ye may be healed. You have no time to lose in this work. *3LtMs, Lt 1, 1882, par. 44*

The Ledger of Heaven shows that souls are unready for their last change. Self and selfishness have a controlling power upon minds. The meekness of Christ is needed. To bear His yoke and to lift His burden will be of the highest advantage to the prosperity of the church and its individual members. It is a terrible misfortune and dishonor to God to be dwarfs in religious growth. God has not been honored by the individual members of the church at Monterey. What a power for good might that church have been! What beams of light might have shown forth from her if her members were workers in the cause of God, using their increased ability to build up the church instead of weakening and discouraging it. *3LtMs, Lt 1, 1882, par. 45*

I was shown there had been strong feelings and speeches with the different parties in Monterey. But had all responded to the wise counsel given them from the servant of God and yielded their own will and opinions, all difficulties might have been settled long ago. There should be a mutual humiliation before God. Every one should look to his own soul's interest. It is all that each can do to set his own house in order. When his heart is right he will have nothing to separate him from his brethren. It is the outcropping of the natural heart which creates these envyings, jealousies, and strifes. When the heart is right before God then there will be harmony with the

brethren. The health of the soul depends very much on the moral atmosphere you breathe and the food you give your soul.*3Lts, Lt 1, 1882, par. 46*

Growth in grace will render a man conscious of his own nothingness and his entire dependence upon God. Such an experience is educating, disciplining, and developing the spiritual powers. The more the soul hungers and thirsts for spiritual food, the more grace will God bestow. Every measure of grace bestowed capacitates the soul to receive and enjoy a still greater measure of the love of God, and [it] is brought into closer relationship to Jesus Christ; and yet there is an infinity beyond. If your faith grasps with simplicity the promises, you will be victor over the powers of darkness. This is the victory, even our faith.*3Lts, Lt 1, 1882, par. 47*

Temperance means a great deal more than temperance societies make it to be. All which takes the name of reform is not reform. There are counterfeits so near like the true that many are deceived and take the counterfeit for the genuine. The counterfeit Satan uses to beguile, betray, and ruin souls. It is a good work to remove the curse of intemperance and prohibit intoxicating liquors.*3Lts, Lt 1, 1882, par. 48*

The followers of Christ will hail all reforms upon this point as a blessing to society, for all Christians know that no drunkard shall inherit the kingdom of God. The Bible pronounces a fearful woe on him who putteth the bottle to his neighbor's lips. But this act is like picking the leaves from a green tree, leaving its roots firm as ever to send forth its foliage again the coming season.*3Lts, Lt 1, 1882, par. 49*

Temperance must go deeper and broader than it is carried on by temperance societies generally. To give these societies a prominence above temperance and reforms as held and advocated by our people is a decided mistake; it is coming down from the elevated platform of Bible temperance upon which God has placed us, to a low level which may be well represented by picking the leaves from the living trees; the tree is not killed by this act; its life and vigor remain and send forth new leaves again.*3Lts, Lt 1,*

1882, par. 50

In all temperance reform there should be a constant appeal to the Word of God. A “Thus saith the Lord” should be brought home to the heart, governing the actions. God forbid our carrying eating, drinking, or dressing, to excess. (Intoxicating drinks [are] to be discarded entirely.)*3LtMs, Lt 1, 1882, par. 51*

Our faith as reformers requires us to labor to extirpate, while we must seek to promote that which will improve principle and moral power. The light shining from the Word of God is comprehensive and appropriate for every phase of family and church interest; and every element of reform or course of action must be brought to the unerring judgment of inspiration. True wisdom, sanctification, and righteousness are found in its pages. It is the wisdom of God applied to human affairs. All genuine reforms rest on this unshaken basis. There are counterfeit reforms, glossed over with sanctity and truth, apparently very advantageous, but dangerous; for they only take a step and cease to reform. They lead away from the Holy Scriptures and its claims.*3LtMs, Lt 1, 1882, par. 52*

God’s claims are broad and high. [They] take in all His requirements in His law—Sabbath reform and thorough temperance in all things. Can we as a people unite as one to all intents and purposes with those who ignore reforms that are required in His Word, and who are antagonistic against the most sacred claims of God in regard to His law? Can we mix, mingle, and bind up our best interest in these bundles or societies? The loyal and true cannot assimilate their interest and action with any class of people claiming to be reformers who stop short of reform.*3LtMs, Lt 1, 1882, par. 53*

While no hindrance should be placed in the way of genuine reforms, and all assistance should be rendered them which we may give them, great caution should be given not to exalt these half or quarter reforms above the interests of the genuine reforms and temperance in all things, and thus let down the standard of true temperance and reform which has existed among us as a people for nearly twenty years. [It] is a sad mistake to exalt these reforms as though unbelievers had obtained a start or advance over those who, had they followed the light God has given, would have been

marching steadily forward in reform for many years.*3LtMs, Lt 1, 1882, par. 54*

If the unbelievers choose to take steps in reform, hold out your hand to them but do not step down among them to work from their standpoint of reform. It is a shame to those in Monterey who have had great light and truth upon temperance, that they have not received and practiced it more thoroughly. Had they cherished and lived up to the light, they would be far in advance of what they now are. Some are far behind worldlings upon the point of temperance in all things. Let not this class who have always been self-indulgent and a hindrance to the church now accept from the world the reform they refused to receive from God's Word and from His delegated servants, and rush forward upon the spur of excitement and triumph over those who have tried steadily to hold the fort against the most discouraging influences. There have been those who have been impulsive, unconsecrated stumbling blocks in the church all the way along. They are dead weights to the church, a continual curse, and some of those are the ones who now exult in making a display, of showing great zeal in the Red-Ribbon Club, [and] who triumph over those who have been the pillars and backbone of the church.*3LtMs, Lt 1, 1882, par. 55*

Can our ministers and elders be so blind as not to see and sense danger? Watchmen who claim to be placed by God upon the walls of Zion to watch for dangers and perils and raise their voices, have lost the wisdom and power of discernment, and have given the peace and safety cry, "All is well," while danger and peril threaten the spiritual life and vitality of the church. Were the watchman connected with God, he would see, sense, and feel these dangers, and would be wise as a serpent in regard to these reforms, while he would be harmless as a dove.*3LtMs, Lt 1, 1882, par. 56*

Elder Kenyon has become lifted up. He has become self-sufficient [and] independent and [has] taken responsibilities God has never laid upon him. Brother Charles Jones has imperiled the prosperity of the church. The alliance these men have formed with the world and the church has been one of the greatest evils, and would sap the life and vitality from the church. Had these men stood in the light, God would have led them and taught them. Their relation to

the unbelievers, as far as reforms are concerned, would have been pleasant and satisfactory, and yet they held the peculiar, separate features of our faith which distinguish God's commandment-keeping people from the world. There are those who are unacquainted with the workings of God's Spirit. Men who are in converse with God and distrustful of themselves will learn to guide by the Bible standard. The commandments of God given to man are the basis of all true reform, and [no reform] will be lasting and thorough if this great rule of action is laid aside, as nothing can be a substitute for it nor devised to take its place.*3LtMs, Lt 1, 1882, par. 57*

Those who disregard the authority and plain teachings of the Bible and who propose to reform society while in hatred of the law of God, not acknowledging its claims, cannot ennoble or elevate our people. When we know what genuine reforms bearing the signet of divine authority are, then every member of the church should make it the aim and purpose of his life to promote these with the utmost steadfastness and unwavering courage.*3LtMs, Lt 1, 1882, par. 58*

There is no going back to reform; its movements are aggressive. Genuine reforms are always attended with loss, sacrifice, and peril; opposition is provoked, calumny and hatred are called out, the better rejected for the worse, and evil chosen in the place of good, because selfish, ease-loving men and women do not wish to be stirred up and be obliged to change their habits and customs.*3LtMs, Lt 1, 1882, par. 59*

They love their own way and opinions. They do not want their aspirations and ambition to be broken in upon, and thus they gain a new experience. They love self-indulgence, pride, and lust for worldly gain. Time is not changing things for the better, but for the worse. The pure, truth-loving, God-fearing ones can no more unite, mingle, and be buried up with the corrupt and godless, than in the days of Christ, or the great apostle, when he exclaimed, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." *2 Corinthians 6:17, 18.3LtMs, Lt 1, 1882, par. 60*

The corrupt are on every side, and their voices are heard in

advocating reform, and yet they love not reform and purity to that degree that they will break from their corrupt soul and body indulgences. They are ready to sacrifice whatever is dearest to man or most highly prized by our Lord on the smoking altar of their avarice and greed. They are martyrs to depraved appetites and debasing passions. Many will sell their honor, overreach their neighbor, build up their houses, and add land to land that they may secure ungodly gain; they fill their barns with plenty, and heap to themselves earthly treasures to gratify their lusts for worldly honors and distinguished position; wild license and lax principles they call liberty; and the voices of this class have mingled with the cry of reform and temperance. The curse of God is upon these ambitious money-catchers who sell their souls for gain.*3LtMs, Lt 1, 1882, par. 61*

Genuine reformers will always receive abuse, hard speeches, and outrage. But God would have His people move steadily forward, disregarding complaints, tattling calumnies and falsehood, and do their appointed work, accomplishing the object they have in view, submitting their lives, their labors, and the result, to the dispassionate judgment of sensible men and women, and awaiting the final vindication and triumph of that day when every man's work will bear the test of the judgment, when the Ledger of Heaven will bear the just record of deeds, whether they be good or evil.*3LtMs, Lt 1, 1882, par. 62*

Monterey has wanted men who make no compromise for their own advantage or profit, who have engaged in the hardest work, performed the hardest duties from principle. Men and women of God must feel the consciousness of great talents entrusted [to them] for improvements and growth, for which they will sacrifice all praise and appreciation of their fellow men, yield up all the applause which they might gain if they did not take their unpopular position upon the truth against the errors and vices of their fellow men, and stand firm as a rock to truth and principle and insult, reproach, and hatred. These men are like the gold of Ophir. Satan could not buy them with his flatterings [and] worldly inducements; their fellow men could not swerve them one hair from their integrity. How differently are these regarded by their contemporaries and by their God, who is the correct Judge of motives, purposes, and results. When one,

from conscientious motives, departs from the customs and established habits of the people, [he will feel] the hatred kindled in the hearts of those who will not exchange error for truth and darkness for light. [This hatred] will be felt by all reformers.*3LtMs, Lt 1, 1882, par. 63*

But this is not the worst danger that has threatened the church at Monterey. The flattery which seduces and perverts judgment and puts out spiritual eyesight is the most to be feared. Some will be deceived by appearances; some will be coaxed against their conscience and be thrown off the track by surrounding influences. Profession of friendship leads some a long distance from the only true path of duty and safety. Prudence and cautiousness are indeed Christian virtues to be prized by men; but when these traits degenerate into timidity, cowardice, and selfishness, they are walking away from the Light of the world.*3LtMs, Lt 1, 1882, par. 64*

Wealth is committed to men to be used in doing good by blessing humanity, building up the cause of truth, and sending missionaries to those who are in darkness. When these purposes are accomplished, God is glorified; but every additional dollar which fastens a man in pride and causes him to estimate himself as of more value than his fellow because of his increased wealth makes him a fool in the sight of God. That which leads him to hoard and retain his means to glorify and honor himself is a curse to him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God." *Luke 18:24*. Christ did not estimate riches as a curse when the faithful steward appropriated it to right objects for which it was intrusted. Houses, lands, and bank stock do not make a man of value with God.*3LtMs, Lt 1, 1882, par. 65*

The world views the wealthy man in an altogether a different light from what God views him. In the eyes of the world, a rich man is estimated as a man of importance, while with God he is called a fool because he trusts in his money and is not seeking for a moral fitness for the heavenly treasure. Riches were not sufficient to save the inhabitants of the Noachic world, but proved their ruin. A beautiful country and exceeding great riches did not make Sodom of value with God, but the abuse of the wealth God had given them brought their utter destruction.*3LtMs, Lt 1, 1882, par. 66*

So men in this age of the world who have acquired means will become self-important, self-sufficient, and practice oppression, crime, and fraud to accomplish their ends; but every act is registered in heaven, and in God's own time these abuses of His gifts will receive, for the works which they have done, the retributive justice of God. Every dollar intrusted to them to be blessed to God's glory, which has been appropriated to the glorifying of themselves will then be required of the Master. For it was His means they have squandered in the place of putting it to a good use. The means that have been gained by fraud will be a swift witness against them in that day when every case will stand in review before God.*3LtMs, Lt 1, 1882, par. 67*

A worldly rich man will be, in the day of judgment, the poorest and most to be pitied of any man before the judgment throne. They sold themselves for paltry gain and their reward will be as their works have been. These rich men, poor as far as the knowledge of God is concerned, placed themselves higher than men who had moral worth, because the world regarded it in this light—not because the Saviour regarded it thus. They would not be practical Christians themselves, and those who would, they hindered. This is the case with some men in Monterey who are ensnared by Satan.*3LtMs, Lt 1, 1882, par. 68*

The Son of God was the Light of the world. He was manifested that He might draw all men unto Him; but He declares He came not to send peace on earth, but a sword. [*Matthew 10:34.*] His followers must walk in the light of His glorious example without questioning, Is it convenient for me to do this? Christ does not consult your convenience. He did not consult His own convenience, but left the royal courts of heaven, laid aside His royal robes, and for our sakes became poor that we through His poverty might be made rich.*3LtMs, Lt 1, 1882, par. 69*

And now Jesus inquires, What will man do for Me? What will he do for himself to secure his own salvation? At whatever sacrifice of ease or reputation, at whatever peril of property or life, at whatever cost of self-denial and persevering labor, at whatever sacrifice of property or even life itself, he must maintain the reformatory doctrines of His gospel and push the triumphs of His cross, upbuild

His kingdom and wage continual and earnest warfare against sin and ungodliness.*3LtMs, Lt 1, 1882, par. 70*

But all this great work must be done with the Spirit of Christ—in the spirit of unvarying kindness. Reforms must move slowly. Men will close their ears to the warnings of God sent by His prophets. They will listen to the voice of their own traditions and contend for old customs. They will spurn the richest proclamation of mercy and love ever made to man; and they do this, not as the result of excusable ignorance, but because their stubborn hearts choose selfishness and corrupt notions. They love position, influence, and authority, and the indulgence of sin. Intemperance in every form is doing its health-and soul-destroying work. To merely give influence to a society, to merely single out one great evil and continue to cherish all the habits and indulgences which first created the existing evil, will avail but little.*3LtMs, Lt 1, 1882, par. 71*

Intemperance in eating, drinking, and dressing is a desolating curse to our world. The conflict to overcome and reform appetite and unholy desires will be fierce and deadly; but to the overcomer is presented the immortal crown that fadeth not away. Those cherishing the darling idol tobacco will seek to create an interest in the temperance cause to put down liquor. What right has this class to talk temperance while they are in the slavery of the defiling habit of tobacco? How can our people mingle with societies and clubs who are corrupt? It is coming down from our high position.*3LtMs, Lt 1, 1882, par. 72*

Before our people organized a temperance society themselves, there was a door open for them to unite their influence and connect with the temperance society already to be formed, but now there are societies founded on the broad plan, sweeping away tobacco, tea, coffee, and all stimulants, to stand forth as reformers. We cannot stop at this low standard of half or quarter reforms; we cannot attach our names to a pledge presented by a society which indulges the use of the body- and soul-destroying narcotic, tobacco.*3LtMs, Lt 1, 1882, par. 73*

There is a deadly hatred in hearts against the commandments of God, which is the basis of all reforms. How then can we unite with

this class? How work with them? How form a society with them? How is it possible to work successfully in their way and after their order? Satan well knows that union and harmony in Christ are the most powerful, convincing arguments to unbelievers. Christ prayed [that] His disciples may be one as He is one with the Father, “that the world may believe that thou hast sent me.” [*John 17:21.*] While all heaven is interested in the salvation of men, and constantly ministering in their behalf that they may be one in mind and judgment and spirit, Satan is diligently at work to hinder this unity by sowing his seed of envy, suspicion, and strife, which will blossom into jealousy and bitterness and discord, that the mighty, convincing credentials in the minds of the church, of the divinity of Christ, might be removed.*3LtMs, Lt 1, 1882, par. 74*

The beauty of disinterested benevolence and holiness characterized the life of Christ. He was the model of goodness and perfection. As His followers, we are to imitate His example of purity and loveliness.*3LtMs, Lt 1, 1882, par. 75*

Never will the church in Monterey prosper until its members commence the work of reform in their own hearts and cleanse the soul temple. How easily satisfied are most of Christ’s professed followers if they come up to a few points of self-denial and reform. Men are never to be content with their moral development and spiritual attainment. There is no halting place this side of heaven.*3LtMs, Lt 1, 1882, par. 76*

The children of God can grow up to the full stature of men and women in Christ Jesus. And no one is meeting the mind of God unless his movements are continually onward and upward in his Christian experience; [unless he is] never satisfied [and has] a constant hunger and thirsting after righteousness in spiritual life—a hunger as oft recurring as for food to satisfy bodily hunger. There is ever a higher standard to reach, and no one should be satisfied while there is anything yet to be gained. Mild sympathy, love, gentleness, kindness, and fruitfulness in the Christian graces are to be sought after with hungering and thirsting of spirit, as real as we hunger for food to satisfy our temporal wants.*3LtMs, Lt 1, 1882, par.*

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1882

Letters

Lt 1, 1882

Testimony for Monterey Church

NP

1882

Portions of this letter are published in *Te* 217-220; *OHC* 255, 260.

I was shown some things in reference to the sad state of things at Monterey. Discord and disunion are doing their work in separating brethren. And why, I inquired, is there so much of this work practiced? Why are brethren so easily disaffected, suspicious, and jealous of one another? Why do they give confidence to those who have no love for the truth and withdraw confidence from those who are brethren in their profession of faith? Why do they not guard the reputation of those of like profession of faith? The answer was given me. The enemy of souls is especially engaged in this work to weaken the confidence of believers in their brethren. His object in thus doing is to weaken the force of the influence of the church upon the world and make of none effect the prayer of Christ. The burden of that prayer was that His disciples might be one as He was one with the Father; the oneness so close that, although two distinct beings, there was perfect unity of spirit, purpose, and action. The mind of the Father was the mind of the Son.³*LtMs, Lt 1, 1882, par. 1*

No church will have strength unless they are constantly laboring for this harmony to exist between one another that Christ prayed to His Father might exist. Satan is well aware of the power upon the world that ever attends a united church. It has been the misfortune of the church at Monterey to be swayed by Satan's temptations. They are not all governed by principle. Their minds and opinions are controlled by unprincipled men far more than by Christ and holy angels. Their position is alarming, for there are many names upon

their church book which in the Ledger of Heaven stand among the number of those who are weighed in the balance and found wanting. Unconsecrated, unconverted, and unsanctified in thought, heart, and life, like the barren fig tree, they are cursed; their influence is blighting, and they are as mildew to the church. They flaunt their pretentious leaf-covered branches in the very face of the Almighty, while their boughs reveal to the search of the Divine Majesty "nothing but leaves." [Mark 11:13.] Unless there are some who are vigilant, honest, earnest, and devoted in the work of God, this unconsecrated element has the stronger influence, and then the church fails to be a convincing power of the reality of religion and true godliness before the world. *3LtMs, Lt 1, 1882, par. 2*

Christ prayed for oneness and unity among His disciples that the "world may believe that thou hast sent me." [John 17:21.] The unity, peace, and harmony of the church are her credentials to the world of purity and of her genuine character. Satan has so worked by his artifice to introduce discord and dissension into the church that their claims to a high and holy character are not accepted by the world. *3LtMs, Lt 1, 1882, par. 3*

I was shown Satan has worked with cunning. He has come in as an angel of light to sow discord between brethren. The temperance question is to be respected by every true Christian, and especially should it receive the sanction of all who profess to be reformers. But there will be those in the church that will not show wisdom in the treatment of this subject. Some will show marked disrespect to any reforms arising from any other people besides those of their own faith; in this they err by being too exclusive. Others will grasp eagerly every new thing which makes a pretense of temperance, having every other interest swallowed up in this one point; the prosperity and peculiar, holy character of our faith is ignored, the parties upon temperance are embraced, and an alliance [is] formed between God's commandment-keeping people and all classes of persons. *3LtMs, Lt 1, 1882, par. 4*

Dangers beset the faith of every soul who is not closely connected with God. He has given the word, go forward, to His servants. Years ago the light was given on health reform and temperance in all things. *3LtMs, Lt 1, 1882, par. 5*

Temperance societies and clubs have been formed among those who make no profession of the truth, while our people, although far ahead of every other denomination in the land in principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they might have otherwise.*3LtMs, Lt 1, 1882, par. 6*

I was shown that the condition of the church at Monterey was peculiar. Many who, had they given as much zeal, and manifested as much missionary spirit in the work of reform among us as a people as they have given to the Red-Ribbon Club, their course would have been sanctioned by God. But the different organizations upon temperance are very limited in their ideas of reform. Those who give so great influence to the agitation of this question, and at the same time are devotees of tobacco, drink, tea and coffee, and indulge in health-destroying food at their tables, are not temperance people. They make weak and spasmodic movements, full of zeal and excitement, but they do not go to the bottom of true reform, and [in] a short time will show flagging interest, and a returning of many to their old wicked indulgences because they merely picked off the leaves of the tree instead of laying the ax at its root. This matter of temperance must go to the root of the evil, or it will be of but little avail.*3LtMs, Lt 1, 1882, par. 7*

While our people mingle with the class who are enemies of Christ and the truth, they neither gain nor give strength. The loyal and disloyal may mingle together if they meet on the ground of the loyal, but men and women who are the bitterest enemies of the truth have been exulting that a union and harmony was being formed between them and those who believe the truth on their own grounds. Now the enemies of God's commandment-keeping people can no more breathe the same air with the God-fearing, loyal, than traitors to our government can live in friendship with those who are true to their country. Our people cannot bring up these societies and clubs to thorough temperance. The carnal heart will plead for indulgence.*3LtMs, Lt 1, 1882, par. 8*

We are not to take our stand with temperance clubs composed of all classes of men with all kinds of selfish indulgences and call them reformers. There is a higher standard for our people to rally under.

We must as a people make a distinction between those who are loyal to the law of God and those who are disloyal.*3LtMs, Lt 1, 1882, par. 9*

We must not be exclusive as a people; our light is diffusive, constantly seeking to save the perishing. But while we are doing this our strength of influence must ever be found with the loyal and true.*3LtMs, Lt 1, 1882, par. 10*

Satan's offense was disloyalty to God's law. He carried in his rebellion a third part of heaven, and he is constantly at work in the same way to gain to his side subjects to give strength to his position. He has large multitudes who are working for his interests. The greatest efforts have been made to convince the rebels of the law of God of their danger and induce them to return to their allegiance to Him; but they refused to listen, trampled upon all admonitions and warnings, and despised and oppressed, in every way they could, those who were loyal. But a question arises upon the subject of temperance, and the greatest liberty is given those who have no love for the truth. They are allowed to go and come at pleasure; are helped up, sustained, united with.*3LtMs, Lt 1, 1882, par. 11*

What is the influence of this? Could the enemies of God's law be made to feel that their disloyalty, their despising the testing truth for this time, was either criminal or dangerous by mingling with them, then the object to be gained would sanction such a union. When they see that no such results follow in the case when men have been tested and decided against the truth, they should reason sensibly, and in no case [should they] make it a small matter to sacrifice their peculiar and holy character and unite their sympathies with the enemies of our faith, and withdraw them from those who have planted their feet upon the platform of reform, keeping all God's commandments.*3LtMs, Lt 1, 1882, par. 12*

Have these two brethren been answering the prayer of Christ that His disciples might be one with Him as He was one with the Father? Have they been seeking with all the tact and wisdom to have the church see eye to eye? If Brother Kenyon manages as miserably in his ministerial office as he has in the church of Monterey, his

strength and the strength of the church would be for him to sit still. These two brethren have no idea of what they are doing. They are sacrificing the church to their ideas and their set notions. A thousand times had they better withdraw from, and even offend, those who have no sympathy with our faith, than to weaken and destroy the church as they have. Will they consider what they are doing? But they might have managed the matter without offense if they could have managed themselves and listened to counsel which was wise and timely. But to control themselves has been the battle.*3LtMs, Lt 1, 1882, par. 13*

The house dedicated to the worship of God is not the place to bring in the class that come into the house of God and defile the temple of God with their intemperance in the use of tobacco while they profess to be temperance advocates. The coarse speeches, the noisy talk and actions, are not a credit to these brethren. It is not in God's order, but there the brethren have persisted in these things.*3LtMs, Lt 1, 1882, par. 14*

Brethren Day, J. L. Rumery and L. M. Jones, and a few others, have been for years the principle stay of the church; but the way these brethren have been treated, and their counsel set aside and despised, would break down all church order and authority, weaken their influence, and make of none account their counsel and opinions.*3LtMs, Lt 1, 1882, par. 15*

While irresponsible men who have not sustained the church with their means, some of whom have known nothing of self-denial and self-control, have been following their example in disregarding those who have been the very pillars and backbone of the church. The course of Elder Kenyon in this matter shows a lack of wisdom and sanctified judgment that illustrates his want of spiritual connection with God and his unfitness to minister to the church of God in any place, until he shall see and sense the great peril he will place the cause in by his unconsecrated condition. His independence, his jealousies and surmisings are offensive to God. He has not the meekness and lowliness of Christ which every minister must have in order to build up the cause of God.*3LtMs, Lt 1, 1882, par. 16*

Brother Kenyon, when he sees his error, will be in danger of moving as he feels, too strong. This will not answer. Brother Kenyon is frank, and when convinced of his mistakes will acknowledge them even to his own hurt. Some will despise him for this; but God will understand and grant him His favor. Satan will make the most of every circumstance, and it becomes us as the children of the light to walk discreetly and not be controlled by impulse or by circumstances.*3LtMs, Lt 1, 1882, par. 17*

God designed [that] His church should be firmly united in the bonds of Christian union. This want of harmony in church members is not entirely a new evil. It is the development of a root of bitterness which has existed for long years and has never been fully eradicated. It is springing up again and again, and unless every fiber of it is rooted out, many will be defiled.*3LtMs, Lt 1, 1882, par. 18*

When the temperance excitement started in Monterey, apparently a good work was done. Some were reformed from drunkenness, but they did not go to the bottom to root out the evil. But the way the matter has been managed by our people, there has come great harm from this excitement [which is] detrimental to vital interests and which threatens to distract and destroy the church. It is impossible for our people to harmonize with any party or temperance club when our faith is so dissimilar. But there has been a mistake made in managing this matter. There have been too strong feelings with both parties, and words, not the most wise, have been spoken. While one party has given the strength of their influence to the temperance club, there have been some who have felt that some of our brethren were too much swallowed up in this enterprise to the neglect of interests fully as important and far more essential for the spiritual growth of the members of the church.*3LtMs, Lt 1, 1882, par. 19*

These feelings and fears were correct, for many have neglected the weightier matters, and the spiritual interests and peculiarities of our holy faith and position, making us a separate people, have been lost sight of. Our unbelieving friends have stood exulting while they see the dissension in the church that has grown out of our people uniting with the Red-Ribbon Club. They have had no sympathy for

us as a people upon the subject of temperance. They are far behind, and have ridiculed our people as fanatics upon health. They are willing now to be favored and receive the strength of our influence while they come no nearer in sympathy to our faith; when, if the matter had been managed discreetly, it might have had that influence upon some to change their opinion of our faith.*3LtMs, Lt 1, 1882, par. 20*

If the temperance club had been left to stand on its own ground, we, as a people, standing upon our advanced ground, keeping respectively the high standard God has given us to meet as necessary to our position and faith, there would have been a much more healthy influence existing upon the temperance question in the church than now is revealed.*3LtMs, Lt 1, 1882, par. 21*

Brother Charles Jones as the elder of the church has not taken a wise or prudent course. He has had influences brought to bear upon him that God had naught to do with. Brother Jones has not, considering his office, labored for the good of the church. He has not had moral backbone for years to stand fully for the right and swerve not an inch from principle. He has been swayed by influences that were opposed to the Spirit of God. While there are excellent traits of character possessed by Brother Jones that have caused his being selected as the best man for elder of the church, he has been very deficient in some respects. There have been some things in his organization which have worked greatly to the detriment of the church. He has not been vitalized by the Spirit of God and leaned wholly upon Him. He has moved very blindly and inconsistently at times, and it has been difficult to determine on which side his influence was strongest. He should stand strong and wholly free from persons disaffected, full of murmuring, and complaints. He has allowed his sympathy to be with this class too much and has been undecided and half with one side and half with the other side, when he ought to have been firm and fully decided. He has not stood free and clear.*3LtMs, Lt 1, 1882, par. 22*

His home influence is of a character to unman him. This influence is constant and continually wearing. His wife is imaginative, a chronic grumbler, and unless her spirit changes, she will never enter the kingdom of heaven, for she would annoy and make unhappy the

whole company of the redeemed.*3LtMs, Lt 1, 1882, par. 23*

All who enter heaven will learn the song of heaven, and that song is praise, thankfulness, and joy. If she finds not something to be dissatisfied with there and complain and murmur about, she would not have anything to employ her time in this line of business. In heaven, there are no frowns, no whining, no complaining, but joy, joy, wholly, continually, through eternal ages. If Sister Jones has never learned the song here of happy contentment, of praise, of gratitude, of love, peace, and joy, she cannot learn it in heaven. All must learn the song here on this side in order to sing it there. The same will be the case with all such grumblers, murmurers, whiners, and faultfinders.*3LtMs, Lt 1, 1882, par. 24*

Brother George Russ's wife has learned the art of complaining, scolding, and fretting. Is that the song she expects to sing on the other shore?—because none will be there, only those who can sing the angels' strains. All scolders, all fretters and unbelievers, which means those who are ever questioning the right, will be left on this side; so none may deceive themselves. If they do not cherish love for one another here, they will not have love for the heavenly beings there. All the principles existing in heaven must be learned and practiced here, then they will be practiced on the other side.*3LtMs, Lt 1, 1882, par. 25*

The Lord would have Brother Charles a free man; but if he is ever free, he must take altogether a different attitude than he has hitherto. He should be a straight, square man, wholly on the side of those who have been free from questioning, doubts, and disaffection. When he stands firmly for the right, because it is right, God can bless him and make him an efficient worker.*3LtMs, Lt 1, 1882, par. 26*

Brother Kenyon has not shown the wisdom of God in his course. He has not pursued a course in accordance with the Word of God. He is altogether too independent and self-sufficient. He has become self-inflated. He thinks too much of himself. He quarrels and shields himself. He is ready to defend himself, and he is very zealous of himself. All this spirit must be removed from him and he learn of Christ, who was meek and lowly of heart, if he would find rest to his

soul. All this defense of self is egotism. He has removed his eyes from Jesus and centered them upon himself.*3LtMs, Lt 1, 1882, par. 27*

These two brethren have made a mistake. If they had respected the efforts which have been made by God's servants to perfect union and harmony, there would be today a much happier state of things. God is not pleased with the course these two men, Brother Jones and Brother Kenyon, have pursued. Brother Kenyon has used sharpness and keen, cutting remarks to his brethren, wholly unbecoming one who professes to be a minister of Jesus Christ. His home influence is not what it might be, and should be, to please God. He must feel and act at all times with sanctified judgment. Satan comes in through the unconsecrated wives of men who might be, although not great men, good men, and accomplish good work for souls.*3LtMs, Lt 1, 1882, par. 28*

Christ prayed that His disciples might be one as He was one with the Father. This sacred union all should labor to preserve, and all the true followers of Christ will labor unselfishly for this union. The Christian sustains relations not only to the church, but to the world, and we owe duties to the world as well as to the church. We are as children and servants of Jesus Christ, and our great aim and ambition should be to strengthen and confirm, and to elevate the church of God upon the earth, ever seeking to maintain [its] peculiar and holy character before the world, continually exerting our influence for good upon the church and upon the world.*3LtMs, Lt 1, 1882, par. 29*

As the church is pure in principle, it will have an influence. As the truth sanctifies, softens, and subdues the receiver, having a power to transform the life and character, the world will be convinced that God is with him. True reformers have opened to them the sweetest springs of happiness ever experienced by mortals. Bible truth does not make men narrow, but it will liberalize and ennoble the nature, bringing the heart in sympathy with every grand endeavor and purifying reform in our world. The words of Isaiah will be fulfilled with such: Then shall "thine health spring forth speedily, and thy righteousness go before thee; the glory of the Lord shall be thy rereward." *Isaiah 58:8.3LtMs, Lt 1, 1882, par. 30*

The unselfish worker, be he minister or layman, is in his efforts to bless others made happy himself. He is brought in close connection with the Divine Master who, for our sakes, became poor that we through His poverty might be made rich. He gave His life for a ruined world, leaving us an example that we should follow in His footsteps. Then, when the Ledger of Heaven shall be opened, and every man shall be rewarded as his works have been, the approval of heaven will rest upon the faithful workers.*3LtMs, Lt 1, 1882, par. 31*

In Monterey there is a class that has never been any strength to the church. If there was anything they could question and find fault with, they were the ones who, instead of helping the church bear the responsibility, would throw their whole weight on the side to discourage rather than to build up. Their weight of influence on the right side has been but a cypher. On the wrong side, they show perseverance, independence, and stubbornness. This shows [that] if they were sanctified to God they could be what they are not, and never have been nor ever will be, till they are converted men and women. These self-caring, uncontrollable elements are generally found to be those who will take sides with those who stand under the censure of God.*3LtMs, Lt 1, 1882, par. 32*

There are those who have not accepted temperance in all things. They have not been true reformers. Temperance has been preached to them and presented to their conscience for years, but without effect. A temperance movement is brought in by outside parties, and some are reached. Why? Because they set their hearts against the truth and reform among Sabbathkeeping Adventists. They had no sympathy and union with those who were seeking to come up upon the broad platform of reform from a religious standpoint. But when those who had no sympathy for our faith showed interest in temperance, it was a sharp rebuke to those who had been privileged with great light and great opportunities and yet stubbornly refused to be reformed. A class of the same order as themselves, having a lower standard, has an influence upon them, [and] grasps the light requirements. As far as the temperance cause advances, we would sanction, but ever hold aloft, the higher standard, while none who views reform from a Christian standpoint should discourage any advance in this direction from

unbelievers.*3LtMs, Lt 1, 1882, par. 33*

There has been altogether too little missionary effort by the members of the church at Monterey. They should be constantly reaching out to relieve the miseries of others; to enlighten those who are in ignorance of our faith; to feel it their work to relieve oppression wherever they find it; to break from the limbs the bands of oppression and deliver from the iron power of vicious habits; to lead bad men and women up to a higher public and social position; to encourage their capabilities and increase their happiness. These objects will be dear to the heart of every follower of Christ. Every true Christian is a reformer. There must be a continual change for the better to improve men and the condition of society generally.*3LtMs, Lt 1, 1882, par. 34*

Changes are not always reforms for the better. The question for us to settle is whether we will be identified with certain movements and organizations which claim to be adapted to benefit society. If these parties are what they claim to be, they deserve the support and sympathy of all Christians. If, on the other hand, they have no foundation in principle, no actuating spirit of beneficence which characterizes reforms, we may not mistake our duty. The Word of God is the infallible guide. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16*. All this, saith the Lord, will be our motto, giving us every needed direction.*3LtMs, Lt 1, 1882, par. 35*

What God forbids we must labor to extirpate. What God requires we must seek to build up. Every proposed course of conduct must be brought to the Bible test. On this unshaken and immovable basis they may rest. Temperance from a Bible standpoint we may respect and uphold. Temperance which is carried a few steps and no farther will cease to be an influence for good. God is leading His people upon the subject of temperance.*3LtMs, Lt 1, 1882, par. 36*

Part II

In order to have a healthy body, the blood circulating through the

veins must be pure; in order to be pure, it must have pure air and pure food. The use of improper food and the inhalation of impure air cause disease, which appears in various forms. The purity and soundness of our religious life is dependent not only on the truth we accept, but on the company we keep and the moral atmosphere we breathe. Faith, elasticity and vigor, hopefulness, joyfulness, doubts and fears, slothfulness, stupidity, envy, jealousy, distrust, selfishness, waywardness, and backsliding, are the result of the associations we form, the company we keep, and the air we breathe.³*LtMs, Lt 1, 1882, par. 37*

The indulgence of wrong associations will have its baleful results. The privileges and sources of truth may be kept open to the soul, the Bible may be read and prayer be offered, yet there will be no increase of spiritual health, no growth of soul, so long as the air which is breathed is bad. All the efficacy of religious advantages is counteracted by the restraints of wrong associations. The social intimacies of the world are of a character to counteract religious exercises.³*LtMs, Lt 1, 1882, par. 38*

The greatest care should be exercised by believers to place themselves in close connection with God and with those who have been taught of God. It is painful to see those who have believed present truth walking into Satan's net. There are so many professors of the truth who have not Christ in the heart; therefore their religious experience is valueless. The Christian course is a battle and a march. The struggle must be lifelong and must be prosecuted with all that restless energy which the immense interest involved demands. For we are partakers of Christ and of all the benefits He has to bestow, "if we hold the beginning of our confidence steadfast unto the end," maintaining to the last our Christian integrity and purity. [*Hebrews 3:14.*] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." *2 Peter 3:17.* Considering that a mistake where eternal interests are involved would be fatal, how earnest should be the effort to gain the prize of immortal life!³*LtMs, Lt 1, 1882, par. 39*

What the people in Monterey need is religion. They want good, humble religion—the softening, subduing grace of God upon the

heart, crucifying self with the affections and lusts. Weakness and vacillation will never secure respect to the Christian profession. It is impossible to reach men where they are and elevate them unless some confidence is inspired in them for your sincerity and piety. You can never reach them by stepping down from the platform of truth and reform, but by bringing others up to that platform which God's Word has provided for you. If men opposed to our faith see that you who profess it are earnest, steadfast, and uncorrupted at all times and under all circumstances, and that you abide in Christ the living Vine, and are unshaken followers of truth and reform, you will reflect the Spirit and character of Christ. In your business, in the associations with believers and unbelievers, in the sanctuary, at home, in every place, you will show the influence of a Saviour's love which will have a controlling influence upon unbelievers. *3LtMs, Lt 1, 1882, par. 40*

Genius, talents, and money are not essential in order to exert this influence; but it is essential that you abide in Christ, and that He abide in you, for thus your fruit will be unto righteousness. There needs to be converting power in the church. The individual members in the church must cultivate simplicity and love for each other. *3LtMs, Lt 1, 1882, par. 41*

We raise our voice and cry to every believer in the present truth: If you would have spiritual health, look to your lungs. Look to your spiritual food. Cultivate a love for the society of those who are pure and good, if you would have Christ formed in you as the life of the soul. The health of the soul depends upon the breathing of a good moral atmosphere. And it is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good. *3LtMs, Lt 1, 1882, par. 42*

A healthful, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed [to be] exercised in

the Christian work, will create in ourselves faith, obedience, hope, and love to God. Sons and daughters of God must breathe a pure atmosphere in order to have spiritual health. The more faithful in the discharge of Christian duties, the more soundness will they develop.*3LtMs, Lt 1, 1882, par. 43*

Many would not be ready, should they be stricken down with disease and death claim them. Their portion would be with hypocrites and unbelievers. They have no time to waste in contention or in self-pleasing. Let all humble their unconsecrated souls before God ere it shall be too late. Seek God with all the heart that you may find Him. As soon as Jesus is enthroned in the citadel of the soul heart will respond to heart; there will be love, gentleness, and courtesy towards one another. This is the work for all Christians now. Confess your faults one to another, and pray one for another, that ye may be healed. You have no time to lose in this work.*3LtMs, Lt 1, 1882, par. 44*

The Ledger of Heaven shows that souls are unready for their last change. Self and selfishness have a controlling power upon minds. The meekness of Christ is needed. To bear His yoke and to lift His burden will be of the highest advantage to the prosperity of the church and its individual members. It is a terrible misfortune and dishonor to God to be dwarfs in religious growth. God has not been honored by the individual members of the church at Monterey. What a power for good might that church have been! What beams of light might have shown forth from her if her members were workers in the cause of God, using their increased ability to build up the church instead of weakening and discouraging it.*3LtMs, Lt 1, 1882, par. 45*

I was shown there had been strong feelings and speeches with the different parties in Monterey. But had all responded to the wise counsel given them from the servant of God and yielded their own will and opinions, all difficulties might have been settled long ago. There should be a mutual humiliation before God. Every one should look to his own soul's interest. It is all that each can do to set his own house in order. When his heart is right he will have nothing to separate him from his brethren. It is the outcropping of the natural heart which creates these envyings, jealousies, and strifes. When the heart is right before God then there will be harmony with the

brethren. The health of the soul depends very much on the moral atmosphere you breathe and the food you give your soul.*3Lts, Lt 1, 1882, par. 46*

Growth in grace will render a man conscious of his own nothingness and his entire dependence upon God. Such an experience is educating, disciplining, and developing the spiritual powers. The more the soul hungers and thirsts for spiritual food, the more grace will God bestow. Every measure of grace bestowed capacitates the soul to receive and enjoy a still greater measure of the love of God, and [it] is brought into closer relationship to Jesus Christ; and yet there is an infinity beyond. If your faith grasps with simplicity the promises, you will be victor over the powers of darkness. This is the victory, even our faith.*3Lts, Lt 1, 1882, par. 47*

Temperance means a great deal more than temperance societies make it to be. All which takes the name of reform is not reform. There are counterfeits so near like the true that many are deceived and take the counterfeit for the genuine. The counterfeit Satan uses to beguile, betray, and ruin souls. It is a good work to remove the curse of intemperance and prohibit intoxicating liquors.*3Lts, Lt 1, 1882, par. 48*

The followers of Christ will hail all reforms upon this point as a blessing to society, for all Christians know that no drunkard shall inherit the kingdom of God. The Bible pronounces a fearful woe on him who putteth the bottle to his neighbor's lips. But this act is like picking the leaves from a green tree, leaving its roots firm as ever to send forth its foliage again the coming season.*3Lts, Lt 1, 1882, par. 49*

Temperance must go deeper and broader than it is carried on by temperance societies generally. To give these societies a prominence above temperance and reforms as held and advocated by our people is a decided mistake; it is coming down from the elevated platform of Bible temperance upon which God has placed us, to a low level which may be well represented by picking the leaves from the living trees; the tree is not killed by this act; its life and vigor remain and send forth new leaves again.*3Lts, Lt 1,*

1882, par. 50

In all temperance reform there should be a constant appeal to the Word of God. A “Thus saith the Lord” should be brought home to the heart, governing the actions. God forbid our carrying eating, drinking, or dressing, to excess. (Intoxicating drinks [are] to be discarded entirely.)*3LtMs, Lt 1, 1882, par. 51*

Our faith as reformers requires us to labor to extirpate, while we must seek to promote that which will improve principle and moral power. The light shining from the Word of God is comprehensive and appropriate for every phase of family and church interest; and every element of reform or course of action must be brought to the unerring judgment of inspiration. True wisdom, sanctification, and righteousness are found in its pages. It is the wisdom of God applied to human affairs. All genuine reforms rest on this unshaken basis. There are counterfeit reforms, glossed over with sanctity and truth, apparently very advantageous, but dangerous; for they only take a step and cease to reform. They lead away from the Holy Scriptures and its claims.*3LtMs, Lt 1, 1882, par. 52*

God’s claims are broad and high. [They] take in all His requirements in His law—Sabbath reform and thorough temperance in all things. Can we as a people unite as one to all intents and purposes with those who ignore reforms that are required in His Word, and who are antagonistic against the most sacred claims of God in regard to His law? Can we mix, mingle, and bind up our best interest in these bundles or societies? The loyal and true cannot assimilate their interest and action with any class of people claiming to be reformers who stop short of reform.*3LtMs, Lt 1, 1882, par. 53*

While no hindrance should be placed in the way of genuine reforms, and all assistance should be rendered them which we may give them, great caution should be given not to exalt these half or quarter reforms above the interests of the genuine reforms and temperance in all things, and thus let down the standard of true temperance and reform which has existed among us as a people for nearly twenty years. [It] is a sad mistake to exalt these reforms as though unbelievers had obtained a start or advance over those who, had they followed the light God has given, would have been

marching steadily forward in reform for many years.*3LtMs, Lt 1, 1882, par. 54*

If the unbelievers choose to take steps in reform, hold out your hand to them but do not step down among them to work from their standpoint of reform. It is a shame to those in Monterey who have had great light and truth upon temperance, that they have not received and practiced it more thoroughly. Had they cherished and lived up to the light, they would be far in advance of what they now are. Some are far behind worldlings upon the point of temperance in all things. Let not this class who have always been self-indulgent and a hindrance to the church now accept from the world the reform they refused to receive from God's Word and from His delegated servants, and rush forward upon the spur of excitement and triumph over those who have tried steadily to hold the fort against the most discouraging influences. There have been those who have been impulsive, unconsecrated stumbling blocks in the church all the way along. They are dead weights to the church, a continual curse, and some of those are the ones who now exult in making a display, of showing great zeal in the Red-Ribbon Club, [and] who triumph over those who have been the pillars and backbone of the church.*3LtMs, Lt 1, 1882, par. 55*

Can our ministers and elders be so blind as not to see and sense danger? Watchmen who claim to be placed by God upon the walls of Zion to watch for dangers and perils and raise their voices, have lost the wisdom and power of discernment, and have given the peace and safety cry, "All is well," while danger and peril threaten the spiritual life and vitality of the church. Were the watchman connected with God, he would see, sense, and feel these dangers, and would be wise as a serpent in regard to these reforms, while he would be harmless as a dove.*3LtMs, Lt 1, 1882, par. 56*

Elder Kenyon has become lifted up. He has become self-sufficient [and] independent and [has] taken responsibilities God has never laid upon him. Brother Charles Jones has imperiled the prosperity of the church. The alliance these men have formed with the world and the church has been one of the greatest evils, and would sap the life and vitality from the church. Had these men stood in the light, God would have led them and taught them. Their relation to

the unbelievers, as far as reforms are concerned, would have been pleasant and satisfactory, and yet they held the peculiar, separate features of our faith which distinguish God's commandment-keeping people from the world. There are those who are unacquainted with the workings of God's Spirit. Men who are in converse with God and distrustful of themselves will learn to guide by the Bible standard. The commandments of God given to man are the basis of all true reform, and [no reform] will be lasting and thorough if this great rule of action is laid aside, as nothing can be a substitute for it nor devised to take its place.*3LtMs, Lt 1, 1882, par. 57*

Those who disregard the authority and plain teachings of the Bible and who propose to reform society while in hatred of the law of God, not acknowledging its claims, cannot ennoble or elevate our people. When we know what genuine reforms bearing the signet of divine authority are, then every member of the church should make it the aim and purpose of his life to promote these with the utmost steadfastness and unwavering courage.*3LtMs, Lt 1, 1882, par. 58*

There is no going back to reform; its movements are aggressive. Genuine reforms are always attended with loss, sacrifice, and peril; opposition is provoked, calumny and hatred are called out, the better rejected for the worse, and evil chosen in the place of good, because selfish, ease-loving men and women do not wish to be stirred up and be obliged to change their habits and customs.*3LtMs, Lt 1, 1882, par. 59*

They love their own way and opinions. They do not want their aspirations and ambition to be broken in upon, and thus they gain a new experience. They love self-indulgence, pride, and lust for worldly gain. Time is not changing things for the better, but for the worse. The pure, truth-loving, God-fearing ones can no more unite, mingle, and be buried up with the corrupt and godless, than in the days of Christ, or the great apostle, when he exclaimed, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." *2 Corinthians 6:17, 18.3LtMs, Lt 1, 1882, par. 60*

The corrupt are on every side, and their voices are heard in

advocating reform, and yet they love not reform and purity to that degree that they will break from their corrupt soul and body indulgences. They are ready to sacrifice whatever is dearest to man or most highly prized by our Lord on the smoking altar of their avarice and greed. They are martyrs to depraved appetites and debasing passions. Many will sell their honor, overreach their neighbor, build up their houses, and add land to land that they may secure ungodly gain; they fill their barns with plenty, and heap to themselves earthly treasures to gratify their lusts for worldly honors and distinguished position; wild license and lax principles they call liberty; and the voices of this class have mingled with the cry of reform and temperance. The curse of God is upon these ambitious money-catchers who sell their souls for gain.*3LtMs, Lt 1, 1882, par. 61*

Genuine reformers will always receive abuse, hard speeches, and outrage. But God would have His people move steadily forward, disregarding complaints, tattling calumnies and falsehood, and do their appointed work, accomplishing the object they have in view, submitting their lives, their labors, and the result, to the dispassionate judgment of sensible men and women, and awaiting the final vindication and triumph of that day when every man's work will bear the test of the judgment, when the Ledger of Heaven will bear the just record of deeds, whether they be good or evil.*3LtMs, Lt 1, 1882, par. 62*

Monterey has wanted men who make no compromise for their own advantage or profit, who have engaged in the hardest work, performed the hardest duties from principle. Men and women of God must feel the consciousness of great talents entrusted [to them] for improvements and growth, for which they will sacrifice all praise and appreciation of their fellow men, yield up all the applause which they might gain if they did not take their unpopular position upon the truth against the errors and vices of their fellow men, and stand firm as a rock to truth and principle and insult, reproach, and hatred. These men are like the gold of Ophir. Satan could not buy them with his flatterings [and] worldly inducements; their fellow men could not swerve them one hair from their integrity. How differently are these regarded by their contemporaries and by their God, who is the correct Judge of motives, purposes, and results. When one,

from conscientious motives, departs from the customs and established habits of the people, [he will feel] the hatred kindled in the hearts of those who will not exchange error for truth and darkness for light. [This hatred] will be felt by all reformers.*3LtMs, Lt 1, 1882, par. 63*

But this is not the worst danger that has threatened the church at Monterey. The flattery which seduces and perverts judgment and puts out spiritual eyesight is the most to be feared. Some will be deceived by appearances; some will be coaxed against their conscience and be thrown off the track by surrounding influences. Profession of friendship leads some a long distance from the only true path of duty and safety. Prudence and cautiousness are indeed Christian virtues to be prized by men; but when these traits degenerate into timidity, cowardice, and selfishness, they are walking away from the Light of the world.*3LtMs, Lt 1, 1882, par. 64*

Wealth is committed to men to be used in doing good by blessing humanity, building up the cause of truth, and sending missionaries to those who are in darkness. When these purposes are accomplished, God is glorified; but every additional dollar which fastens a man in pride and causes him to estimate himself as of more value than his fellow because of his increased wealth makes him a fool in the sight of God. That which leads him to hoard and retain his means to glorify and honor himself is a curse to him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God." *Luke 18:24*. Christ did not estimate riches as a curse when the faithful steward appropriated it to right objects for which it was intrusted. Houses, lands, and bank stock do not make a man of value with God.*3LtMs, Lt 1, 1882, par. 65*

The world views the wealthy man in an altogether a different light from what God views him. In the eyes of the world, a rich man is estimated as a man of importance, while with God he is called a fool because he trusts in his money and is not seeking for a moral fitness for the heavenly treasure. Riches were not sufficient to save the inhabitants of the Noachic world, but proved their ruin. A beautiful country and exceeding great riches did not make Sodom of value with God, but the abuse of the wealth God had given them brought their utter destruction.*3LtMs, Lt 1, 1882, par. 66*

So men in this age of the world who have acquired means will become self-important, self-sufficient, and practice oppression, crime, and fraud to accomplish their ends; but every act is registered in heaven, and in God's own time these abuses of His gifts will receive, for the works which they have done, the retributive justice of God. Every dollar intrusted to them to be blessed to God's glory, which has been appropriated to the glorifying of themselves will then be required of the Master. For it was His means they have squandered in the place of putting it to a good use. The means that have been gained by fraud will be a swift witness against them in that day when every case will stand in review before God.*3LtMs, Lt 1, 1882, par. 67*

A worldly rich man will be, in the day of judgment, the poorest and most to be pitied of any man before the judgment throne. They sold themselves for paltry gain and their reward will be as their works have been. These rich men, poor as far as the knowledge of God is concerned, placed themselves higher than men who had moral worth, because the world regarded it in this light—not because the Saviour regarded it thus. They would not be practical Christians themselves, and those who would, they hindered. This is the case with some men in Monterey who are ensnared by Satan.*3LtMs, Lt 1, 1882, par. 68*

The Son of God was the Light of the world. He was manifested that He might draw all men unto Him; but He declares He came not to send peace on earth, but a sword. [*Matthew 10:34.*] His followers must walk in the light of His glorious example without questioning, Is it convenient for me to do this? Christ does not consult your convenience. He did not consult His own convenience, but left the royal courts of heaven, laid aside His royal robes, and for our sakes became poor that we through His poverty might be made rich.*3LtMs, Lt 1, 1882, par. 69*

And now Jesus inquires, What will man do for Me? What will he do for himself to secure his own salvation? At whatever sacrifice of ease or reputation, at whatever peril of property or life, at whatever cost of self-denial and persevering labor, at whatever sacrifice of property or even life itself, he must maintain the reformatory doctrines of His gospel and push the triumphs of His cross, upbuild

His kingdom and wage continual and earnest warfare against sin and ungodliness.*3LtMs, Lt 1, 1882, par. 70*

But all this great work must be done with the Spirit of Christ—in the spirit of unvarying kindness. Reforms must move slowly. Men will close their ears to the warnings of God sent by His prophets. They will listen to the voice of their own traditions and contend for old customs. They will spurn the richest proclamation of mercy and love ever made to man; and they do this, not as the result of excusable ignorance, but because their stubborn hearts choose selfishness and corrupt notions. They love position, influence, and authority, and the indulgence of sin. Intemperance in every form is doing its health-and soul-destroying work. To merely give influence to a society, to merely single out one great evil and continue to cherish all the habits and indulgences which first created the existing evil, will avail but little.*3LtMs, Lt 1, 1882, par. 71*

Intemperance in eating, drinking, and dressing is a desolating curse to our world. The conflict to overcome and reform appetite and unholy desires will be fierce and deadly; but to the overcomer is presented the immortal crown that fadeth not away. Those cherishing the darling idol tobacco will seek to create an interest in the temperance cause to put down liquor. What right has this class to talk temperance while they are in the slavery of the defiling habit of tobacco? How can our people mingle with societies and clubs who are corrupt? It is coming down from our high position.*3LtMs, Lt 1, 1882, par. 72*

Before our people organized a temperance society themselves, there was a door open for them to unite their influence and connect with the temperance society already to be formed, but now there are societies founded on the broad plan, sweeping away tobacco, tea, coffee, and all stimulants, to stand forth as reformers. We cannot stop at this low standard of half or quarter reforms; we cannot attach our names to a pledge presented by a society which indulges the use of the body- and soul-destroying narcotic, tobacco.*3LtMs, Lt 1, 1882, par. 73*

There is a deadly hatred in hearts against the commandments of God, which is the basis of all reforms. How then can we unite with

this class? How work with them? How form a society with them? How is it possible to work successfully in their way and after their order? Satan well knows that union and harmony in Christ are the most powerful, convincing arguments to unbelievers. Christ prayed [that] His disciples may be one as He is one with the Father, “that the world may believe that thou hast sent me.” [*John 17:21.*] While all heaven is interested in the salvation of men, and constantly ministering in their behalf that they may be one in mind and judgment and spirit, Satan is diligently at work to hinder this unity by sowing his seed of envy, suspicion, and strife, which will blossom into jealousy and bitterness and discord, that the mighty, convincing credentials in the minds of the church, of the divinity of Christ, might be removed.*3LtMs, Lt 1, 1882, par. 74*

The beauty of disinterested benevolence and holiness characterized the life of Christ. He was the model of goodness and perfection. As His followers, we are to imitate His example of purity and loveliness.*3LtMs, Lt 1, 1882, par. 75*

Never will the church in Monterey prosper until its members commence the work of reform in their own hearts and cleanse the soul temple. How easily satisfied are most of Christ’s professed followers if they come up to a few points of self-denial and reform. Men are never to be content with their moral development and spiritual attainment. There is no halting place this side of heaven.*3LtMs, Lt 1, 1882, par. 76*

The children of God can grow up to the full stature of men and women in Christ Jesus. And no one is meeting the mind of God unless his movements are continually onward and upward in his Christian experience; [unless he is] never satisfied [and has] a constant hunger and thirsting after righteousness in spiritual life—a hunger as oft recurring as for food to satisfy bodily hunger. There is ever a higher standard to reach, and no one should be satisfied while there is anything yet to be gained. Mild sympathy, love, gentleness, kindness, and fruitfulness in the Christian graces are to be sought after with hungering and thirsting of spirit, as real as we hunger for food to satisfy our temporal wants.*3LtMs, Lt 1, 1882, par.*

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1882

Letters

Lt 1, 1882

Testimony for Monterey Church

NP

1882

Portions of this letter are published in *Te* 217-220; *OHC* 255, 260.

I was shown some things in reference to the sad state of things at Monterey. Discord and disunion are doing their work in separating brethren. And why, I inquired, is there so much of this work practiced? Why are brethren so easily disaffected, suspicious, and jealous of one another? Why do they give confidence to those who have no love for the truth and withdraw confidence from those who are brethren in their profession of faith? Why do they not guard the reputation of those of like profession of faith? The answer was given me. The enemy of souls is especially engaged in this work to weaken the confidence of believers in their brethren. His object in thus doing is to weaken the force of the influence of the church upon the world and make of none effect the prayer of Christ. The burden of that prayer was that His disciples might be one as He was one with the Father; the oneness so close that, although two distinct beings, there was perfect unity of spirit, purpose, and action. The mind of the Father was the mind of the Son.³*LtMs, Lt 1, 1882, par. 1*

No church will have strength unless they are constantly laboring for this harmony to exist between one another that Christ prayed to His Father might exist. Satan is well aware of the power upon the world that ever attends a united church. It has been the misfortune of the church at Monterey to be swayed by Satan's temptations. They are not all governed by principle. Their minds and opinions are controlled by unprincipled men far more than by Christ and holy angels. Their position is alarming, for there are many names upon

their church book which in the Ledger of Heaven stand among the number of those who are weighed in the balance and found wanting. Unconsecrated, unconverted, and unsanctified in thought, heart, and life, like the barren fig tree, they are cursed; their influence is blighting, and they are as mildew to the church. They flaunt their pretentious leaf-covered branches in the very face of the Almighty, while their boughs reveal to the search of the Divine Majesty "nothing but leaves." [Mark 11:13.] Unless there are some who are vigilant, honest, earnest, and devoted in the work of God, this unconsecrated element has the stronger influence, and then the church fails to be a convincing power of the reality of religion and true godliness before the world. *3LtMs, Lt 1, 1882, par. 2*

Christ prayed for oneness and unity among His disciples that the "world may believe that thou hast sent me." [John 17:21.] The unity, peace, and harmony of the church are her credentials to the world of purity and of her genuine character. Satan has so worked by his artifice to introduce discord and dissension into the church that their claims to a high and holy character are not accepted by the world. *3LtMs, Lt 1, 1882, par. 3*

I was shown Satan has worked with cunning. He has come in as an angel of light to sow discord between brethren. The temperance question is to be respected by every true Christian, and especially should it receive the sanction of all who profess to be reformers. But there will be those in the church that will not show wisdom in the treatment of this subject. Some will show marked disrespect to any reforms arising from any other people besides those of their own faith; in this they err by being too exclusive. Others will grasp eagerly every new thing which makes a pretense of temperance, having every other interest swallowed up in this one point; the prosperity and peculiar, holy character of our faith is ignored, the parties upon temperance are embraced, and an alliance [is] formed between God's commandment-keeping people and all classes of persons. *3LtMs, Lt 1, 1882, par. 4*

Dangers beset the faith of every soul who is not closely connected with God. He has given the word, go forward, to His servants. Years ago the light was given on health reform and temperance in all things. *3LtMs, Lt 1, 1882, par. 5*

Temperance societies and clubs have been formed among those who make no profession of the truth, while our people, although far ahead of every other denomination in the land in principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they might have otherwise.*3LtMs, Lt 1, 1882, par. 6*

I was shown that the condition of the church at Monterey was peculiar. Many who, had they given as much zeal, and manifested as much missionary spirit in the work of reform among us as a people as they have given to the Red-Ribbon Club, their course would have been sanctioned by God. But the different organizations upon temperance are very limited in their ideas of reform. Those who give so great influence to the agitation of this question, and at the same time are devotees of tobacco, drink, tea and coffee, and indulge in health-destroying food at their tables, are not temperance people. They make weak and spasmodic movements, full of zeal and excitement, but they do not go to the bottom of true reform, and [in] a short time will show flagging interest, and a returning of many to their old wicked indulgences because they merely picked off the leaves of the tree instead of laying the ax at its root. This matter of temperance must go to the root of the evil, or it will be of but little avail.*3LtMs, Lt 1, 1882, par. 7*

While our people mingle with the class who are enemies of Christ and the truth, they neither gain nor give strength. The loyal and disloyal may mingle together if they meet on the ground of the loyal, but men and women who are the bitterest enemies of the truth have been exulting that a union and harmony was being formed between them and those who believe the truth on their own grounds. Now the enemies of God's commandment-keeping people can no more breathe the same air with the God-fearing, loyal, than traitors to our government can live in friendship with those who are true to their country. Our people cannot bring up these societies and clubs to thorough temperance. The carnal heart will plead for indulgence.*3LtMs, Lt 1, 1882, par. 8*

We are not to take our stand with temperance clubs composed of all classes of men with all kinds of selfish indulgences and call them reformers. There is a higher standard for our people to rally under.

We must as a people make a distinction between those who are loyal to the law of God and those who are disloyal.*3LtMs, Lt 1, 1882, par. 9*

We must not be exclusive as a people; our light is diffusive, constantly seeking to save the perishing. But while we are doing this our strength of influence must ever be found with the loyal and true.*3LtMs, Lt 1, 1882, par. 10*

Satan's offense was disloyalty to God's law. He carried in his rebellion a third part of heaven, and he is constantly at work in the same way to gain to his side subjects to give strength to his position. He has large multitudes who are working for his interests. The greatest efforts have been made to convince the rebels of the law of God of their danger and induce them to return to their allegiance to Him; but they refused to listen, trampled upon all admonitions and warnings, and despised and oppressed, in every way they could, those who were loyal. But a question arises upon the subject of temperance, and the greatest liberty is given those who have no love for the truth. They are allowed to go and come at pleasure; are helped up, sustained, united with.*3LtMs, Lt 1, 1882, par. 11*

What is the influence of this? Could the enemies of God's law be made to feel that their disloyalty, their despising the testing truth for this time, was either criminal or dangerous by mingling with them, then the object to be gained would sanction such a union. When they see that no such results follow in the case when men have been tested and decided against the truth, they should reason sensibly, and in no case [should they] make it a small matter to sacrifice their peculiar and holy character and unite their sympathies with the enemies of our faith, and withdraw them from those who have planted their feet upon the platform of reform, keeping all God's commandments.*3LtMs, Lt 1, 1882, par. 12*

Have these two brethren been answering the prayer of Christ that His disciples might be one with Him as He was one with the Father? Have they been seeking with all the tact and wisdom to have the church see eye to eye? If Brother Kenyon manages as miserably in his ministerial office as he has in the church of Monterey, his

strength and the strength of the church would be for him to sit still. These two brethren have no idea of what they are doing. They are sacrificing the church to their ideas and their set notions. A thousand times had they better withdraw from, and even offend, those who have no sympathy with our faith, than to weaken and destroy the church as they have. Will they consider what they are doing? But they might have managed the matter without offense if they could have managed themselves and listened to counsel which was wise and timely. But to control themselves has been the battle.*3LtMs, Lt 1, 1882, par. 13*

The house dedicated to the worship of God is not the place to bring in the class that come into the house of God and defile the temple of God with their intemperance in the use of tobacco while they profess to be temperance advocates. The coarse speeches, the noisy talk and actions, are not a credit to these brethren. It is not in God's order, but there the brethren have persisted in these things.*3LtMs, Lt 1, 1882, par. 14*

Brethren Day, J. L. Rumery and L. M. Jones, and a few others, have been for years the principle stay of the church; but the way these brethren have been treated, and their counsel set aside and despised, would break down all church order and authority, weaken their influence, and make of none account their counsel and opinions.*3LtMs, Lt 1, 1882, par. 15*

While irresponsible men who have not sustained the church with their means, some of whom have known nothing of self-denial and self-control, have been following their example in disregarding those who have been the very pillars and backbone of the church. The course of Elder Kenyon in this matter shows a lack of wisdom and sanctified judgment that illustrates his want of spiritual connection with God and his unfitness to minister to the church of God in any place, until he shall see and sense the great peril he will place the cause in by his unconsecrated condition. His independence, his jealousies and surmisings are offensive to God. He has not the meekness and lowliness of Christ which every minister must have in order to build up the cause of God.*3LtMs, Lt 1, 1882, par. 16*

Brother Kenyon, when he sees his error, will be in danger of moving as he feels, too strong. This will not answer. Brother Kenyon is frank, and when convinced of his mistakes will acknowledge them even to his own hurt. Some will despise him for this; but God will understand and grant him His favor. Satan will make the most of every circumstance, and it becomes us as the children of the light to walk discreetly and not be controlled by impulse or by circumstances.*3LtMs, Lt 1, 1882, par. 17*

God designed [that] His church should be firmly united in the bonds of Christian union. This want of harmony in church members is not entirely a new evil. It is the development of a root of bitterness which has existed for long years and has never been fully eradicated. It is springing up again and again, and unless every fiber of it is rooted out, many will be defiled.*3LtMs, Lt 1, 1882, par. 18*

When the temperance excitement started in Monterey, apparently a good work was done. Some were reformed from drunkenness, but they did not go to the bottom to root out the evil. But the way the matter has been managed by our people, there has come great harm from this excitement [which is] detrimental to vital interests and which threatens to distract and destroy the church. It is impossible for our people to harmonize with any party or temperance club when our faith is so dissimilar. But there has been a mistake made in managing this matter. There have been too strong feelings with both parties, and words, not the most wise, have been spoken. While one party has given the strength of their influence to the temperance club, there have been some who have felt that some of our brethren were too much swallowed up in this enterprise to the neglect of interests fully as important and far more essential for the spiritual growth of the members of the church.*3LtMs, Lt 1, 1882, par. 19*

These feelings and fears were correct, for many have neglected the weightier matters, and the spiritual interests and peculiarities of our holy faith and position, making us a separate people, have been lost sight of. Our unbelieving friends have stood exulting while they see the dissension in the church that has grown out of our people uniting with the Red-Ribbon Club. They have had no sympathy for

us as a people upon the subject of temperance. They are far behind, and have ridiculed our people as fanatics upon health. They are willing now to be favored and receive the strength of our influence while they come no nearer in sympathy to our faith; when, if the matter had been managed discreetly, it might have had that influence upon some to change their opinion of our faith.*3LtMs, Lt 1, 1882, par. 20*

If the temperance club had been left to stand on its own ground, we, as a people, standing upon our advanced ground, keeping respectively the high standard God has given us to meet as necessary to our position and faith, there would have been a much more healthy influence existing upon the temperance question in the church than now is revealed.*3LtMs, Lt 1, 1882, par. 21*

Brother Charles Jones as the elder of the church has not taken a wise or prudent course. He has had influences brought to bear upon him that God had naught to do with. Brother Jones has not, considering his office, labored for the good of the church. He has not had moral backbone for years to stand fully for the right and swerve not an inch from principle. He has been swayed by influences that were opposed to the Spirit of God. While there are excellent traits of character possessed by Brother Jones that have caused his being selected as the best man for elder of the church, he has been very deficient in some respects. There have been some things in his organization which have worked greatly to the detriment of the church. He has not been vitalized by the Spirit of God and leaned wholly upon Him. He has moved very blindly and inconsistently at times, and it has been difficult to determine on which side his influence was strongest. He should stand strong and wholly free from persons disaffected, full of murmuring, and complaints. He has allowed his sympathy to be with this class too much and has been undecided and half with one side and half with the other side, when he ought to have been firm and fully decided. He has not stood free and clear.*3LtMs, Lt 1, 1882, par. 22*

His home influence is of a character to unman him. This influence is constant and continually wearing. His wife is imaginative, a chronic grumbler, and unless her spirit changes, she will never enter the kingdom of heaven, for she would annoy and make unhappy the

whole company of the redeemed.*3LtMs, Lt 1, 1882, par. 23*

All who enter heaven will learn the song of heaven, and that song is praise, thankfulness, and joy. If she finds not something to be dissatisfied with there and complain and murmur about, she would not have anything to employ her time in this line of business. In heaven, there are no frowns, no whining, no complaining, but joy, joy, wholly, continually, through eternal ages. If Sister Jones has never learned the song here of happy contentment, of praise, of gratitude, of love, peace, and joy, she cannot learn it in heaven. All must learn the song here on this side in order to sing it there. The same will be the case with all such grumblers, murmurers, whiners, and faultfinders.*3LtMs, Lt 1, 1882, par. 24*

Brother George Russ's wife has learned the art of complaining, scolding, and fretting. Is that the song she expects to sing on the other shore?—because none will be there, only those who can sing the angels' strains. All scolders, all fretters and unbelievers, which means those who are ever questioning the right, will be left on this side; so none may deceive themselves. If they do not cherish love for one another here, they will not have love for the heavenly beings there. All the principles existing in heaven must be learned and practiced here, then they will be practiced on the other side.*3LtMs, Lt 1, 1882, par. 25*

The Lord would have Brother Charles a free man; but if he is ever free, he must take altogether a different attitude than he has hitherto. He should be a straight, square man, wholly on the side of those who have been free from questioning, doubts, and disaffection. When he stands firmly for the right, because it is right, God can bless him and make him an efficient worker.*3LtMs, Lt 1, 1882, par. 26*

Brother Kenyon has not shown the wisdom of God in his course. He has not pursued a course in accordance with the Word of God. He is altogether too independent and self-sufficient. He has become self-inflated. He thinks too much of himself. He quarrels and shields himself. He is ready to defend himself, and he is very zealous of himself. All this spirit must be removed from him and he learn of Christ, who was meek and lowly of heart, if he would find rest to his

soul. All this defense of self is egotism. He has removed his eyes from Jesus and centered them upon himself.*3LtMs, Lt 1, 1882, par. 27*

These two brethren have made a mistake. If they had respected the efforts which have been made by God's servants to perfect union and harmony, there would be today a much happier state of things. God is not pleased with the course these two men, Brother Jones and Brother Kenyon, have pursued. Brother Kenyon has used sharpness and keen, cutting remarks to his brethren, wholly unbecoming one who professes to be a minister of Jesus Christ. His home influence is not what it might be, and should be, to please God. He must feel and act at all times with sanctified judgment. Satan comes in through the unconsecrated wives of men who might be, although not great men, good men, and accomplish good work for souls.*3LtMs, Lt 1, 1882, par. 28*

Christ prayed that His disciples might be one as He was one with the Father. This sacred union all should labor to preserve, and all the true followers of Christ will labor unselfishly for this union. The Christian sustains relations not only to the church, but to the world, and we owe duties to the world as well as to the church. We are as children and servants of Jesus Christ, and our great aim and ambition should be to strengthen and confirm, and to elevate the church of God upon the earth, ever seeking to maintain [its] peculiar and holy character before the world, continually exerting our influence for good upon the church and upon the world.*3LtMs, Lt 1, 1882, par. 29*

As the church is pure in principle, it will have an influence. As the truth sanctifies, softens, and subdues the receiver, having a power to transform the life and character, the world will be convinced that God is with him. True reformers have opened to them the sweetest springs of happiness ever experienced by mortals. Bible truth does not make men narrow, but it will liberalize and ennoble the nature, bringing the heart in sympathy with every grand endeavor and purifying reform in our world. The words of Isaiah will be fulfilled with such: Then shall "thine health spring forth speedily, and thy righteousness go before thee; the glory of the Lord shall be thy rereward." *Isaiah 58:8.3LtMs, Lt 1, 1882, par. 30*

The unselfish worker, be he minister or layman, is in his efforts to bless others made happy himself. He is brought in close connection with the Divine Master who, for our sakes, became poor that we through His poverty might be made rich. He gave His life for a ruined world, leaving us an example that we should follow in His footsteps. Then, when the Ledger of Heaven shall be opened, and every man shall be rewarded as his works have been, the approval of heaven will rest upon the faithful workers.*3LtMs, Lt 1, 1882, par. 31*

In Monterey there is a class that has never been any strength to the church. If there was anything they could question and find fault with, they were the ones who, instead of helping the church bear the responsibility, would throw their whole weight on the side to discourage rather than to build up. Their weight of influence on the right side has been but a cypher. On the wrong side, they show perseverance, independence, and stubbornness. This shows [that] if they were sanctified to God they could be what they are not, and never have been nor ever will be, till they are converted men and women. These self-caring, uncontrollable elements are generally found to be those who will take sides with those who stand under the censure of God.*3LtMs, Lt 1, 1882, par. 32*

There are those who have not accepted temperance in all things. They have not been true reformers. Temperance has been preached to them and presented to their conscience for years, but without effect. A temperance movement is brought in by outside parties, and some are reached. Why? Because they set their hearts against the truth and reform among Sabbathkeeping Adventists. They had no sympathy and union with those who were seeking to come up upon the broad platform of reform from a religious standpoint. But when those who had no sympathy for our faith showed interest in temperance, it was a sharp rebuke to those who had been privileged with great light and great opportunities and yet stubbornly refused to be reformed. A class of the same order as themselves, having a lower standard, has an influence upon them, [and] grasps the light requirements. As far as the temperance cause advances, we would sanction, but ever hold aloft, the higher standard, while none who views reform from a Christian standpoint should discourage any advance in this direction from

unbelievers.*3LtMs, Lt 1, 1882, par. 33*

There has been altogether too little missionary effort by the members of the church at Monterey. They should be constantly reaching out to relieve the miseries of others; to enlighten those who are in ignorance of our faith; to feel it their work to relieve oppression wherever they find it; to break from the limbs the bands of oppression and deliver from the iron power of vicious habits; to lead bad men and women up to a higher public and social position; to encourage their capabilities and increase their happiness. These objects will be dear to the heart of every follower of Christ. Every true Christian is a reformer. There must be a continual change for the better to improve men and the condition of society generally.*3LtMs, Lt 1, 1882, par. 34*

Changes are not always reforms for the better. The question for us to settle is whether we will be identified with certain movements and organizations which claim to be adapted to benefit society. If these parties are what they claim to be, they deserve the support and sympathy of all Christians. If, on the other hand, they have no foundation in principle, no actuating spirit of beneficence which characterizes reforms, we may not mistake our duty. The Word of God is the infallible guide. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16*. All this, saith the Lord, will be our motto, giving us every needed direction.*3LtMs, Lt 1, 1882, par. 35*

What God forbids we must labor to extirpate. What God requires we must seek to build up. Every proposed course of conduct must be brought to the Bible test. On this unshaken and immovable basis they may rest. Temperance from a Bible standpoint we may respect and uphold. Temperance which is carried a few steps and no farther will cease to be an influence for good. God is leading His people upon the subject of temperance.*3LtMs, Lt 1, 1882, par. 36*

Part II

In order to have a healthy body, the blood circulating through the

veins must be pure; in order to be pure, it must have pure air and pure food. The use of improper food and the inhalation of impure air cause disease, which appears in various forms. The purity and soundness of our religious life is dependent not only on the truth we accept, but on the company we keep and the moral atmosphere we breathe. Faith, elasticity and vigor, hopefulness, joyfulness, doubts and fears, slothfulness, stupidity, envy, jealousy, distrust, selfishness, waywardness, and backsliding, are the result of the associations we form, the company we keep, and the air we breathe.³*LtMs, Lt 1, 1882, par. 37*

The indulgence of wrong associations will have its baleful results. The privileges and sources of truth may be kept open to the soul, the Bible may be read and prayer be offered, yet there will be no increase of spiritual health, no growth of soul, so long as the air which is breathed is bad. All the efficacy of religious advantages is counteracted by the restraints of wrong associations. The social intimacies of the world are of a character to counteract religious exercises.³*LtMs, Lt 1, 1882, par. 38*

The greatest care should be exercised by believers to place themselves in close connection with God and with those who have been taught of God. It is painful to see those who have believed present truth walking into Satan's net. There are so many professors of the truth who have not Christ in the heart; therefore their religious experience is valueless. The Christian course is a battle and a march. The struggle must be lifelong and must be prosecuted with all that restless energy which the immense interest involved demands. For we are partakers of Christ and of all the benefits He has to bestow, "if we hold the beginning of our confidence steadfast unto the end," maintaining to the last our Christian integrity and purity. [*Hebrews 3:14.*] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." *2 Peter 3:17.* Considering that a mistake where eternal interests are involved would be fatal, how earnest should be the effort to gain the prize of immortal life!³*LtMs, Lt 1, 1882, par. 39*

What the people in Monterey need is religion. They want good, humble religion—the softening, subduing grace of God upon the

heart, crucifying self with the affections and lusts. Weakness and vacillation will never secure respect to the Christian profession. It is impossible to reach men where they are and elevate them unless some confidence is inspired in them for your sincerity and piety. You can never reach them by stepping down from the platform of truth and reform, but by bringing others up to that platform which God's Word has provided for you. If men opposed to our faith see that you who profess it are earnest, steadfast, and uncorrupted at all times and under all circumstances, and that you abide in Christ the living Vine, and are unshaken followers of truth and reform, you will reflect the Spirit and character of Christ. In your business, in the associations with believers and unbelievers, in the sanctuary, at home, in every place, you will show the influence of a Saviour's love which will have a controlling influence upon unbelievers. *3LtMs, Lt 1, 1882, par. 40*

Genius, talents, and money are not essential in order to exert this influence; but it is essential that you abide in Christ, and that He abide in you, for thus your fruit will be unto righteousness. There needs to be converting power in the church. The individual members in the church must cultivate simplicity and love for each other. *3LtMs, Lt 1, 1882, par. 41*

We raise our voice and cry to every believer in the present truth: If you would have spiritual health, look to your lungs. Look to your spiritual food. Cultivate a love for the society of those who are pure and good, if you would have Christ formed in you as the life of the soul. The health of the soul depends upon the breathing of a good moral atmosphere. And it is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good. *3LtMs, Lt 1, 1882, par. 42*

A healthful, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed [to be] exercised in

the Christian work, will create in ourselves faith, obedience, hope, and love to God. Sons and daughters of God must breathe a pure atmosphere in order to have spiritual health. The more faithful in the discharge of Christian duties, the more soundness will they develop. *3LtMs, Lt 1, 1882, par. 43*

Many would not be ready, should they be stricken down with disease and death claim them. Their portion would be with hypocrites and unbelievers. They have no time to waste in contention or in self-pleasing. Let all humble their unconsecrated souls before God ere it shall be too late. Seek God with all the heart that you may find Him. As soon as Jesus is enthroned in the citadel of the soul heart will respond to heart; there will be love, gentleness, and courtesy towards one another. This is the work for all Christians now. Confess your faults one to another, and pray one for another, that ye may be healed. You have no time to lose in this work. *3LtMs, Lt 1, 1882, par. 44*

The Ledger of Heaven shows that souls are unready for their last change. Self and selfishness have a controlling power upon minds. The meekness of Christ is needed. To bear His yoke and to lift His burden will be of the highest advantage to the prosperity of the church and its individual members. It is a terrible misfortune and dishonor to God to be dwarfs in religious growth. God has not been honored by the individual members of the church at Monterey. What a power for good might that church have been! What beams of light might have shown forth from her if her members were workers in the cause of God, using their increased ability to build up the church instead of weakening and discouraging it. *3LtMs, Lt 1, 1882, par. 45*

I was shown there had been strong feelings and speeches with the different parties in Monterey. But had all responded to the wise counsel given them from the servant of God and yielded their own will and opinions, all difficulties might have been settled long ago. There should be a mutual humiliation before God. Every one should look to his own soul's interest. It is all that each can do to set his own house in order. When his heart is right he will have nothing to separate him from his brethren. It is the outcropping of the natural heart which creates these envyings, jealousies, and strifes. When the heart is right before God then there will be harmony with the

brethren. The health of the soul depends very much on the moral atmosphere you breathe and the food you give your soul.*3LtMs, Lt 1, 1882, par. 46*

Growth in grace will render a man conscious of his own nothingness and his entire dependence upon God. Such an experience is educating, disciplining, and developing the spiritual powers. The more the soul hungers and thirsts for spiritual food, the more grace will God bestow. Every measure of grace bestowed capacitates the soul to receive and enjoy a still greater measure of the love of God, and [it] is brought into closer relationship to Jesus Christ; and yet there is an infinity beyond. If your faith grasps with simplicity the promises, you will be victor over the powers of darkness. This is the victory, even our faith.*3LtMs, Lt 1, 1882, par. 47*

Temperance means a great deal more than temperance societies make it to be. All which takes the name of reform is not reform. There are counterfeits so near like the true that many are deceived and take the counterfeit for the genuine. The counterfeit Satan uses to beguile, betray, and ruin souls. It is a good work to remove the curse of intemperance and prohibit intoxicating liquors.*3LtMs, Lt 1, 1882, par. 48*

The followers of Christ will hail all reforms upon this point as a blessing to society, for all Christians know that no drunkard shall inherit the kingdom of God. The Bible pronounces a fearful woe on him who putteth the bottle to his neighbor's lips. But this act is like picking the leaves from a green tree, leaving its roots firm as ever to send forth its foliage again the coming season.*3LtMs, Lt 1, 1882, par. 49*

Temperance must go deeper and broader than it is carried on by temperance societies generally. To give these societies a prominence above temperance and reforms as held and advocated by our people is a decided mistake; it is coming down from the elevated platform of Bible temperance upon which God has placed us, to a low level which may be well represented by picking the leaves from the living trees; the tree is not killed by this act; its life and vigor remain and send forth new leaves again.*3LtMs, Lt 1,*

1882, par. 50

In all temperance reform there should be a constant appeal to the Word of God. A “Thus saith the Lord” should be brought home to the heart, governing the actions. God forbid our carrying eating, drinking, or dressing, to excess. (Intoxicating drinks [are] to be discarded entirely.)*3LtMs, Lt 1, 1882, par. 51*

Our faith as reformers requires us to labor to extirpate, while we must seek to promote that which will improve principle and moral power. The light shining from the Word of God is comprehensive and appropriate for every phase of family and church interest; and every element of reform or course of action must be brought to the unerring judgment of inspiration. True wisdom, sanctification, and righteousness are found in its pages. It is the wisdom of God applied to human affairs. All genuine reforms rest on this unshaken basis. There are counterfeit reforms, glossed over with sanctity and truth, apparently very advantageous, but dangerous; for they only take a step and cease to reform. They lead away from the Holy Scriptures and its claims.*3LtMs, Lt 1, 1882, par. 52*

God’s claims are broad and high. [They] take in all His requirements in His law—Sabbath reform and thorough temperance in all things. Can we as a people unite as one to all intents and purposes with those who ignore reforms that are required in His Word, and who are antagonistic against the most sacred claims of God in regard to His law? Can we mix, mingle, and bind up our best interest in these bundles or societies? The loyal and true cannot assimilate their interest and action with any class of people claiming to be reformers who stop short of reform.*3LtMs, Lt 1, 1882, par. 53*

While no hindrance should be placed in the way of genuine reforms, and all assistance should be rendered them which we may give them, great caution should be given not to exalt these half or quarter reforms above the interests of the genuine reforms and temperance in all things, and thus let down the standard of true temperance and reform which has existed among us as a people for nearly twenty years. [It] is a sad mistake to exalt these reforms as though unbelievers had obtained a start or advance over those who, had they followed the light God has given, would have been

marching steadily forward in reform for many years.*3LtMs, Lt 1, 1882, par. 54*

If the unbelievers choose to take steps in reform, hold out your hand to them but do not step down among them to work from their standpoint of reform. It is a shame to those in Monterey who have had great light and truth upon temperance, that they have not received and practiced it more thoroughly. Had they cherished and lived up to the light, they would be far in advance of what they now are. Some are far behind worldlings upon the point of temperance in all things. Let not this class who have always been self-indulgent and a hindrance to the church now accept from the world the reform they refused to receive from God's Word and from His delegated servants, and rush forward upon the spur of excitement and triumph over those who have tried steadily to hold the fort against the most discouraging influences. There have been those who have been impulsive, unconsecrated stumbling blocks in the church all the way along. They are dead weights to the church, a continual curse, and some of those are the ones who now exult in making a display, of showing great zeal in the Red-Ribbon Club, [and] who triumph over those who have been the pillars and backbone of the church.*3LtMs, Lt 1, 1882, par. 55*

Can our ministers and elders be so blind as not to see and sense danger? Watchmen who claim to be placed by God upon the walls of Zion to watch for dangers and perils and raise their voices, have lost the wisdom and power of discernment, and have given the peace and safety cry, "All is well," while danger and peril threaten the spiritual life and vitality of the church. Were the watchman connected with God, he would see, sense, and feel these dangers, and would be wise as a serpent in regard to these reforms, while he would be harmless as a dove.*3LtMs, Lt 1, 1882, par. 56*

Elder Kenyon has become lifted up. He has become self-sufficient [and] independent and [has] taken responsibilities God has never laid upon him. Brother Charles Jones has imperiled the prosperity of the church. The alliance these men have formed with the world and the church has been one of the greatest evils, and would sap the life and vitality from the church. Had these men stood in the light, God would have led them and taught them. Their relation to

the unbelievers, as far as reforms are concerned, would have been pleasant and satisfactory, and yet they held the peculiar, separate features of our faith which distinguish God's commandment-keeping people from the world. There are those who are unacquainted with the workings of God's Spirit. Men who are in converse with God and distrustful of themselves will learn to guide by the Bible standard. The commandments of God given to man are the basis of all true reform, and [no reform] will be lasting and thorough if this great rule of action is laid aside, as nothing can be a substitute for it nor devised to take its place.*3LtMs, Lt 1, 1882, par. 57*

Those who disregard the authority and plain teachings of the Bible and who propose to reform society while in hatred of the law of God, not acknowledging its claims, cannot ennoble or elevate our people. When we know what genuine reforms bearing the signet of divine authority are, then every member of the church should make it the aim and purpose of his life to promote these with the utmost steadfastness and unwavering courage.*3LtMs, Lt 1, 1882, par. 58*

There is no going back to reform; its movements are aggressive. Genuine reforms are always attended with loss, sacrifice, and peril; opposition is provoked, calumny and hatred are called out, the better rejected for the worse, and evil chosen in the place of good, because selfish, ease-loving men and women do not wish to be stirred up and be obliged to change their habits and customs.*3LtMs, Lt 1, 1882, par. 59*

They love their own way and opinions. They do not want their aspirations and ambition to be broken in upon, and thus they gain a new experience. They love self-indulgence, pride, and lust for worldly gain. Time is not changing things for the better, but for the worse. The pure, truth-loving, God-fearing ones can no more unite, mingle, and be buried up with the corrupt and godless, than in the days of Christ, or the great apostle, when he exclaimed, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." *2 Corinthians 6:17, 18.3LtMs, Lt 1, 1882, par. 60*

The corrupt are on every side, and their voices are heard in

advocating reform, and yet they love not reform and purity to that degree that they will break from their corrupt soul and body indulgences. They are ready to sacrifice whatever is dearest to man or most highly prized by our Lord on the smoking altar of their avarice and greed. They are martyrs to depraved appetites and debasing passions. Many will sell their honor, overreach their neighbor, build up their houses, and add land to land that they may secure ungodly gain; they fill their barns with plenty, and heap to themselves earthly treasures to gratify their lusts for worldly honors and distinguished position; wild license and lax principles they call liberty; and the voices of this class have mingled with the cry of reform and temperance. The curse of God is upon these ambitious money-catchers who sell their souls for gain.*3LtMs, Lt 1, 1882, par. 61*

Genuine reformers will always receive abuse, hard speeches, and outrage. But God would have His people move steadily forward, disregarding complaints, tattling calumnies and falsehood, and do their appointed work, accomplishing the object they have in view, submitting their lives, their labors, and the result, to the dispassionate judgment of sensible men and women, and awaiting the final vindication and triumph of that day when every man's work will bear the test of the judgment, when the Ledger of Heaven will bear the just record of deeds, whether they be good or evil.*3LtMs, Lt 1, 1882, par. 62*

Monterey has wanted men who make no compromise for their own advantage or profit, who have engaged in the hardest work, performed the hardest duties from principle. Men and women of God must feel the consciousness of great talents entrusted [to them] for improvements and growth, for which they will sacrifice all praise and appreciation of their fellow men, yield up all the applause which they might gain if they did not take their unpopular position upon the truth against the errors and vices of their fellow men, and stand firm as a rock to truth and principle and insult, reproach, and hatred. These men are like the gold of Ophir. Satan could not buy them with his flatterings [and] worldly inducements; their fellow men could not swerve them one hair from their integrity. How differently are these regarded by their contemporaries and by their God, who is the correct Judge of motives, purposes, and results. When one,

from conscientious motives, departs from the customs and established habits of the people, [he will feel] the hatred kindled in the hearts of those who will not exchange error for truth and darkness for light. [This hatred] will be felt by all reformers.*3LtMs, Lt 1, 1882, par. 63*

But this is not the worst danger that has threatened the church at Monterey. The flattery which seduces and perverts judgment and puts out spiritual eyesight is the most to be feared. Some will be deceived by appearances; some will be coaxed against their conscience and be thrown off the track by surrounding influences. Profession of friendship leads some a long distance from the only true path of duty and safety. Prudence and cautiousness are indeed Christian virtues to be prized by men; but when these traits degenerate into timidity, cowardice, and selfishness, they are walking away from the Light of the world.*3LtMs, Lt 1, 1882, par. 64*

Wealth is committed to men to be used in doing good by blessing humanity, building up the cause of truth, and sending missionaries to those who are in darkness. When these purposes are accomplished, God is glorified; but every additional dollar which fastens a man in pride and causes him to estimate himself as of more value than his fellow because of his increased wealth makes him a fool in the sight of God. That which leads him to hoard and retain his means to glorify and honor himself is a curse to him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God." *Luke 18:24*. Christ did not estimate riches as a curse when the faithful steward appropriated it to right objects for which it was intrusted. Houses, lands, and bank stock do not make a man of value with God.*3LtMs, Lt 1, 1882, par. 65*

The world views the wealthy man in an altogether a different light from what God views him. In the eyes of the world, a rich man is estimated as a man of importance, while with God he is called a fool because he trusts in his money and is not seeking for a moral fitness for the heavenly treasure. Riches were not sufficient to save the inhabitants of the Noachic world, but proved their ruin. A beautiful country and exceeding great riches did not make Sodom of value with God, but the abuse of the wealth God had given them brought their utter destruction.*3LtMs, Lt 1, 1882, par. 66*

So men in this age of the world who have acquired means will become self-important, self-sufficient, and practice oppression, crime, and fraud to accomplish their ends; but every act is registered in heaven, and in God's own time these abuses of His gifts will receive, for the works which they have done, the retributive justice of God. Every dollar intrusted to them to be blessed to God's glory, which has been appropriated to the glorifying of themselves will then be required of the Master. For it was His means they have squandered in the place of putting it to a good use. The means that have been gained by fraud will be a swift witness against them in that day when every case will stand in review before God.*3LtMs, Lt 1, 1882, par. 67*

A worldly rich man will be, in the day of judgment, the poorest and most to be pitied of any man before the judgment throne. They sold themselves for paltry gain and their reward will be as their works have been. These rich men, poor as far as the knowledge of God is concerned, placed themselves higher than men who had moral worth, because the world regarded it in this light—not because the Saviour regarded it thus. They would not be practical Christians themselves, and those who would, they hindered. This is the case with some men in Monterey who are ensnared by Satan.*3LtMs, Lt 1, 1882, par. 68*

The Son of God was the Light of the world. He was manifested that He might draw all men unto Him; but He declares He came not to send peace on earth, but a sword. [*Matthew 10:34.*] His followers must walk in the light of His glorious example without questioning, Is it convenient for me to do this? Christ does not consult your convenience. He did not consult His own convenience, but left the royal courts of heaven, laid aside His royal robes, and for our sakes became poor that we through His poverty might be made rich.*3LtMs, Lt 1, 1882, par. 69*

And now Jesus inquires, What will man do for Me? What will he do for himself to secure his own salvation? At whatever sacrifice of ease or reputation, at whatever peril of property or life, at whatever cost of self-denial and persevering labor, at whatever sacrifice of property or even life itself, he must maintain the reformatory doctrines of His gospel and push the triumphs of His cross, upbuild

His kingdom and wage continual and earnest warfare against sin and ungodliness.*3LtMs, Lt 1, 1882, par. 70*

But all this great work must be done with the Spirit of Christ—in the spirit of unvarying kindness. Reforms must move slowly. Men will close their ears to the warnings of God sent by His prophets. They will listen to the voice of their own traditions and contend for old customs. They will spurn the richest proclamation of mercy and love ever made to man; and they do this, not as the result of excusable ignorance, but because their stubborn hearts choose selfishness and corrupt notions. They love position, influence, and authority, and the indulgence of sin. Intemperance in every form is doing its health-and soul-destroying work. To merely give influence to a society, to merely single out one great evil and continue to cherish all the habits and indulgences which first created the existing evil, will avail but little.*3LtMs, Lt 1, 1882, par. 71*

Intemperance in eating, drinking, and dressing is a desolating curse to our world. The conflict to overcome and reform appetite and unholy desires will be fierce and deadly; but to the overcomer is presented the immortal crown that fadeth not away. Those cherishing the darling idol tobacco will seek to create an interest in the temperance cause to put down liquor. What right has this class to talk temperance while they are in the slavery of the defiling habit of tobacco? How can our people mingle with societies and clubs who are corrupt? It is coming down from our high position.*3LtMs, Lt 1, 1882, par. 72*

Before our people organized a temperance society themselves, there was a door open for them to unite their influence and connect with the temperance society already to be formed, but now there are societies founded on the broad plan, sweeping away tobacco, tea, coffee, and all stimulants, to stand forth as reformers. We cannot stop at this low standard of half or quarter reforms; we cannot attach our names to a pledge presented by a society which indulges the use of the body- and soul-destroying narcotic, tobacco.*3LtMs, Lt 1, 1882, par. 73*

There is a deadly hatred in hearts against the commandments of God, which is the basis of all reforms. How then can we unite with

this class? How work with them? How form a society with them? How is it possible to work successfully in their way and after their order? Satan well knows that union and harmony in Christ are the most powerful, convincing arguments to unbelievers. Christ prayed [that] His disciples may be one as He is one with the Father, “that the world may believe that thou hast sent me.” [*John 17:21.*] While all heaven is interested in the salvation of men, and constantly ministering in their behalf that they may be one in mind and judgment and spirit, Satan is diligently at work to hinder this unity by sowing his seed of envy, suspicion, and strife, which will blossom into jealousy and bitterness and discord, that the mighty, convincing credentials in the minds of the church, of the divinity of Christ, might be removed.*3LtMs, Lt 1, 1882, par. 74*

The beauty of disinterested benevolence and holiness characterized the life of Christ. He was the model of goodness and perfection. As His followers, we are to imitate His example of purity and loveliness.*3LtMs, Lt 1, 1882, par. 75*

Never will the church in Monterey prosper until its members commence the work of reform in their own hearts and cleanse the soul temple. How easily satisfied are most of Christ’s professed followers if they come up to a few points of self-denial and reform. Men are never to be content with their moral development and spiritual attainment. There is no halting place this side of heaven.*3LtMs, Lt 1, 1882, par. 76*

The children of God can grow up to the full stature of men and women in Christ Jesus. And no one is meeting the mind of God unless his movements are continually onward and upward in his Christian experience; [unless he is] never satisfied [and has] a constant hunger and thirsting after righteousness in spiritual life—a hunger as oft recurring as for food to satisfy bodily hunger. There is ever a higher standard to reach, and no one should be satisfied while there is anything yet to be gained. Mild sympathy, love, gentleness, kindness, and fruitfulness in the Christian graces are to be sought after with hungering and thirsting of spirit, as real as we hunger for food to satisfy our temporal wants.*3LtMs, Lt 1, 1882, par.*

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Lt 1a, 1882

White, W. C.

Santa Rosa, California

February 7, 1882

Portions of this letter are published in *3Bio 194*.

Dear Willie:

I received a letter from Marian [Davis], or card rather, stating that Sister Kelsey was no better and that the babe was coughing and sneezing as though it had a cold.*3LtMs, Lt 1a, 1882, par. 1*

Now I am decided to go on to my Healdsburg place. I want you to see how I could get Wallace to work for me two months. I shall not move much at present. Shall get me a cheap secondhand stove and a little cheap furniture and commence living for myself at present. In my Healdsburg house I have all the conveniences I wish. I do not wish to sell it [for] less than four thousand. I like the climate. I like the water. I can keep a cow and hens and chickens. I can get vegetables cheap and fruit cheap, but best of all I have a place that pleases me and that I want to live in. I believe some way will be [provided] for me. I do not get suitable food going around.*3LtMs, Lt 1a, 1882, par. 2*

I do not know but what I shall come to Oakland this week. I went up eight miles in the mountains to see Brother Thrope's family. Sister Thrope was sick. Has been sick since the campmeeting in Sacramento. Brother and Sister Cole accompanied me. We had a pleasant ride. We found an intelligent family of a father, mother, and sons; two young men are keeping the Sabbath—intelligent, good boys. These boys cook [and] take care of the mother in her sickness.*3LtMs, Lt 1a, 1882, par. 3*

After we came, Brother Thrope went on foot to notify his neighbors. We had a room full—thirty men, women, and children. I spoke to them for one hour with great freedom. They were an intelligent, nice-looking company. Several expressed themselves as highly

pleased. They had read my books. They said they would now read with greater interest. These have never heard anything particular on the truth. I think with suitable efforts they will come into the truth. This seemed the most like going into the highways and hedges and compelling them to come in.*3LtMs, Lt 1a, 1882, par. 4*

They are very anxious that I should stay here over the Sabbath and First Day, and I think I shall do so, although I want to go to Oakland and see you all so much; but perhaps we had better close this interest here this week. Several are interested. It takes so long to work up an interest that when an interest is started it should be followed up and the work nicely bound off. I will stay, I think, this week. My testimony seems to reach where others cannot.*3LtMs, Lt 1a, 1882, par. 5*

Just as soon as Mary can safely travel, I want her to come to Healdsburg on the cars. I will have a home comfortable, good fireplaces, and let Sister Kelsey have a chance to test the climate there. I think this is right.*3LtMs, Lt 1a, 1882, par. 6*

Now I have decided, although it may be expensive, it is my right to make myself comfortable and place myself under the very best circumstances healthwise. My idea of saving could lead me to place myself in unpleasant positions, but the family must be at Healdsburg.*3LtMs, Lt 1a, 1882, par. 7*

I would be glad to have Bro. and Sr. Rogers with me. This would suit me, but if I cannot have this, I will get the best help I can.*3LtMs, Lt 1a, 1882, par. 8*

I say get the grapes and get me fruit trees—peach, cherry, plum trees, pear trees—when you can get them. Look after my rent money from Bradford's. Look up the matter and see if Father's secretary is sold to the office.*3LtMs, Lt 1a, 1882, par. 9*

I received a letter from Martha Amadon; one also from Lockwood stating in regard to the things at Battle Creek. I make no reply. I hope you will not engage at all in the matter. The *Moon* is printing the proceedings. I think, if you had taken Bell here to California, you would have done a good thing. These matters are holding up McLearn. Let them work. They thought they would get along

amazingly if Elder White was [out] of the way, and now let them work as best they can. I will have nothing to say or do about the matter and I hope you will not. Let us keep out of all these responsibilities [that] we can.³*LtMs, Lt 1a, 1882, par. 10*

I see my testimony has some power yet and is appreciated. I think I am doing good in getting acquainted with the people.³*LtMs, Lt 1a, 1882, par. 11*

I would say it is thought by myself and others that, should I occupy my place, it would stand a better chance for sale than if unoccupied. If I had to move in three months and could get five hundred or a thousand dollars more for the place, it would pay. I could sell my goods to those families coming in and could get me another place if I liked, but to be shut up in a house in the city, I have no taste for it and do not believe I could be happy there.³*LtMs, Lt 1a, 1882, par. 12*

I want to be with Mary and Willie and shall be, perhaps, just as much as I am now. To be away off here and then separated from my home and friends and taking up with what I can catch is not pleasant or agreeable. After staying a while on my place without making any great parade or expense, I can test the matter fully whether my health is better. If not, my next step will be to go to St. Helena. I do not wish to put up a house in St. Helena and be to more expense if I can live in Healdsburg near the school.³*LtMs, Lt 1a, 1882, par. 13*

I should, if I decide to live there, get another horse for the family to use and should not leave them all without some hired man for them to rely upon. This matter I have carefully and prayerfully considered, and the above looks light to me.³*LtMs, Lt 1a, 1882, par. 14*

Mother.

Lt 1b, 1882

Children

Santa Rosa, California

February 22, 1882

Previously unpublished.

Dear Children:

We had a successful journey. There was one more change on this route than [there was] by Donahue, but we got along very well. The boat was nice. There was a ladies' salon with nice stuffed spring chairs in which I rested and enjoyed it. When we reached Petaluma, Brother Wallace and Edwin Chapman were there with their wagon, not mine. Wallace understood that I wished to call on Brother Chapman's family a few minutes, but both Marian [Davis] and Mary protested so earnestly against this [that] I gave up. Brother Wallace went back and brought my team with one of Brother Chapman's horses, [which was] so like mine that the contention was kept up the whole way as to which was really mine, and the matter is not settled yet in their minds. I am certain, as I have been from the first, but the horses are so exactly alike that it is difficult to distinguish them.³*LtMs, Lt 1b, 1882, par. 1*

We all took dinner at Sister Ayers'. They were glad for the mistake and urged us to come again. We here met Sister Bartlett and received just what I wanted, a kind invitation from her to visit her. This delay may be all in the providence of God. The girls, all of them, thought this carriage journey a great saving of means, not only in carfare, but they thought it worth ten dollars to ride through the country to see the mountains and hills. It was warm and pleasant. We had a very good road and reached Santa Rosa a little before six p.m.³*LtMs, Lt 1b, 1882, par. 2*

I left May and Addie at Dr. Coles' while the rest came to Brother Morrison's. Here I am always at home and heartily welcomed. They had not yet learned of our great loss in the death of Brother Chapman. They were terribly affected by this sad news.³*LtMs, Lt*

1b, 1882, par. 3

I rested well at night. My feather bed did me good service. I was so weary I could not keep my feet still. I acted like one that had the St. Anthony's dance. My nerves seemed thoroughly astir all over my body, yet I am rested this morning and hope to get settled before another rain.*3LtMs, Lt 1b, 1882, par. 4*

Willie, will you see that those tents in the cellar are safely stored? Let Eugene attend to them at once. Will you see that Eugene (and someone to help him) puts up my chickens—the largest in one box, the smallest in another box? If you want those hens for your own use, all but the largest, you shall have them. If you will find a place for them, I will make Mary a present of them. I can buy more of Sister Anderson. If you do not want them, send them as soon as you can. It is not safe to leave them at the house; but if you will really prize these hens—they are good ones—keep them. I will get me some any time.*3LtMs, Lt 1b, 1882, par. 5*

Willie and Mary, take care of your health for my sake, for your own sake, and for Christ's sake. It was thought Mother Colby would not live night before last, but thanks to faithful nursing and to God, hopes are now that she may recover. I go on soon to Healdsburg. Write me.*3LtMs, Lt 1b, 1882, par. 6*

Mother.

Put in the *Signs* that my address is Healdsburg.*3LtMs, Lt 1b, 1882, par. 7*

Lt 1c, 1882

White, W. C.

Healdsburg, California

February 23, 1882

Previously unpublished.

Dear Willie:

We arrived at Healdsburg about three o'clock. Mary [Chinnock] had her teeth attended to. Addie [Walling] had one drawn.³*LtMs, Lt 1c, 1882, par. 1*

We left Santa Rosa about half past eleven. Had gone but a few miles when the horse began to kick, and I saw a shoe was missing. This hindered us much. At Windsor had one put on. We had a poor, broken whip. We let down the check rein to let the horses drink and let them go unchecked, when Kate began to lift her hind feet—not very high. I got out, stood by her head, patted her, and asked a man nearby to help me arrange the harness which seemed to be slipping off. This bound her somewhat and caused her to kick. She was not ugly but just frightened. She trembled like a leaf all over. I patted her and talked to her, and after the harness was properly adjusted, she behaved all right.³*LtMs, Lt 1c, 1882, par. 2*

They want me to come to Santa Rosa now. They need my help. Notice will be put in the paper at Santa Rosa that I will speak next Sabbath. I suppose I will have to go to Woodland in a week or two. I am very tired, but expect to be better ere long.³*LtMs, Lt 1c, 1882, par. 3*

Roberts came through all right last night. [He] went away up to our place, but we were not there, and he then came to Brother Harmon's. We go up this morning. A man was there, calcimining the sitting room, and [he] will whitewash the kitchen. The buttery needs painting, and the kitchen, very badly; I think I shall have to have it done before it is all right and decent.³*LtMs, Lt 1c, 1882, par. 4*

Sister Harmon made a bee; rallied all she could and cleaned our house last Tuesday, so there is no cleaning to be done. All the goods have come. Shall get a dray to take them up to my Healdsburg place today if we can, rain or shine.*3LtMs, Lt 1c, 1882, par. 5*

I was made very sad to learn of Sister Colby's death last night. The girls would not let me go up with Edwin to their place. Had I gone, [I] should have found myself in a houseful of people and Sister Colby just dead. I think it right that I did not go.*3LtMs, Lt 1c, 1882, par. 6*

I think I shall want a fifty-five dollar draft. I also want you to put to the credit of Sister Manor eight dollars for hens and charge the same to me.*3LtMs, Lt 1c, 1882, par. 7*

We all went up to the place last night. The girls, large and small, are highly pleased with the house and its belongings. I shall have a dray hired today to draw up my goods. I think twelve dollars very cheap for bringing all these goods and handling them so many times. What do you think about it?*3LtMs, Lt 1c, 1882, par. 8*

Brother Harmon says I can have one horse of his to use, he thinks, all summer. This will save my buying. I wish I could get that wagon of Myers. I shall perhaps go to Woodland; then I can call to Napa and see the wagon; then I shall be that dunce that I shall know nothing about the value.*3LtMs, Lt 1c, 1882, par. 9*

All my company are in good spirits, but it is just pouring down rain now and am fearful we cannot do anything this week. We shall try hard to get settled this week.*3LtMs, Lt 1c, 1882, par. 10*

I am sorry that a mistake was made in regard to springs for [the] bed because I thought you preferred these to the wire springs. I think you will be better pleased to put the hair mattress on the mattress I left. Do as you think best about this.*3LtMs, Lt 1c, 1882, par. 11*

I am anxious in regard to Willie. I hope he will be very careful. And Mary [White]—she must have help till she gets strong.*3LtMs, Lt 1c, 1882, par. 12*

Brother Cole got the two mattresses, one spring, and one pillow for five dollars. This is nice for me. I think my purchase at Santa Rosa [was] good. Brother Harmon is ready to help me.³*LtMs, Lt 1c, 1882, par. 13*

Mother.

Lt 1d, 1882

Children

Healdsburg, California

February 24, 1882

Previously unpublished.

Dear Children:

Here we are, safely under shelter, and the rain pours. Yesterday morning early we came to our house while Brethren Roberts and Harmon and Mills went to the depot to bring up goods. Brother Mills came in due time with quite a load for one horse. Next came Brother Harmon, his wagon loaded and covered with oilcloth, looking like a caravan. The sweat ran from his horses in puddles. I felt bad to see them, but he did not seem to think it would injure them. We went at once to work to get them a bite to eat, but Brother Harmon would only take a piece of bread and butter in his hand to eat as he rode.*3LtMs, Lt 1d, 1882, par. 1*

There had been just rain enough to make it disagreeable and slippery. It misted and rained lightly all day, but near night it just poured. We put down that carpet—[a] new one [that] we ripped up for bedrooms. We fitted and sewed them and put them down last night. Settled my rooms. I have two: a bedroom adjoining my room with fireplace. These carpets were made for these rooms when the house was settled, and they go in the same rooms after being transported from Oakland to Texas, from Texas to Colorado, from Colorado to Oakland, from Oakland to Healdsburg.*3LtMs, Lt 1d, 1882, par. 2*

My freight bill was thirty-nine dollars, besides bill of transfer which was eighteen dollars. Brother Roberts made a mistake. He understood that [the] small bill was all there was to pay, but to our sorrow, we found out differently; but I expected it would cost me fifty dollars to move goods and seventy-five to get us all settled here, so I am not disappointed.*3LtMs, Lt 1d, 1882, par. 3*

I am glad we came just as we did. We have all day now, to settle. We had no men's help yesterday because it took all day to bring up goods. But now we will work in earnest.*3LtMs, Lt 1d, 1882, par. 4*

I slept well through the night. The cold I took in Oakland troubles me. I have quite severe congestion of throat when night comes and get very nervously tired. Otherwise I am doing well—first rate. We are all cheerful and happy.*3LtMs, Lt 1d, 1882, par. 5*

Brother Roberts wishes Willie [White] were here in the mountains if he would enjoy it as much as he does. He feels and acts like a bird let out of a cage. He is cheerful, willing, and happy.*3LtMs, Lt 1d, 1882, par. 6*

I shall put down my red carpet on the parlor floor. That is firm and will be durable. The unmade carpet from Battle Creek I shall put in the bedroom where Mary will sleep when she comes. The carpet in your sitting room I put in [the] dining room. The carpet in my parlor, [I] put in the girls' room above, [and] the sitting room carpet [I] put in the little girls' room. The odds and ends I put on the halls above and below and in the clothes presses, so we shall use every scrap of carpet and have some to spare to patch with.*3LtMs, Lt 1d, 1882, par. 7*

My room with the light set of furniture looks so neat and pretty.*3LtMs, Lt 1d, 1882, par. 8*

The water is running all right, a little rusty, but the spring for drinking for a day or two makes it all right. This soft water is splendid.*3LtMs, Lt 1d, 1882, par. 9*

I wish you could see all four fireplaces with roaring fires in them heating up the whole house; no disgusting coal smoke. We all feel that this is the place [above] all others. I do not build my hopes very high, but it will make me a good home, and [for] my children, a good place of resort. I am satisfied.*3LtMs, Lt 1d, 1882, par. 10*

Hens came all right. I wrote that Mary might have the hens, but perhaps they would be more plague than profit, so we will keep the hens, and when we get a supply and can send [them] down without expense, we will let you have some. The hens laid two eggs last

night.^{3LtMs, Lt 1d, 1882, par. 11}

Lizzie is at Petaluma [and] will not be here till Sunday. We are in such confusion and clutter, and it is so rainy. A. is well. Will you please look out for the big bureau? My best clothes are in it. Let no harm come to these clothes. The tents in the basement of my house need to be cared for.^{3LtMs, Lt 1d, 1882, par. 12}

I think two of our hens will be found on the premises; two chickens here are not ours and [are] of no particular value.^{3LtMs, Lt 1d, 1882, par. 13}

We have just taken the first warm meal cooked on our new stove. It is a good stove—roomy and convenient. Mary likes it very much. We have it just toggled up but will have it set up nice and thorough in a day or two, [or] perhaps today.^{3LtMs, Lt 1d, 1882, par. 14}

N. B. Please credit Fred Harmon one year's subscription on *Signs*. Charge to me.^{3LtMs, Lt 1d, 1882, par. 15}

2. Please give notice of my address in *Signs* at once.^{3LtMs, Lt 1d, 1882, par. 16}

Brother Harmon will take no pay for his work in drawing goods. Please credit Brother Mills one year's subscription. Charge to me.^{3LtMs, Lt 1d, 1882, par. 17}

Write me as often as I write you and I will be satisfied.^{3LtMs, Lt 1d, 1882, par. 18}

Mother.

Willie, I received your letter containing draft this afternoon. Brother Harmon brought it to me. In regard to bedsprings, I would just as soon have had the wire springs, but get you a set just such as you want, and I will settle the bill. I would not go through the performance of changing unless you know just what that change would cost; then if you have a mind to risk it, all right.^{3LtMs, Lt 1d, 1882, par. 19}

N. B. Brother Harmon says that my letters must be addressed to

Mrs. Elder James White or E. G. White. There is another E. G. White on Dry Creek. Please see that this is attended to *3LMS, Lt 1d, 1882, par. 20*

Mother.

Lt 1e, 1882

Chapman, Sister

Oakland, California

March 3, 1882

This letter is published in entirety in *DG 220-221*.

Dear Sister Chapman:

I think of you everyday and sympathize with you. What can I say to you in this, the greatest sorrow that has come to you in your life? Words fail me at this time. I can only commend you to God and to a compassionate Saviour. In Him is rest and peace. From Him you may receive your consolation. Jesus loves and pities as we have no power to do. Jesus Christ Himself does sustain you. His everlasting arms are beneath. His words can heal. We cannot possibly penetrate into the secret councils of God. The disappointments and distress and perplexities, the bereavements we meet, are not to drive us from God but bring us nearer to Him.³*LtMs, Lt 1e, 1882, par. 1*

How we pant and are weary and agonized in carrying ourselves and our burden! When we come to Jesus, feeling unable to bear these loads one instant longer, and lay them upon the Burden-bearer, rest and peace will come. We do go stumbling along under our heavy loads, making ourselves miserable every day, because we do not take to our hearts the gracious promises of God. He will accept us, all unworthy, through Jesus Christ. Never let us lose sight of the promise that Jesus loves us. His grace is waiting our demand upon it.³*LtMs, Lt 1e, 1882, par. 2*

My dear afflicted sister, I know by experience what you are passing through. I have been going over the road with you that I have so recently traveled. Come near, my dear sister, to Christ the Mighty Healer. Jesus' love to us does not come in some wonderful way. This wonderful manner of His love was evidenced at His crucifixion, and the light of His love is reflected in bright beams from the cross of Calvary. Now it remains for us to accept that love, to appropriate

the promises of God to ourselves.*3LtMs, Lt 1e, 1882, par. 3*

Just repose in Jesus. Rest in Him as a tired child rests in the arms of its mother. The Lord pities you. He loves, loves you. The Lord's arms are beneath you. You have not reined yourself up to feel and to hear, but just repose trust in God, wounded and bruised. A compassionate hand is stretched out to bind up your wounds. He will be more precious to your soul than the choicest friend, and all that can be desired is not comparable to Him. Only believe Him; only trust Him.*3LtMs, Lt 1e, 1882, par. 4*

Your friend in affliction—one who knows.*3LtMs, Lt 1e, 1882, par. 5*

Lt 2, 1882

White, W. C.

Woodland, California

March 10, 1882

Previously unpublished.

Dear Willie:

I know not what to say in regard to Fred Mead's leaving the place, but if he must go, he must.*3LtMs, Lt 2, 1882, par. 1*

I think I will return at once to Oakland and go to Healdsburg and labor in Santa Rosa and vicinity. Elder [I. D.] Van Horn should labor there. I think he could do more good [there] than in any other place.*3LtMs, Lt 2, 1882, par. 2*

I am not strong, but believing. I put my trust in God. Shall I buy Van Horn's place? I think it is best, for he needs the money so much to build or get him a new home. I can exchange my place with Pratt if he will do so, and set Pratt to building a home for Van Horn in Healdsburg for the extra five hundred dollars that will come to me in exchange. See if you can. If you can't, find property in Healdsburg which you can exchange for my Oakland property. Brother Pratt thinks it uncertain about his making a shift of his property, so we will try to sell or exchange if we can.*3LtMs, Lt 2, 1882, par. 3*

Mother.

Lt 2a, 1882

Smith, Uriah

Healdsburg, California

March 28, 1882

Copied from *PH117 19-41*.

Lt 2b, 1882

Brn-Srs. in Battle Creek

Healdsburg, California

June 20, 1882

Copied from *PH117 41-66*.

Lt 3, 1882

Gage, Brother

Healdsburg, California

April 1, 1882

Portions of this letter are published in *ChL 12*.

Dear Bro. Gage:

I have felt urged to write you and to caution you in regard to the influence you may exert in Battle Creek. Although no information has come to me up to this date to lead me [to] think that you might be pursuing a wrong course, to your own injury and that of the church, yet I have been wonderfully impressed by dreams in reference to yourself, Elder Stone, Elder [Uriah] Smith, his wife and children, and quite a number of others who were mingling with the world.³*LtMs, Lt 3, 1882, par. 1*

Over your heads floated a banner with words inscribed "Worldly Policy." I looked with amazement upon the company and then stepped up to you who seemed with much assurance to be leading the company, [and said], "Do you know what banner is waving over your heads?" You looked up in surprise and said, "There is no banner carried by any of our party." "But," said I, "there is a banner over you, held by a hand. The person I cannot distinguish." You insisted that there was no such banner, and yet with strong, bold letters inscribed upon it, that banner wafted above you.³*LtMs, Lt 3, 1882, par. 2*

I had three dreams of about the same import. You, Elder Stone, and Henry Hearn, his sister, and a large number of others, were assembled in concert. It was in every sense a union with the world. There was mirth; there were songs, not one [of which] would reflect one beam of light into the minds of those assembled the glory of God. But while you, professing the truth, were thus engaged, a hand was tracing characters on the wall.³*LtMs, Lt 3, 1882, par. 3*

"I know thy works, that thou art neither cold nor hot: I would thou

wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” *Revelation 3:15, 16.3LtMs, Lt 3, 1882, par. 4*

I called the attention of Brother Stone, and some others who were present, to the writing. They seemed to be trying to read it, but said, “I cannot see anything particular in that lettering.” But to me it was plain and distinct, and I was fearfully afraid. But a careless indifference seemed to be settled upon the whole company. They resumed their mirth, their jesting and singing. Many musical instruments were employed.*3LtMs, Lt 3, 1882, par. 5*

I turned to make my way out of the door, saying, “God’s counsels and warnings and reproof have been despised. ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked.’ ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.’” *Revelation 3:17, 21.3LtMs, Lt 3, 1882, par. 6*

I am certain that you do not apprehend your danger. You are in darkness. Brother Gage, you have not a strong influence on the side of God, but on the side of the world. You have an influence. You lead others toward the world. You are a lover of excitement.*3LtMs, Lt 3, 1882, par. 7*

I was shown your connection with your wife’s sisters. You partook of their spirit. You were in many respects of the same mind, of the same spirit. You have not a tender, sensitive conscience, and as you have ever been unable to deny self and be an overcomer, you have failed to obtain an experience which now might be to you of the highest value. God would have separated from the spirit and influence of the world [those] whom He can mould and assimilate to His image.*3LtMs, Lt 3, 1882, par. 8*

You love praise and excitement and to bring yourself to the front. You care far more for the approbation and praise of men than for the approval of God. You lead others. They do not know where you are leading them, neither do you, because you go on haphazard, heedless, impulsive, without sound judgment, or heavenly wisdom.

God has warned you. God has counseled you. Have you trembled at His Word? Have you resisted temptations? Have you separated yourself more and [more] from worldly influences?*3LtMs, Lt 3, 1882, par. 9*

We are in constant danger of being overcome with the pleasure-loving spirit of this age, and why? Because we fail to drink of that living water that Christ offers to give us. The more closely we are connected with Christ, the more earnestly we shall hunger and thirst for His righteousness. But we are now in a day of peril. Satan is at work with the utmost diligence to secure to himself the souls of men. He works with all deceivableness of unrighteousness. He comes as an angel of light. He has some excuse to put in the minds and hearts of those who love idols and choose them before God. He will take Scripture to present to the mind, to justify a course of action which God disproves. You are doing this work.*3LtMs, Lt 3, 1882, par. 10*

I was shown that you had done this again and again. Your standard is low. You can see where others err and will be sharp and denunciatory upon them, but [you are] deceived in regard to your own heart. You will surely lose eternal life, notwithstanding your profession of faith, unless you are converted and become meek and lowly, pure and undefiled. You are in constant danger from making friendship with the world. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." *James 4:4.3LtMs, Lt 3, 1882, par. 11*

You love the standard of Bible religion, and yet you are so blinded by the self-indulgent spirit you have ever indulged. You do not sense it. You endanger others with your lax views and habits. Your course of action does not correspond with your faith. We as a people must be wide awake, ever on the alert, and vigilant, lest we wander from the right track and stumble and fall.*3LtMs, Lt 3, 1882, par. 12*

There is carnal [??] all around us, pleasure-lovers everywhere, outside display, outward decorations, to the neglect of the heavenly adorning, the meek and quiet spirit which is in the sight of God of

great price.*3LtMs, Lt 3, 1882, par. 13*

How careful should you be and Elder Smith and Elder Stone, and everyone of you who have had the light, to search the testimonies of the Spirit of God in your families, and let them see you regard them as the voice of God to them and to you. Then be sure to follow the light God has given you, lest you be left to blindness of mind and hardness of heart.*3LtMs, Lt 3, 1882, par. 14*

You know scarcely nothing of what it is to represent Christ in your life and in your character. You lead others away from their integrity. I cannot be very hopeful that anything I may say shall have any special weight with you or with Elder Stone or with Henry Hearn and with quite a number of others, because the words that I have spoken to you, the testimonies of the Spirit of God, you have not regarded, because they cut directly across your own inclinations. You have a light and trifling spirit.*3LtMs, Lt 3, 1882, par. 15*

Brother Gage, you are not a consistent Christian. God has warned and cautioned that we shall be watchful Christians. It is not enough that we do not run willfully into open and glaring sins. We must be quick in our perceptions of danger and ready for the hasty and unexpected attacks of Satan.*3LtMs, Lt 3, 1882, par. 16*

God's Word shows us the perils of the last days, but I have seen the self-indulgent, pleasure-loving spirit [that] has been fostered and indulged [in], until our own people, professing to believe the most solemn truth ever given to the world, help compose the number whom inspiration tells us will, in the last days, be found with these characteristics.*3LtMs, Lt 3, 1882, par. 17*

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." *2 Timothy 2-5.3LtMs, Lt 3, 1882, par. 18*

All these sins are not found in one [person]. But some one or more of these characteristics are existing in different ones. We want to be

sure and not be found in this position ourselves and to exert all the power of influence to keep others from representing sins which are here specified.*3LMS, Lt 3, 1882, par. 19*

Lt 3a, 1882

White, W. C.; White, Mary

Healdsburg, California

April 1, 1882

Previously unpublished.

Dear Willie and Mary:

I spoke to the people today. We had a very good meeting. Brother and Sister Ballou went to Santa Rosa. He helps on the place cheerfully. She also helps [in] what [ever way] she can about [the] house. I do not feel that they are any burden. The people here want him to commence to give a course of lectures. They plead for this; would it be best? He can, in that case, get him a place in town so as not to come home nights.*3LtMs, Lt 3a, 1882, par. 1*

I have something to tell you. Marian [Davis] has not been natural for twelve years, but of late she has come all right. She looks cheerful and healthy. She climbs the hills and takes considerable exercise with the best results. I never saw her look so healthy as now.*3LtMs, Lt 3a, 1882, par. 2*

I am feeling so happy here, although I have had to go all the time. The morning after I came, I went with the team to do some business. The next day, went with Dolly. Was hunting a cow, buying feed for horses. I found a cow, a good No. 1 cow. Paid fifty dollars for cow and calf. She is gentle in every respect. Her calf is five weeks old. Shall sell it for five or six dollars, which will bring my cow to forty-five dollars. Yesterday I started off at half past five and kept on the tramp, doing business till near noon. My cow came Friday noon. Her milk is rich, and she gives a good lot, but [I] cannot tell how much, for her calf has to have his supply. Shall sell the calf Monday. Oh, I wish little May [Walling] could have some of this good, healthful milk.*3LtMs, Lt 3a, 1882, par. 3*

Willie, I greatly fear your drains are not just right. I fear that little May's sickness is owing to your sewage pipes. Will you make this

matter secure? Do not run any risk in this matter. Be sure and look at this matter at once.*3LtMs, Lt 3a, 1882, par. 4*

Write often. Roberts is waiting to take this.*3LtMs, Lt 3a, 1882, par. 5*

Mother.

Lt 4, 1882

White, W. C.; White, Mary

Healdsburg, California

April 2, 1882

Portions of this letter are published in *3Bio 195*.

Dear Children: [Willie and Mary White]

We are getting along as well as could be expected. I have all rooms settled but one; that is the parlor. I am waiting for a carpet. I know if I put the red one down it will not please me for it will not stand the sun or [the] usage it will have. Some more sober color is what I need. I thought if Sanford should get the carpets for the Institute, he could get one at the same place and same time for me which would suit me. I want 21 yards. The red carpet is too small.*3LtMs, Lt 4, 1882, par. 1*

Mary, your bedroom is all ready for you. The parlor needs to be settled. That is waiting for carpet.*3LtMs, Lt 4, 1882, par. 2*

We have in about one thousand grapes; have one thousand more to set. We have beans, corn, and other things planted for [the] garden. Not but few peas yet. Have plenty more to plant.*3LtMs, Lt 4, 1882, par. 3*

I asked Young to get me prepared a full account of property for sale here cheap. He will have it ready for me.*3LtMs, Lt 4, 1882, par. 4*

Will you please send me the history of Paul?. You have it in the office. For some reason mine was not brought from Michigan. Will you see [that] it is sent immediately, unless Brother Van Horn is coming and can take it here for me?*3LtMs, Lt 4, 1882, par. 5*

I do not expect to attend Southern camp meeting. I will devote my time to writing on *Volume Four*. I am just striking in upon it. I fear it will never get out unless I take hold of it decidedly and take time to write it.*3LtMs, Lt 4, 1882, par. 6*

I am as well situated here as I ever shall be. When once settled, there is nothing to hinder my going ahead in writing. This is a beautiful place. I am pleased in every way with it.*3LtMs, Lt 4, 1882, par. 7*

George thinks that Dolly may work into ploughing or harrowing. She is very awkward, but she tries to learn. She will see what Katy does and will try to do just as she does. Everything is odd to her now, and she stares at the mountains and hills as if she were a tourist viewing the scenery. I think she enjoys the change.*3LtMs, Lt 4, 1882, par. 8*

Will you please send me a draft for \$50.00 to pay for my cow: also one for \$50.00 more to settle with Marian [Davis]. I borrowed money of Brother Mills before I left home the last time.*3LtMs, Lt 4, 1882, par. 9*

I am anxious about Mary Chinnock. There may be a letter in the office for me.*3LtMs, Lt 4, 1882, par. 10*

Keep me informed. I can get good fruit; dried plums for twelve cents per pound.*3LtMs, Lt 4, 1882, par. 11*

Shall get the things from [the] depot today. Those cuttings at [the] depot [on] 16th street have not come.*3LtMs, Lt 4, 1882, par. 12*

Mother.

Lt 5, 1882

Children

Healdsburg, California

April 3, 1882

Portions of this letter are published in *2MR 250*.

Dear Children:

I received your letter in regard to Mary Chinnock's sickness. I see now the matter. It is the result of breaking up malaria fever with quinine. It always returns. Mary could not have an easier time than she has had the last five weeks. She has done nothing to bring this on. It must have been in her system. I feel so sorry for her.³*LtMs, Lt 5, 1882, par. 1*

As for Jenny, I think she is about worn out. Her labor over Sister Butcher was very taxing. She lost her vitality in rubbing her so much, and it will take time to gain life and energy again.³*LtMs, Lt 5, 1882, par. 2*

I wish Mary were here, but perhaps it is best for her to stay a while—and perhaps for good. I wish you would spare me Luella Hale. I must have some one if she stays there. She will be sick if she comes here—she may be. I don't know what to do for help. Of one thing I am becoming convinced, it will not do for me to travel. Every one who goes with me gets sick, and it is not possible for me to go alone. I would not dare to take any one to the Southern camp meeting who could help me and care for me as I should need. I would not dare go alone, and I will not dare to take any one with me. I shall not go unless I see my duty clear. I will stay at home, look after my own concerns, and tax no one feebler than myself. Of this I am fully determined. Please let me know daily how Mary is.³*LtMs, Lt 5, 1882, par. 3*

I am glad Mary [White], my daughter, that the Lord has mercifully carried you through this crisis. I have not ceased to pray for you, and I have prayed night and day for dear Mary Chinnock. But she

must not unite her interest with me any more. I would rather hire a Chinaman. You do not know how these things trouble me and worry me, causing me sleepless nights. Please keep Mary entirely. I will not ask her to come to me again. I dare not depend on her. I must have one I can depend on.*3LtMs, Lt 5, 1882, par. 4*

I am being urged to go here and there to labor. My answer is "No, no." I shall stay at home and look after my own things and do my writing.*3LtMs, Lt 5, 1882, par. 5*

Brother Roberts is a good, kind young man but knows about as much about farming as a ten-year-old boy. I have to look after things.*3LtMs, Lt 5, 1882, par. 6*

Brother and Sister Ballou are willing and a real help to me. I went today to Brother Harmon's and he went with me to the Italian garden and we got a large number of strawberry plants. Addie, Bro. Ballou, and I put them into the ground. He prepared the ground; we planted them. I shall get still more. Our grapes are nearly set. The rain holds off, and when it does come, will be gladly welcomed.*3LtMs, Lt 5, 1882, par. 7*

I am so thankful little Ella [White] is as well as she is. Dear little one. May the Lord bless her and keep her in health.*3LtMs, Lt 5, 1882, par. 8*

I will pay all Mary's expenses. Get Sister Dr. Young to take charge of Mary. It shall not cost Mary anything.*3LtMs, Lt 5, 1882, par. 9*

There is the lot of nearly an acre of land by the meeting house; a man wants to buy it of Sister Byce. She asks two hundred dollars for it. Brother Harmon says he has not the means to get it. Is it best to buy that land? Have got the refusal of it till the middle of the week. Write at once. Shall we purchase the land or not? We wait your answer.*3LtMs, Lt 5, 1882, par. 10*

I have just bought a quantity of nice dried plums for twelve cents per pound. Will give you some when you come up.*3LtMs, Lt 5, 1882, par. 11*

Will you send me [a] draft [for] fifteen dollars to pay for my cow, and

more if you can? I shall soon be through calling for so much money. I want to live right here for a couple of years—or three years, if God spares my life.³*LtMs, Lt 5, 1882, par. 12*

Much love to Mother Kelsey. I wish she would come up with little May.³*LtMs, Lt 5, 1882, par. 13*

Mother.

Lt 6, 1882

White, W. C.

Healdsburg, California

April 4, 1882

Previously unpublished.

Dear Willie:

I received yours this morning. Was glad to learn that Mary had escaped her chill. We are getting along as far as the work is concerned very well. The children will go to school in one week, then we shall have to have some one to do the work or must keep Addie [Walling] at home. We will not be anxious or afraid.*3LtMs, Lt 6, 1882, par. 1*

Brother Young has told me in regard to that house of Mrs. Foss. I would not go near her again. A boarding house will not be wanted just yet. There will be places for all to board for the next three months I think. Let everything rest. You can convert the meeting house into a boarding house if need be, but such a class of women as this you want nothing to do with. Let them alone. They have no honor.*3LtMs, Lt 6, 1882, par. 2*

In regard to the money on Harvey Estate being called in to use for [the] Institute, I think [it is] a good plan. Send for it. I think it best.*3LtMs, Lt 6, 1882, par. 3*

Brother Harmon wanted cans of kerosene oil purchased. He thought it had come with my goods. Will you see that it is? Send [some] to him. We will want some also, I think. I do not know as we have much.*3LtMs, Lt 6, 1882, par. 4*

Will you send the price of sugar that I may know what to charge Brother Roberts? I want the price of all goods sent to me. We will not fret about anything. Things are occurring continually of blunders with Brother Roberts. I have lain awake worrying about one thing and another but have decided to dismiss them. Satan will keep

something brewing all the time if I will pay heed to it. I will not let these things make me unhappy.*3LtMs, Lt 6, 1882, par. 5*

I received no letters from any one of any consequence. Today received two telling me their troubles and wanting me to write, but I pay no heed to them.*3LtMs, Lt 6, 1882, par. 6*

Brother Ballou is a real help. He keeps at it all the time, taking hold anywhere. He works first rate. She does what she can but is not well at all. Bro. Ballou is to get lumber tomorrow, to build me a carriage house [so] that my carriages shall not be exposed to [the] wind and sun. It makes it bad to be so far from [the] post office, but I love to be thus far from the city.*3LtMs, Lt 6, 1882, par. 7*

I hope little Ella [White] will have the best of care. I am going to have the best courage and be cheerful and not anxious. I have worried too much to sleep.*3LtMs, Lt 6, 1882, par. 8*

I have sent off many letters for means, and some must come in. If I receive no word about carpet, I shall probably get one here for one dollar per yard—good [and] firm, but not equal to the ones shown us in San Francisco. So if nothing definite comes, I shall wait no longer but get the carpet and settle my rooms. If nothing has been done, tell Brother Rogers. He need not do anything about it.*3LtMs, Lt 6, 1882, par. 9*

I feel that we must, in regard to [the] school and [the] Institute, go by faith, trusting in the promises of God. If our plans are laid in wisdom, the Lord will help us. I feel quite settled in regard to not attending camp meeting but [rather] writing and getting out *Volume Four*. I know I have a testimony for the people, but I can speak to far more with my pen. While I can write I had better write, and I mean to.*3LtMs, Lt 6, 1882, par. 10*

May the Lord guide me in my prayer. Oh, how much we need wisdom from God! How much we need Jesus every hour as a Counselor! I am willing to go anywhere and do anything the Lord may direct. May the Lord teach you and lead you and bless you as a family.*3LtMs, Lt 6, 1882, par. 11*

I hope Mary [Chinnock] will be much better now after this hard

tussle, poor girl. I do not know what to say to her or how to advise her except to choose for herself that work which is the easiest for her. She knows best. I will not urge her to connect with me for there is too much thinking and head work required. Somebody must think besides me. I must have somebody that can think without breaking down.*3LtMs, Lt 6, 1882, par. 12*

Love to all the dear ones.*3LtMs, Lt 6, 1882, par. 13*

Mother.

Lt 7, 1882

Brethren and Sisters in Battle Creek

Healdsburg, California

April 8, 1882

Previously unpublished.

Dear Brethren and Sisters in Battle Creek:

I have felt determined to have nothing to say in vindication of any one in Battle Creek or in condemnation of any one, but I have been troubled night and day for weeks, most decidedly, and for months have, at times, felt so great a burden I could not rest or sleep.*3LtMs, Lt 7, 1882, par. 1*

It has been my purpose to let matters develop. It must come to head; and let it come. There has been, for many nights now, a burden too heavy for me to carry, and I will now seek to rid my soul of this burden if I can, by writing to you.*3LtMs, Lt 7, 1882, par. 2*

Hitherto, if I bore a message to the church in vindication of a brother or sister, the one concerned has taken advantage of my words and lifted themselves up, and their course has shown they made a wrong use of the light given them. While if reproof was given one, there has been so little of the Spirit of God with this church, they have used the testimony to wound and bruise and crush the ones reproved.*3LtMs, Lt 7, 1882, par. 3*

There has been so great a lack of discernment and of the spirit of tenderness and forbearance and divine pity, [that] I hardly dare now to trust the light God has given me with you until there shall be evidence that you are a converted church. But I dare not keep entirely silent.*3LtMs, Lt 7, 1882, par. 4*

I am aware of your trials and confusion, and I feel the deepest pity for you all. I know that you were standing in the light, and if the Spirit of God were among you, operating upon hearts, these things would not be.*3LtMs, Lt 7, 1882, par. 5*

The secret of your declension and dissension arises more from the neglect of performing parental duty than [from] any other cause. The neglect of piety at home, of good, sensible, God-fearing fathers and mothers is the principal, underlying, cause of your difficulty.³*LtMs, Lt 7, 1882, par. 6*

You have, many of you, good homes but no Christ in them. You may be surprised at this statement, but I tell you in the name of the Lord, you are a hardened, backslidden people.³*LtMs, Lt 7, 1882, par. 7*

The truth has been shining in its bright beams to your understanding. God has wrought in a wondrous manner in your behalf, but your works do not correspond with your faith. That which Christ uttered in regard to Capernaum is as verily applicable to you. You have more to fear and dread from nominal Christianity than any other evil. [Unfinished.]³*LtMs, Lt 7, 1882, par. 8*

Lt 8, 1882

Children

Healdsburg, California

April 10, 1882

Portions of this letter are published in *3Bio 195*.

Dear Children:

Yesterday, I took the children to school. Went to see Brother Harmon. Roberts went with me. We wanted to find hay. While waiting for Brother Harmon, Brother Roberts and I went into the Italian garden, one mile from Brother Roberts' [place], and dug up more strawberry plants. I found a large quantity of little beets; brought some home to transplant. Found many spinach plants which we will transplant.*3LtMs, Lt 8, 1882, par. 1*

We came back to dinner at Brother Harmon's and then took his wagon and brought up the one bed set and the glass cans from Brother Young's. This kept us until nearly four o'clock. We then went to the schoolhouse for the girls. They told us Mary Chinnock had come. I hastened to Brother Mills' for her. Left Roberts to bring the girls. She came all safe. Seems to be feeling quite well and [is] pleased to be home again.*3LtMs, Lt 8, 1882, par. 2*

Brother Ballou prepared ground for the plants, and I have now all the strawberry bed I care for. I helped Roberts last Tuesday plant parsnips, cabbage seed, carrot seed and beet seed. We shall have a garden if the Lord favors us.*3LtMs, Lt 8, 1882, par. 3*

Brother Ballou is having a little backset—something like ague.*3LtMs, Lt 8, 1882, par. 4*

I wish to get a bathtub for my room so that we may bathe when we please. I want you to send up a tub, unless you see on the envelope enclosing this letter [the words], "No, do not send." If I can find one in town, I will do so.*3LtMs, Lt 8, 1882, par. 5*

My health is good. I have some trouble in sleeping all I want to. I exercise considerably, picking up wood, and if it were not for weak ankles, [I] would exercise more. I put rubber bandages on my ankles, and this helps them. I feel, then, [that] I can walk anywhere.*3LtMs, Lt 8, 1882, par. 6*

Be assured we shall be rejoiced to see you any time up here, and I know we can make you comfortable and happy. I want the whole of you. If I cannot have Willie, then I will accept the rest. I can find copying aplenty for Mary and we will be glad to set her at this work. I think you should bring the baby's cab, and we can then have the little one take exercise in the garden or yard.*3LtMs, Lt 8, 1882, par. 7*

My calf is killed. I gave Brother Mills some and carried a forequarter to Brother Harmon. Shall take nothing for it, for in this way I can make some returns for their favors to me. The calf was almost a beef. The cow gives a good mess of milk, but not as rich as I hoped. That large tin pail is nearly full. Had I ought to charge Roberts with milk?*3LtMs, Lt 8, 1882, par. 8*

I received a letter from Brother Atwood which I will enclose in this. I shall write to him to get his cow at once—the very best he can find.*3LtMs, Lt 8, 1882, par. 9*

Can't find Atwood's letter. This must go.*3LtMs, Lt 8, 1882, par. 10*

Mother.

Lt 9, 1882

White, W. C.

Healdsburg, California

April 16, 1882

Portions of this letter are published in *3Bio 195*.

Dear son Willie:

I received the draft. I will do as you say—return it to you. I was not made sick by being out in the storm that day. Bro. Ballou, I think, was threatened with chills but is better now.*3LtMs, Lt 9, 1882, par. 1*

I find, after all, your mother can endure about as much as the younger people.*3LtMs, Lt 9, 1882, par. 2*

What do you wish I should do about the horse? Shall I bring down Dolly and take the other? What do you advise? I thought Brother Ballou and I would ride down to Brother Chapman's and save [the] expense of traveling and horse-keeping which is quite an item. I would like to have my team in Oakland, but it costs too much to cross the Bay, to think of it. I paid seven-and-[a]-half-dollars for half-a-ton of hay.*3LtMs, Lt 9, 1882, par. 3*

Had Brother Ballou better bring his wife to Oakland with him? I think he had better go up in the country where his uncle lives and take a tent with him and commence meetings. He will be at less expense there than in a new place where he has no friends. Will you please let me know about this matter? I think they both had better go to Oakland.*3LtMs, Lt 9, 1882, par. 4*

Speak to Brother Fay about their having a home with them during the meeting. Brother Ballou is getting confirmed in health and wants to go to work. He spoke yesterday and last night and speaks tonight. I remained at home yesterday and wrote an article for [the] paper.*3LtMs, Lt 9, 1882, par. 5*

I shall save myself wherever and whenever I can. Brother Ballou put the bottom in my mountain wagon. It was thoroughly done so that it will stand as long as the wagon lasts.*3LtMs, Lt 9, 1882, par. 6*

I do not know how long I shall feel like having Brother Roberts with me. He can not set himself to work. When I leave, he will, be an unprofitable hand. Well, we will see about the matter.*3LtMs, Lt 9, 1882, par. 7*

I am doing well. Mary Chinnock is well. The matter in regard to Southern camp meeting will be considered at our April meeting. But I have no mind to go to the meeting.*3LtMs, Lt 9, 1882, par. 8*

Brother Harmon's horses are sick. Brother Mills is in danger of losing his with some distemper.*3LtMs, Lt 9, 1882, par. 9*

School opens with 26 scholars. All [is] going well, I think. Professor says seven more are coming this week. When I get anything more definite, will write you. I have not seen Prof. B. since you left.*3LtMs, Lt 9, 1882, par. 10*

What do you think of Allen as a fit man for Battle Creek?*3LtMs, Lt 9, 1882, par. 11*

I have a chance to send this now.*3LtMs, Lt 9, 1882, par. 12*

Mother.

Lt 10, 1882

White, Mary

Healdsburg, California

May 2, 1882

Previously unpublished.

Dear Mary:

The lost girl came night before last—Wednesday evening. I made arrangements with Brother Harmon to go to the train for her. He took her to the meeting house from there. She went to Sister Healey's, and when Addie took May to school, found her and brought her home.*3LtMs, Lt 10, 1882, par. 1*

I wrote you yesterday that Addie could come. You can have her now if you wish. Let me know. Shall I send her? If you will write to me just when Mary and her mother will come, I will arrange to meet them at Petaluma and save them four dollars. I could bring Addie down at the same time but thought you might want her before to let her get a little used to things in the house. She seems to be unable to study. It makes her head ache. She is growing so fast, I think must be the reason.*3LtMs, Lt 10, 1882, par. 2*

We put Luella into the writing yesterday. She will do well, I think, as a copyist.*3LtMs, Lt 10, 1882, par. 3*

We have had two foggy mornings. The fog is quite thick this morning.*3LtMs, Lt 10, 1882, par. 4*

I write to you, Mary, because Willie [White] has so much to think of. He does not always remember. I wish you would tell me when you are coming up. We are now ready for you. Do not wait to get things ready, but come just as you are.*3LtMs, Lt 10, 1882, par. 5*

If you will get outside material for two cotton mattresses, I will be pleased to make them for you. I cannot devote all day to writing.*3LtMs, Lt 10, 1882, par. 6*

Yesterday, I wrote nineteen long pages on that large, fine-ruled paper prepared purposely for me, but on every other line. Will you see that I have half-a-dozen scratch books, narrow-ruled, of the same kind of paper the other was made of? They are very handy. I like them much. If you have in the office good steel pens, please send me some of the very best you have. I want to write only half a day and work in sewing the other half. I will make two mattresses or help you make two when you come. Please tell me just when you will come.*3LtMs, Lt 10, 1882, par. 7*

I mentioned in my letter to Willie to send me my portable lounge and some other things. You read the letter please, and you will then know what I sent for.*3LtMs, Lt 10, 1882, par. 8*

Mother.

[P.S.] Please have printed for me a quantity of envelopes [at the] Review and Herald. Mine are all gone. I want them much. Send my can of vaseline. Send lead pencils—not very hard. Marian [Davis] has difficulty with those you have. Have just sent a letter to Edwin Jones to reach him before the piece in paper in regard to sorcery.*3LtMs, Lt 10, 1882, par. 9*

Lt 11, 1882

Butler, G. I.; Stone, C. W.; Oyen, A. B.; Kellogg, J. H.

Hanford, California

May 5, 1882

Portions of this letter are published in *11MR 202-203*.

Brother [G. I.] Butler, C. W. Stone, A. B. Oyen and J. H. Kellogg:

Your communications were received and have been read, but just one week before they came, I had written two letters about twelve pages each to Brother [Uriah] Smith. Then I did not feel at rest and wrote a lengthy article which I sent to Brother Smith to be read to the church. Since then I have sent a letter of caution and warning to Brother Gage before I received your letter. I also have sent [a] letter to Elder [D. M.] Canright and had one all written to Elder Stone but have been waiting to get it copied.*3LtMs, Lt 11, 1882, par. 1*

After I read yours, I concluded nothing further from me was necessary, but while riding in the cars yesterday to reach this, the Southern camp meeting, I could not read and could not write, and I thought much. It occurred to me that perhaps I should acknowledge the receipt of your letter and make some definite statements.*3LtMs, Lt 11, 1882, par. 2*

You all know my position in regard to the matters that have occurred at Battle Creek in reference to the school, if you have heard or read the letter I sent. If you have not, please carefully read the contents of this long letter.*3LtMs, Lt 11, 1882, par. 3*

You know that I have spoken very plainly to Brother [G. H.] Bell in regard to his defects. I have not, in all the trouble at Battle Creek, received one word from Brother Bell. If any of the parties who were in trouble had wanted to know if I had any light from God in reference to the matters that were questionable, they could have written to me.*3LtMs, Lt 11, 1882, par. 4*

While I do not consider [that] Brother Bell has taken altogether a

right course in the school and has shown a weakness of character, I know that most of those who have been so zealous in this matter, ready to condemn him, ought [to] have been confessing their sins before God and purifying their characters, making diligent work, lest they fail of the grace of God and find at last they are guilty of worse faults than those they condemn in Professor Bell. I have not the least countenance to give to Satan's rebuking or reproofing sin, but he has done it and others follow his example.*3LtMs, Lt 11, 1882, par. 5*

God gave you light long ago to prevent this state of things, but the church at Battle Creek paid no heed. They have developed the feelings existing in hearts unsanctified by the grace of God. I rebuke the Satanic spirit in the name of the Lord. There has been a wrong course pursued on both sides. There has been much talk and much feeling and great lack of wisdom with both parties. But those who have pursued the course they have toward Professor Bell have done a work they will one day wish they had not done, for it savors of the spirit of the prince of darkness.*3LtMs, Lt 11, 1882, par. 6*

I think Brother [S. N.] Haskell has made a mistake in having so much to say in exaltation of Professor Bell and Edith Sprague. I cannot harmonize with this. Will Brethren Butler and Haskell please remember how they felt and what they said in reference to my husband's calling names and elevating this one and that one in the public print. Are they doing any wiser? I learn it is much easier to question and condemn than to do better yourselves.*3LtMs, Lt 11, 1882, par. 7*

All this extolling Brother Bell and Edith Sprague I know is not right. Those who can read human nature and reason upon this matter must see the influence of such pieces in print upon those who have pushed and crowded Brother Bell. It is to make them crowd the harder, to make out a case. The least said on both sides in revealing difference of opinion, the better will it be for themselves, the better for the cause of truth, and in every way better for the ones you would extol.*3LtMs, Lt 11, 1882, par. 8*

I am thoroughly disgusted with speaking in praise of any man or woman. They have not humility and grace to bear it. Unless

Professor Bell walks humbly before his Saviour, he will stumble and fall. I see more to cause grief in his course than to elicit praise. Edith Sprague knows but little of experimental religion. The deep work of the Spirit of God ... [Remainder missing].*3LtMs, Lt 11, 1882, par. 9*

Lt 11a, 1882

Ings, Brother and Sister

Hanford, California

May 8, 1882

Previously unpublished.

Dear Brother and Sister Ings:

Had I thought you would not have been in America before this time, I would have written to you and expressed my desire for you to unite your labors with me. I am obliged to keep out of the city of Oakland, in the mountains of Healdsburg. I have a very beautiful and healthy place. I have a good house, room enough for you to live with me in my house. I am anxious for you to come as soon as you can. I shall devote time to writing, and travel some. Your husband and yourself can go with me when it is necessary for me to go.*3LtMs, Lt 11a, 1882, par. 1*

I expected [that] we should connect long ago, but the great waters separated us. I need the help you can give me. I should have written to you long ago, but I feared I should be selfish to call you away from your work. Please write to me immediately in regard to this matter—when you will meet me in California.*3LtMs, Lt 11a, 1882, par. 2*

I do not dare venture this summer to cross the plains to Michigan. If the Lord says, "Go," I will go; but it has seemed since my husband's death [that] I had in that event received my death wound. My loss, my loneliness, [and] the condition of the cause in Battle Creek have nearly killed me. There is so much backsliding in Battle Creek, so much coldness and worldliness, I fear Christ has been denied by them. I have written fully one hundred pages to them recently, but I have no confidence that they will accept my counsel. They have become too far estranged for that.*3LtMs, Lt 11a, 1882, par. 3*

But now I want to put my energies at work to get out *Volume 4*. You and your husband can help me, and I believe that you will both be

in the place where the Lord would have you.*3LtMs, Lt 11a, 1882, par. 4*

My little girls are with me, and Mary Chinnock and Marian Davis. This family I shall keep at present. You can help me in copying and in traveling with me. Please consider this matter and come as soon as you can. I meant to have written to Elder [J. N.] Loughborough but will have to wait another day.*3LtMs, Lt 11a, 1882, par. 5*

Much love to them and to you.*3LtMs, Lt 11a, 1882, par. 6*

Lt 12, 1882

White, W. C.

St. Helena, California

May 19, 1882

Previously unpublished.

Dear Willie:

We found Brother Atwood waiting for us. We are feeling no worse for the journey.*3LtMs, Lt 12, 1882, par. 1*

Brother Atwood says one full set, twenty-five dollars a set, is needed; one three-quarter bedstead like the set for the same room, mattress upholstered; one center table in your bedroom will be exactly the thing for the parlor; three cots for the packing rooms for the helpers to sleep [on].*3LtMs, Lt 12, 1882, par. 2*

All the rooms are engaged except that room adjoining the packing rooms. There are twenty here now and several are coming the coming week.*3LtMs, Lt 12, 1882, par. 3*

We shall want our tents. There is no room for me in the house. Will you send four tents for boarders, then send my tent for Brother Rogers and my use.*3LtMs, Lt 12, 1882, par. 4*

All here are women. Alice Butcher is around here as lively as a bird, gaining in flesh, of good spirits.*3LtMs, Lt 12, 1882, par. 5*

Will you and Mary [White] look over the pictures and get them framed and bring them all when you come? They speak particularly of the need of these.*3LtMs, Lt 12, 1882, par. 6*

The carpet is down in the parlor, and they think it is just the thing. It looks very nice. The other piece will be used for the bedroom.*3LtMs, Lt 12, 1882, par. 7*

If Sister Clemmens wants to sell that parlor set, it might be well to get it for this parlor for forty dollars, but the one here will do for a

while. There is not a positive necessity just yet, although it is a rather cheap shabby set.*3LtMs, Lt 12, 1882, par. 8*

You will send carriage by boat direct to Napa. We will get it from there.*3LtMs, Lt 12, 1882, par. 9*

I wish they could get just such a bookcase as mine for the same money for the parlor, but this is not a positive necessity.*3LtMs, Lt 12, 1882, par. 10*

I have just received a letter from Sister Dyke urging me to come to Vacaville. She is still quite feeble. Thinks she is unable to come to the Institute. I think all things are moving off pleasantly.*3LtMs, Lt 12, 1882, par. 11*

Lt 13, 1882

White, W. C.; White, Mary

St. Helena, California

May 21, 1882

Previously unpublished.

Dear Willie and Mary:

It is a most beautiful morning here in the mountains. Yesterday was quite warm all day. I have been thinking of many things and cannot write them all.*3LtMs, Lt 13, 1882, par. 1*

Should you come, you can do as you think best about bringing Mary and Sister Kelsey with you. You see, we could not stay long if you go to Healdsburg now, which I think is quite important [in order] to see how matters are going. If a team comes over, it will be quite a saving of expense to go across the country and not have to go back to Oakland first.*3LtMs, Lt 13, 1882, par. 2*

There is now a whole family here from San Francisco. They pay forty dollars per week for their room and board. We found there were no family prayers and no blessing asked at the table. There should be a little table blessing here to notify all of the time to [be] silent for the saying of grace.*3LtMs, Lt 13, 1882, par. 3*

I thought, should it seem best for you to bring Mary and Mother Kelsey and the children, they could go across with us to Healdsburg. Mary would enjoy it much better if you, Willie, were along. Then I think it would be as well to have Jenny at Healdsburg if I cannot obtain Luella [Hale] for help. We must have somebody to give treatments. I would be pleased to [see] you both here at this time, if it is consistent with your duty in other things.*3LtMs, Lt 13, 1882, par. 4*

Everything is beautiful here now. Many things are to be considered. I value the judgment of Mary. Will you think these things over and arrange these matters without leaving anything to suffer?*3LtMs, Lt*

13, 1882, par. 5

There will be two rooms vacated this week, so when Mary shall come she can be accommodated with a room with a little fireplace. If these rooms shall be wanted, the tent can be pitched, and we have a little stove to put in it so that [it] can be comfortable.*3LtMs, Lt 13, 1882, par. 6*

Mary, if she would like it, can stay one or two weeks. She can get Sister Atwood to cut and plan and fit her dresses, altering [them] and [she can] have the use of her machine. She can visit Brother Pratt's people. There are quite a lot of children here. There will be the difficulty in regard to May, but if our tent is pitched a little distance from the institute, then we can keep her from the other children.*3LtMs, Lt 13, 1882, par. 7*

There seems to be a very good class of patients here now. When this Mrs. Mason leaves Wednesday, it will be a blessing to the institute. She is the missionary worker for the Baptist—one of the wildest, roughest ones here.*3LtMs, Lt 13, 1882, par. 8*

Brother Atwood wishes me to state to Willie that our stove is insufficient. They need a range, the top and sides and doors which will be set in brick with furniture larger than they now have to fit a No. 8 range. They can tell what size of range to set up here in brick [which] would cook conveniently for one hundred. This range is too small altogether. The furniture is too small. They talked of sending Brother Atwood down, but if you can do this, it will save that expense.*3LtMs, Lt 13, 1882, par. 9*

N.B. I wrote to have three bedsteads for the three tents—three-quarter bedsteads. I change this order to three large, full-sized bedsteads with mattresses for the same, and wash stands and tables to furnish tents. Some want tents now. If you can get remnants of carpets second hand at a reasonable rate for these tents, please do so. Also get some yards of the firmest oilcloth to lay down before the doors of rooms. These things must be had.*3LtMs, Lt 13, 1882, par. 10*

I am holding on [to] the one hundred draft. Shall not hand it out unless it is really necessary to do so. The money has not been yet

paid in by the boarders. They have two hundred due which will be paid in soon. There were three more [who] came today for rooms and board. Five came Sabbath, and others came this week. They have engaged these rooms.*3LtMs, Lt 13, 1882, par. 11*

We think the large dining room must be carpeted and used. The matting had better be secured and the big dining room with stone floor used. You have the dimensions of the room.*3LtMs, Lt 13, 1882, par. 12*

Bro. Atwood says you can look at the ranges set in brick (which setting up, brick and work can be done here without much expense), estimate the cost, and then see the full range stoves, considerably larger than No. 8, and then follow your own judgment. This range is good, but not enough of it. The range is to be for wood fuel. The furniture which comes with these ranges will be sufficient without buying extra if they are good large sizes.*3LtMs, Lt 13, 1882, par. 13*

The three bedsteads for tents may be of the cheapest order. Light or dark spindle bedsteads will come cheap or secondhand. You can tell how to purchase wash stands cheap to match with bedsteads. Wash dishes and pitchers will be wanted, not expensive, but cheap. Cheap chairs, but durable, that can be used another season when needed in tents. Floors will be laid in tents and cheap carpeting will make it look nice and attractive.*3LtMs, Lt 13, 1882, par. 14*

I shall send for Brother Rice to come to be here when you are, that there may be a final decision in regard to rules and regulations, outgoes and income, buildings and plans, organization and other things. There is much to be considered.*3LtMs, Lt 13, 1882, par. 15*

Mary, if you come, please bring some things to make up for Mary and yourself. I want you to get at Wasces, brown cashmere, about five yards [at] fifty cents per yard. You can see if it is nice. I want to give Mother Kelsey a dress from it. It can be made up here.*3LtMs, Lt 13, 1882, par. 16*

Mary, I think you might as well come, if the way seems to be clear. I am getting over my cold. Slept better last night, although my stomach is very sore from coughing. I was very sick yesterday

morning, but I went down to St. Helena and spoke to the people. We cannot do much until you come, but you know when that is best. Send all letters to us at once.*3LtMs, Lt 13, 1882, par. 17*

Marian [Davis] is well. Brother and Sister Rogers [are] not very courageous—fearful, prophesying evil, dreading the future. But I think it best to trust the Lord and move step by step forward. Rogers does not know whether to build or let it alone. But it is a perfectly safe investment. They can surely find a market for property here. I have not a doubt in regard to this matter.*3LtMs, Lt 13, 1882, par. 18*

I went to talk with Brother Pratt, but he is not at home today. Bro. Atwood is just the man for his place. He does better than any other man I think could do, for he has a knowledge of the work.*3LtMs, Lt 13, 1882, par. 19*

Well now, I have tried to tell you in reference to these things.*3LtMs, Lt 13, 1882, par. 20*

Bro. Hagar, I think, could help you, Willie, in regard to purchasing the things I have mentioned.*3LtMs, Lt 13, 1882, par. 21*

Come, Mary and Sister Kelsey, if you can.*3LtMs, Lt 13, 1882, par. 22*

Lt 14, 1882

White, W. C.; White, Mary

St. Helena, California

May 22, 1882

Portions of this letter are published in *2MR 250*.

Dear Willie and Mary:

We are doing [as] well as could be expected. I slept well last night and am feeling better this morning. My cough is rather hard, but I am thankful that I am no worse than I am.*3LtMs, Lt 14, 1882, par. 1*

I am feeling anxious to know how Mary is getting along. I feared she might be sick, poor Mary, while she has the care of the baby. I do not think your house should be made a hotel. I want them to come up here and recreate, for this is a picture of loveliness.*3LtMs, Lt 14, 1882, par. 2*

Do you suppose little May would be poisoned with the poison oak? They have dug it out, but it is all around here. There is needed here a faithful young man who would do chores. I think Harper could be of real service here.*3LtMs, Lt 14, 1882, par. 3*

Jenny and Sanford are blue, I tell you. I wish they were a little more courageous. They will get over this after awhile.*3LtMs, Lt 14, 1882, par. 4*

Willie, when you come, bring me some lemons. I think, Willie, you could get secondhand mattresses and cheap bedsteads which would do for the tents. I hear no word from Healdsburg. If you do, please send to me at once, for I want to hear from them. I think when you come I will go down and then come back again.*3LtMs, Lt 14, 1882, par. 5*

I sent for Brother Rice to be here when you are. I wish Waggoner could be here a day before he leaves for Oregon and see if we cannot go to work from a right basis and know just what shall be

done. Atwood is willing to do anything and work under anyone. I think Rogers will go to building his house right away. Think he will feel more content.*3LtMs, Lt 14, 1882, par. 6*

O, Willie, I am sick of these uneasy, discontented ones because they are not all settled and [don't] know just what they are going to do. If Sanford does not take hold here cheerfully, he had better to go [to] Healdsburg and stay with me for a time.*3LtMs, Lt 14, 1882, par. 7*

Do write me if you do not come at once. If you want anything more definite, let me know at once.*3LtMs, Lt 14, 1882, par. 8*

Mother,

Lt 15, 1882

White, W. C.

St. Helena, California

May 23, 1882

Portions of this letter are published in *8MR 77*.

Dear Willie:

Will you select books for a library? We have nothing here in that line. Please get *Life of Bates*, *Sketches of Father's and my life*, and three volumes of *Spirit of Prophecy*, *United States in Prophecy* and *History of the Sabbath*. I want that book, *The Life of Paul*, for my own use. Just make a selection of excellent books—D'Aubigne's *History of the Reformation* and some of the most comprehensive of our writings.³*LtMs, Lt 15, 1882, par. 1*

If you have Father's pictures, please bring them. I want to show them. My pocket album I left at Healdsburg.³*LtMs, Lt 15, 1882, par. 2*

I have heard from Mary [Chinnock]. She wrote a long, cheerful letter. Has had the ague, but is better. I do not think she knew anything about Robert's telegraphy, the way he did. I am relieved about them. They have a most splendid girl here doing the housework. She is a good copyist, and I wish I had her. Her folks have moved to Healdsburg. She is a splendid cook, [a] good solid, intelligent girl. I should think I had a treasure if I had her, but let the Lord open the way before me. He knows what is best for me. I shall urge nothing.³*LtMs, Lt 15, 1882, par. 3*

I have two most urgent letters from Salem and Beaverton to come to Oregon. They make it a positive necessity that I shall be there, but I see no duty in the matter. Would be glad to go, but my writings forbid my going.³*LtMs, Lt 15, 1882, par. 4*

My cold is disappearing. I have purchased material for six comfortables. We can tack them off with little labor.³*LtMs, Lt 15,*

1882, par. 5

I spoke of a party being here that paid forty dollars. The whole party pays seventy dollars per week. They have to live well, but their table is more hygienic than the boarding house table has been for some time back. Everything is good and palatable.³*LtMs, Lt 15, 1882, par. 6*

I expect our team today from Healdsburg. Let us know just when you will be here that we may be to the depot for you. Now I think you need not do this, for Brother Atwood will be at the train looking for you Wednesday. If you cannot get all the things sent for, get what you can easily and the rest can be obtained afterward.³*LtMs, Lt 15, 1882, par. 7*

Mother.

I think Mary White and her mother and the little ones had better come here. You need not bring any bedding. I am now making comfortables to be used. It is warm here in the daytime. Thinner clothing may be used then, but mornings are cool. If you have some thin clothing, bring it.³*LtMs, Lt 15, 1882, par. 8*

The aristocracy is here, but they are of the kindest, most social kind we meet with. I feel perfectly at home—free as free can be.³*LtMs, Lt 15, 1882, par. 9*

We are planning for [a] bathhouse. Only waiting for you to consult with and determine things. Brother Pratt will not take any responsibility, but [he] says, “Do as you please; I shall be satisfied.” I think the bathhouse might be started soon or Roger’s house, at least. This [is] in every way a most beautiful, lovely situation. When our team arrives, we will ride around considerable.³*LtMs, Lt 15, 1882, par. 10*

Please bring the cloth for my cloak which is in [the] bottom of [the] secretary.³*LtMs, Lt 15, 1882, par. 11*

Mother.

Brother Atwood will be at the cars Wednesday. Please send

wrappers for papers, large size, by Willie. Be sure and send *Life of Paul* by Willie. Bring *Concordance*.³*LtMs, Lt 15, 1882, par. 12*

I do not think [it is] best to return to Healdsburg until there is some one to take hold and bear the brunt of the work. I think we may stay here two weeks, unless you and I go down, and I return. Leave the folks here; but this may not be advisable, for you can come up to Healdsburg from Oakland.³*LtMs, Lt 15, 1882, par. 13*

Mother.

Please bring funeral address of Father's. Bring the material in Sister White's cloak, from [the] secretary in [the] parlor.³*LtMs, Lt 15, 1882, par. 14*

Lt 16, 1882

White, Mary

Healdsburg, California

May 31, 1882

Previously unpublished.

Dear Mary:

I have thought best that Addie Walling shall not attend school this warm weather. Her head troubles her. If she quits study she will be relieved. It is a peculiar crisis in her life. She is growing fast. Now, if you can come up, I will take the team and bring Addie down to Santa Rosa and send her to you. She would wish to be with you several days before you leave [so] that she may get the hang of things.³*LtMs, Lt 16, 1882, par. 1*

You need not be in a hurry to send my new mattress. Get my old hair mattress fixed. Brother Papworth will fix it for you. Add five pounds of hair. Put on the bed in the parlor.³*LtMs, Lt 16, 1882, par. 2*

I want all that clothing brought in for the poor to be put in a box and sent. I want all my papers—selections in a box in the garret. The other things can be packed with them. The things that come in the trunk from St. Helena may be sent up. Close up the stairs that lead up to the cupola. Will you see to these things?³*LtMs, Lt 16, 1882, par. 3*

Mary, if you can get me a good box of herrings—fresh ones—please do so. These last ones that Willie got are bitter and old. If you can buy cans, say [a] half dozen cans of good tomatoes, please do so. We shall need them. If you can get a few cans of good oysters, get them.³*LtMs, Lt 16, 1882, par. 4*

Mary, I spoke to Willie [White] about my machine being sent to me, but Sister Brownsberger says I can have her machine to use, so you need not send mine at present.³*LtMs, Lt 16, 1882, par. 5*

Addie is perfectly willing to keep house for you, and I shall wait to hear from you before sending her down. You can put your letter in the night before you send it, and it will come over, I think, in one day.*3LtMs, Lt 16, 1882, par. 6*

Now we want you, Mary, your mother and the children to come up as soon as you can leave. No Luella comes. Where is she? We went to [the] depot for her but she did not come.*3LtMs, Lt 16, 1882, par. 7*

Willie, you paid for dispatch, and I had half a dollar from you, so you may charge to me. Perhaps there are other things—the crackers and raisins. All these should be set to my account.*3LtMs, Lt 16, 1882, par. 8*

Everything here is as lovely as it can be. Will you tell us what has become of our girl? Has she gotten lost between here and Oakland? If you see things you think I will need that I have left, please send them to me. If you care to keep that comfortable that will come in the trunk, you may do so. I shall make me more.*3LtMs, Lt 16, 1882, par. 9*

I shall need a draft of fifty dollars soon, for I have nothing to depend on to live. Our peas will be coming along soon, and new potatoes, but I do not want to commence to eat them until they are fully ripe for use.*3LtMs, Lt 16, 1882, par. 10*

Please send out my portable lounge. It is in the office somewhere.*3LtMs, Lt 16, 1882, par. 11*

Last night I sent Roberts to get a barrel to draw water from Upson's well. We shall keep it in the cellar till we shall get a well. I do not think it safe to drink out of little springs. What do you think about it? He went to see Mills last night. I do not know what he will think about our getting water. We are all as well as usual.*3LtMs, Lt 16, 1882, par. 12*

Please put in that lamp, in a basket in the cellar. It is metallic—a safety lamp. Well, I will close this picked-up haste of a letter.*3LtMs, Lt 16, 1882, par. 13*

Mother.

Please send me postage stamps.*3LtMs, Lt 16, 1882, par. 14*

Lt 17, 1882

White, W. C.

Healdsburg, California

June 7, 1882

Previously unpublished.

Dear Willie:

Mary [White] and the company arrived here safe last night at nine o'clock. Brother Roberts met them at the depot. They are delighted with the place. I think they came in the right time for me. I have overworked my brain and cannot write at all. Now I shall do some sewing and riding and shall ere long take the folks to St. Helena to make a visit.*3LtMs, Lt 17, 1882, par. 1*

I have just bought a sack of old potatoes. Paid two cents and a half. Please tell me in your next, what to charge Roberts for the sack of potatoes he had. I do not know.*3LtMs, Lt 17, 1882, par. 2*

I am entirely out of money. I have to get provisions to live on. Roberts has to have his thirty dollars per month to live on. The girls have to have money, and to supply the demands is little short of one hundred dollars per month. Please send me [a] draft as soon as possible—not less than one hundred and fifty dollars. We have been laying in a stock of hay while it is cheap at seven dollars a ton, unpressed.*3LtMs, Lt 17, 1882, par. 3*

Brother and Sister Jones are here. Their family occupies the bedroom Addie and May [Walling] have. We make up a bed for them on two lounges. Mary and her mother occupy the bedroom off from [the] parlor.*3LtMs, Lt 17, 1882, par. 4*

Mary Chinnock had a chill last Sabbath, another Monday, and is having another now. Poor child, she seems to have no strength. I am so sorry for her. We pray for her and I believe she will get through with this soon.*3LtMs, Lt 17, 1882, par. 5*

Luella [Hale] came in time, but if she could have come when you telegraphed for her, I believe Mary would not have had another chill. It was a mistake to hold her at Oakland when a telegram summoned her here. I tried to save Mary all I could, but she will take on care. Luella will copy well when she can get a chance.*3LtMs, Lt 17, 1882, par. 6*

Mary Chinnock must do nothing for weeks. She is in her feverish wanderings, constantly anxious lest she will have to leave this place and go away. So of course I shall have her remain here until she feels like going of her own accord. She requires in her chills some one waiting on her every minute, doing something until the chills and fever have spent themselves.*3LtMs, Lt 17, 1882, par. 7*

I think I shall take my tent to St. Helena and spend a week or more there. Go up to Howell Mountain.*3LtMs, Lt 17, 1882, par. 8*

Well I must carry May to school, and Mary White and little Miss Ella White will ride to town with me.*3LtMs, Lt 17, 1882, par. 9*

I think I must have complete rest for two weeks if I can get it.*3LtMs, Lt 17, 1882, par. 10*

If you were only here now, what a happy company we should be. If you can run away, do so.*3LtMs, Lt 17, 1882, par. 11*

In much love.*3LtMs, Lt 17, 1882, par. 12*

Lt 18, 1882

White, W. C.

Healdsburg, California

June 13, 1882

Previously unpublished.

Dear son Willie:

I have decided to spend next Sabbath in Santa Rosa. May [Walling] and Sister Kelsey will be with me there. I desire you to meet us there. Ride up with us after meeting. Spend Sunday with us. We can talk things over in regard to what shall be done as to building here.*3LtMs, Lt 18, 1882, par. 1*

I have taken a little look at the Lewis property. There is no house on it except an old boarded shanty of no possible worth. Not half as good as my little house up here that Roberts lives in. A portion of the land, called bottom land, overflows every winter and is for a short time eight feet under water. A German, I think he is a gardener, says he has been there three years but could do nothing with the bottom land.*3LtMs, Lt 18, 1882, par. 2*

The land rises abruptly from the lowland, and there is a high elevation. On this elevation is a good show of fruit trees—pears, a few peaches, almonds—but these do not do anything because of early frosts. [There are] considerable—many—apple trees.*3LtMs, Lt 18, 1882, par. 3*

I doubt whether we will want the property. I might exchange for the smallest house of mine. I would not do any more than this, and I will go today with Mary and her mother and Brother [Fred] Harmon, if he is at home. He was called away yesterday to Santa Rosa by telegram. His sister's child was dead. He will probably be at home now.*3LtMs, Lt 18, 1882, par. 4*

We all went to the redwoods yesterday. Took our dinner. We had a very pleasant time.*3LtMs, Lt 18, 1882, par. 5*

Sunday, Professor [Sidney] Brownsberger and his wife, Brother and Sister Harmon, Sister Kelsey, Mary [White], little May, little Ella [White] and I visited Sister Colridge ten miles out from Healdsburg. They were boldly tangled up with Battle Creek. We had a profitable visit. Had a praying season with them. I am satisfied Sister Brownsburger has made very decided changes for the better the last year.³*LtMs, Lt 18, 1882, par. 6*

Well, I shall expect you at Santa Rosa. We have no well, and I want you to see this place. I will write you after looking at it again this morning.³*LtMs, Lt 18, 1882, par. 7*

I want a couple of *Life Sketches*. There are none in my library. The matters of these books need to be talked over with you when Mary returns. I may come down with Mary and see some matters through the press.³*LtMs, Lt 18, 1882, par. 8*

I have had so much company, could not do writing, and I wanted Mary and her mother to have a change while here. Then Sister Jones might not get away from home very soon again. I wanted to make it pleasant for her. I think she has enjoyed her visit.³*LtMs, Lt 18, 1882, par. 9*

Well, I shall expect you to [be at] Santa Rosa to meet us. Say nothing to Brother Jones of the matter as Sister Jones wants to surprise him.³*LtMs, Lt 18, 1882, par. 10*

I have sent my wagon to be repaired at Brother Litticer's and shall go down for it on Thursday, early in the morning, taking Brother Litticer's wagon and all the crowd back to Santa Rosa, saving them one dollar each on their fare. I might take them to Petaluma, but that would take time and perhaps would not pay. Would it?³*LtMs, Lt 18, 1882, par. 11*

About the time this company came, my head gave out. I could not write at all for days. I am now gathering back my brain power and can do something again. I thought it would do me no harm to have a change and have tried to give some time to my visitors.³*LtMs, Lt 18, 1882, par. 12*

I have not had Mary and her mother at all to myself yet. I want them

to stay a little while after the rest are gone. If I do go to Petaluma, I will write you and have you meet me there. I was afraid to bring Mary there, fearing she would be so near you would think she had better cross the bay, else I should spend next Sabbath in Petaluma. But in Santa Rosa they make such an ado about my not speaking to them, [I] thought it best to go down there next Sabbath.*3LtMs, Lt 18, 1882, par. 13*

Please remember and send me two *Life Sketches*, or bring them; that will do as well.*3LtMs, Lt 18, 1882, par. 14*

The mattress for Papworth to fix is on Sister Kelsey's bed. It is hair; rather hard; needs a new cover and entire overhauling with five pounds added to it; and it [is to] be left on the bed in my room when my new one is removed.*3LtMs, Lt 18, 1882, par. 15*

Will finish this letter at Healdsburg.*3LtMs, Lt 18, 1882, par. 16*

Brother Harmon and Mary White, Mother Kelsey, and I looked over [the] Lewis place. All think it [is] no profit to me. No house on it. Bottom land [is] wearing away every year; one acre and three-quarters in such land. Good fruit trees on the land. The man has been on it four years; has it till next January. He says it is not worth over one thousand, if it is that. Come and see.*3LtMs, Lt 18, 1882, par. 17*

Mother.

I ought to have ten dollars [a] month for house.*3LtMs, Lt 18, 1882, par. 18*

Lt 19, 1882

White, J. E.

Oakland, California

July 1, 1882

Previously unpublished.

Dear son Edson:

I spoke to the people in San Francisco, Sabbath afternoon. For some reason it exhausted me. My heart labored hard all night. I speak to them today, and then I shall not speak to them again until perhaps next Sabbath. There were about one hundred out. Several put their names to the covenant to keep the Sabbath.*3LtMs, Lt 19, 1882, par. 1*

Bro. and Sr. Shellhorn are a couple who have taken their stand fully on the truth and appear well. He is a tailor. These will stand, we think. Then there are two from Denver who seem well, good substantial people who are convinced but did not put their name to the covenant. They are going to return soon as they have a home near Denver, out five miles. There are several women, some whose appearance is excellent. They are old ladies. Some spoke well in the meeting yesterday. Oh, how few there are to respond to the efforts made in these large, busy cities! I feel badly to have such excellent labor put forth to so little account.*3LtMs, Lt 19, 1882, par. 2*

I had freedom in addressing the people. I told them that there was too little trust and faith in God; that those who could labor should do so, most earnestly, to get their friends in to attend these meetings, and they should work as Jesus worked. They should pray in faith that the Lord would impress hearts and give force to the message they hear.*3LtMs, Lt 19, 1882, par. 3*

There is too little faith; too much labor put forth without feeling that God alone can give the increase. Oh, my heart is burdened as I see our people, sleepy, stupid, and almost indifferent! We must not

depend now on the strength of argument or the knowledge of the truth. We must depend on the strong Arm, mighty to save. There must be the spirit of intercession.*3LtMs, Lt 19, 1882, par. 4*

Lt 20, 1882

Marshmeyer, Brother and Sister

Healdsburg, California

July, 1882

Portions of this letter are published in *2SM 302-303*.

Dear Brother and Sister Marshmeyer:

I felt very sad over your leaving as you did, without saying one word to me of your intentions. I do not think the meeting was profitable to you because you had not the right spirit. I was sorry that I could not have taken your family to my house, but this, I knew, was an impossibility. We had boarders and no less than sixteen had to be fed at our table; besides, we had to cook for a large number upon the ground. Some two or three could attend only a portion of the meetings. I was, as you well know, feeble.*3LtMs, Lt 20, 1882, par. 1*

Had you taken in the situation of your wife's poor health and the crowd at camp meeting, I think you would have been wise to have left your children at home and not brought them so great a distance. We could have cared for you both at our tent, but we could not bring in the children, for at the best there was great confusion with so many together. We did the best we could for you under the circumstances. I hoped you would improve this opportunity of gaining some advance in the divine life, but I fear the result was otherwise.*3LtMs, Lt 20, 1882, par. 2*

I am very sorry indeed for you, because with your peculiar, sensitive temperament you will be very unhappy, and unless you repent and humble your heart before God, you will lose strength every day. Satan is active to tempt all who will be tempted.*3LtMs, Lt 20, 1882, par. 3*

If you open the door just a little, he will force himself in to poison your mind and rob you of peace and happiness. You will be tempted in regard to your brethren; tempted in regard to everything. You are very impulsive, and when anything arises to try you, the

enemy presents matters in an exaggerated light and everything is perverted by your imagination.*3LtMs, Lt 20, 1882, par. 4*

You have good impulses, liberal feelings, but often feel regret that you have done as much, when you reflect upon it. This is bad for you and for all concerned. I would help you in every way or any way if I could. My son said during the meeting Monday, "We must talk with Brother Cody and see if his feelings cannot be softened toward Brother Marshmeyer and he be again united with the church." But Monday you left and nothing was done.*3LtMs, Lt 20, 1882, par. 5*

After you had left, several came to me with the report that Nettie had said things in regard to us as a family which were not true. They said you had the real Java coffee and tea, and you stated you did not use them at home. Nettie said Sister White used coffee and let her have it and urged her to drink it when she did not want it. Now I have not knowingly drunk a cup of genuine coffee for twenty years; only, as I stated, during my sickness—for a medicine—I drank a cup of coffee, very strong, with a raw egg broken into it.*3LtMs, Lt 20, 1882, par. 6*

Now Nettie knew she was telling an untruth, for we made bran coffee. [We] stated it, talked over it, called for it. Sister McNimme said Nettie asked her what she had in a couple of cans. She said, "Bran, which I have browned for coffee." "Why," said she, "it looks just like the real coffee." She then told her how it was made. In regard to my urging her to drink [it], this was not truth, but a plain falsehood.*3LtMs, Lt 20, 1882, par. 7*

I told my girls I did not wish them to get accustomed to drinking hot drinks with their food as it was debilitating to the stomach. Sarah, the one who did my work, had given them warm drinks until I told her it was contrary to my custom, and I forbade her giving the children—any of them—hot drinks. When she called for hot bran coffee, Sister McNimme said she was told not to give any of the girls hot drinks.*3LtMs, Lt 20, 1882, par. 8*

Now, how many things similar to this she has reported in regard to me, I cannot tell. These things do a great deal of harm. It will lessen, if not destroy, the confidence that God would have His people have in me, and therefore they would not listen to the voice

of entreaty, of warning and reproof from God through His humble instrument. Even a child, perverting facts, may repeat and tell things that will make those entirely innocent appear hypocritical and even wicked. You should never encourage this propensity of telling of others' faults behind their back. There is a sad propensity in human nature to listen to the retailers of petty scandal.*3LtMs, Lt 20, 1882, par. 9*

I talked with Nettie in regard to this very plainly and decidedly. I told her [that] I could not and would not tolerate such things; that she would not only retard me in my work and injure my influence, but would disgrace herself and fasten upon herself the reputation of a liar. She broke forth into weeping; said she wanted to go home. I told her I had no liberty to send her home unless you requested it. She said you, her father, told her if we mentioned the matter to her or scolded her, to come straight home. Shall I set this down as a falsehood, or shall I look upon you as a man of so poor judgment, a man of so little consideration as a Christian father, to make such a statement to his child?*3LtMs, Lt 20, 1882, par. 10*

She said she had taken back what she said to you on this matter.*3LtMs, Lt 20, 1882, par. 11*

Well, did you talk with her as a Christian father should? Did you pray with her? Did you give her the impression that prevarication and falsehood were very slight evils? Or, did you seek to impress her mind with the enormity of the sin which God regards with such abhorrence that He immediately struck dead Ananias and Sapphira, his wife, for this sin? If you did tell Nettie to come straight home, and this is your management of your children, I have but little hope of them or of you.*3LtMs, Lt 20, 1882, par. 12*

I was, as you well know, reluctant to take the horse as a gift from you for taking charge of Nettie. I am sorry I did this, and I shall dispose of him as soon as I can get the price you told me you estimated him at—one hundred and twenty-five dollars. I have been offered only one hundred for her. I like the horse. It would serve my purpose. But I have been to so much expense of late that it frightens me. If I could spare the money I would do so and retain the horse; but I do not feel, under the circumstances to retain her as

a gift. Would you please tell me how much to charge for the horse? If you wish to invest this in the school for the purpose of educating your children when you may send them to the school, I will do this. A gift is a snare more often than a blessing. I do not doubt you willingly gave the horse at the time you did, and I appreciated your kindness, but I think it will prove a subject of temptation to you, if it has not already. We will have this all straight in a little while. *3LtMs, Lt 20, 1882, par. 13*

I know your dangers and temptations better than you know them yourself. The grace of Christ is needed to abide upon you constantly if you become an heir of heaven. You are not what you ought to be, or what you must be, if you [would] join the heavenly angels in the courts above. You have a hard temperament. You are quick, impulsive, faultfinding, impatient, and often unreasonable and passionate. You have not in your character firm integrity and principle. You are inclined to close dealing and will have to guard yourself constantly from dealing dishonestly. Little matters find you often wanting. You have too high an estimate of yourself. *3LtMs, Lt 20, 1882, par. 14*

You have not been as careful of the words of your lips as you should have been. The result has been to exaggerate, to misstate, to tell things that will not bear the test of investigation. For this reason it will be a constant battle with your own self to overcome these objectionable traits of character which have grown with your growth and strengthened with your strength. All through your life this has cost you trouble and unhappiness which you have attributed to some other cause, finding fault with others. This is why you do not make better progress in the Christian life. *3LtMs, Lt 20, 1882, par. 15*

I understood all this when I first looked upon you at the first camp meeting at Lemoore. I knew your wife and children would have a difficult time to live the Christian life and succeed in forming symmetrical characters and be fitted for the society of heavenly angels. For this reason I consented to take Nettie. The horse that you gave me was no inducement, for I could have taken of means and purchased a horse; but I invested the same amount as the value of the horse in the cause where it was needed. I pitied Nettie

and thought [that] if she was taken away from her family and placed under entirely different training, the child might unlearn many things she had learned to her injury and might then, when she did return, have an influence for good on the younger members of the family. I would not have taken her at all if you had been within visiting distance, for your management and training of your family is all wrong. It is the habit of hurrying, driving, scolding, and fretting, and then praising and petting.*3LtMs, Lt 20, 1882, par. 16*

Your instruction during the camp meeting was altogether in opposition to the education I had been giving Nettie. I shall, while she is with me, carry out strictly the Health Reform. In my absence, my girls doing my work are not as particular. I shall teach Nettie to do exactly according to the rules of the house: only two meals each day and nothing between meals, to be regular at her meals, to be prompt, to be neat, and to be thorough. If she does not do well on the two meals, I shall, at five o'clock, set her a lunch which she may eat at the table, but not be picking fruit or eating a little now and a little then just as she happens to take a notion.*3LtMs, Lt 20, 1882, par. 17*

Now, if you do not want Nettie to be educated strictly and thoroughly; if you would rather indulge her at the expense of health and morals; if you have no care that she should follow the light God has let shine upon Health Reform, please let me know, and I will return her to you as soon as possible.*3LtMs, Lt 20, 1882, par. 18*

If you do not design to cooperate with me in my efforts in doing the work that the Lord would have me do in accordance with the light the Lord has given me, then all my efforts would be of no account. I love Nettie. I would treat her kindly and tenderly, but not with unfaithfulness because it would please her. I wish to do my work in such a manner that God can approve. I would not do work that will be detrimental to the soul, to please anyone. All the gold and silver in the world would not hire me to do a dishonest work for my Redeemer.*3LtMs, Lt 20, 1882, par. 19*

It is no trifling matter to deal with souls. I might indulge and please those under my charge by passing over their faults lightly and give them the impression that sin is not very offensive; but how would

this work stand the investigative judgment? Would the Lord pronounce my work well done? Or would He call me an unfaithful servant? Look well at your work, my brother, and my sister, and consider how this work will bear the test of the searching eye of God.*3LtMs, Lt 20, 1882, par. 20*

Your children are God's property to be educated, trained, restrained, polished, and refined for the heavenly courts. Are you doing your work as God would have you do it? Are you doing it in a haphazard manner that will testify against you in the courts above? What work are you doing?*3LtMs, Lt 20, 1882, par. 21*

Make no complaints of anyone. Compare your character with the Pattern, Christ Jesus. If you are seeking to conform your life in harmony with Christ, then you are in the right track. If not, you are in a strange path, not the road that leads to heaven. I warn you to look carefully to your ways. You have no time to lose, no time to pet self, no time to complain or to murmur. The work is between God and your own soul. Now, just now, is the time to do your work. O do not fail; do not be negligent. You must save your own soul by your own righteousness. Christ has died to redeem you and to make you like Himself.*3LtMs, Lt 20, 1882, par. 22*

Unless you are refined, softened, [and] your spirit more humble, you will not overcome. You will not be clothed with the white-robed ones. God is in earnest with us, and we must be true and earnest with ourselves. Let nothing, nothing stand in your way. Self must die. Bruise self; war against self in and through Jesus. You may be victor. But do not, I beg of you, give such an example to your children as you have done. Be correct in all your ways. Let truthfulness, honesty, and faithfulness characterize all your work.*3LtMs, Lt 20, 1882, par. 23*

Please write at once.*3LtMs, Lt 20, 1882, par. 24*

Lt 20a, 1882

Ings, Brother and Sister

Oakland, California

July 28, 1882

Previously unpublished.

Dear Brother and Sister Ings:

Whenever you shall be ready to come, I am only too glad and ready to receive you. Come on to California. I will welcome you so heartily.³*LtMs, Lt 20a, 1882, par. 1*

Will you tell Sister Anderson I want my beaver cloak, ulster? I want fifty pictures of my husband and myself. I also want all the remnants and larger pieces of woolen cloth—delaine—and my velvet, or if any silk, bring it along or pack [it] in a box to send. Bring the velvet with you for I shall need it.³*LtMs, Lt 20a, 1882, par. 2*

I would go to Battle Creek, but I dare not sacrifice myself there. It would do no good. You will see by my testimony that I have no confidence God is with them there.³*LtMs, Lt 20a, 1882, par. 3*

If they have any dried clover blossoms, please bring them or see that they are sent. I want that *Life and History of Paul* which you gave me. I also want all the books that have reference to mothers and their influence. Please search my library through; if there are any important books, bring them along.³*LtMs, Lt 20a, 1882, par. 4*

My winter will be spent here. I shall get out important matter which the people need so much. I have never had my mind so clear as now; never had such good help; and I want to get the light before our people. You can be a great help to me.³*LtMs, Lt 20a, 1882, par. 5*

I cannot write all the time. I shall go out and travel among the churches some. I do not think the people [in the] East are really ready to be helped now. If God spares my life another year, I hope

to have health to attend the camp meetings.*3LtMs, Lt 20a, 1882, par. 6*

The Lord will be the help of all those who put their trust in Him. He will not leave the honest and the willing and obedient, for He loves us with a love that is infinite. There was never a time when we needed wisdom from God and sanctified hearts and level heads as now. Pure speech seasoned with grace [and] sanctified tongues are needed now; pure, sanctified tongues would be the greatest blessing to us all. The conversation would be in heaven, not upon the faults of others.*3LtMs, Lt 20a, 1882, par. 7*

Lt 21, 1882

Brothers and Sisters in Battle Creek

Oakland, California

August 3, 1882

This letter is published in entirety in *PH155 1-12*.

Dear Brethren and Sisters in Battle Creek:

My soul has been sadly burdened tonight. I have been unable to sleep, as I have been many nights, because of great distress for the cause of God and the church at Battle Creek. I thought, when my work was done in writing out *Testimony No. 31*, I should then be free; but last night in my dreams, I was in your meetings. I heard your testimonies. I felt your spirit. Some were humbling their souls before God with confession and humiliation. These made their way out of the darkness, while Elder Smith, Brother McLearn, and William Gage seemed to feel no spirit of confession; and these very men who had brought the church into difficulty were not, by their own course of action, leading them out.³*LtMs, Lt 21, 1882, par. 1*

I heard testimonies borne to have a soothing influence upon the people. Brother McLearn and William Gage, in their testimonies, worked directly against the Spirit of God. They did not seem to understand that Heaven's light was shining in upon them to call them as a people to repentance. They treated the warnings of the Spirit of God as though it was a matter of indifference—[as though that] voice were human in the place of the Divine. What there was to make any demonstration [of] on their part, they could not see. If they had done wrong, why dwell upon it so much? Just go on, let it all drop and say as little about it as possible.³*LtMs, Lt 21, 1882, par. 2*

This is the very thing the enemy of souls wants them to do; and Brother McLearn, here in this peril of the church, while God is seeking to arouse them, has revealed his true spirit, and that he was not a safe man to counsel and advise the church in a crisis. God is calling them to repentance, and do Brother McLearn and

William Gage work in harmony with the Spirit of God? Are these men confessing their own sins, acknowledging their departure from God, which has brought calamity and the frown of God upon the church?*3LtMs, Lt 21, 1882, par. 3*

Smooth words and fair speeches are uttered to mislead those who would come to the light. In the place of these men falling upon the Rock and being broken, they are using their inventive powers to make it appear that they were not deserving of reproof; that their course had been altogether different than the Spirit of the Lord had represented. Will they take the testimonies home and act upon them? No; they have not done it and do not intend to do it. A spirit of vindication is aroused in them, rather than of humiliation and confession.*3LtMs, Lt 21, 1882, par. 4*

I now state plainly, Brother McLearn has been exalted, praised, deified. Why? Because of his unselfish labors to bring the work and cause of God up where it is? Is it because of his sacrifice of self, his untiring efforts for the cause of God? No; but because he pleased a certain class who were blinded as to the spirit of the work and what God requires of His people, both parents and children, for this time.*3LtMs, Lt 21, 1882, par. 5*

These teachers apprehend no special cause of alarm in the present condition of the professed people of God; in their assimilating to the world; and in their lack of love and lack of exercising forbearance toward their brethren. These consider the character of the church generally in a flourishing condition. Therefore they prophesy smooth things and cry, "Peace, peace," and those who want to have it so, take up the cry, "Peace, peace." [*Jeremiah 6:14; 8:11.*] They believe their report and, in the place of being alarmed, are at ease in Zion. They have not sought after idols or graven images to worship, and bowed down before them, but they have idolized one another. Poor, frail, erring man has been praised, petted, exalted, and God saith, "Where is my honor?" [*Malachi 1:6.*]*3LtMs, Lt 21, 1882, par. 6*

These men are seeking to bring in a different order of things. They would, by their precept and example, lead the people in a path that God has not bidden them to travel. They advocate principles and customs directly contrary to the teachings of the Spirit of God which

has been appealing to the people for the last thirty-six years.*3LtMs, Lt 21, 1882, par. 7*

God is light, and in Him is no darkness at all. His children are the children of light. In all ages the obligations and works of the children of God [have been at] variance with the world. Their calling, their character, their prospects are peculiar; and it is these peculiarities that distinguish them from the world and separate them in spirit and practice from the people of the world. The contrast is most decided. The words of inspiration specify the difference between children of the light and children of darkness.*3LtMs, Lt 21, 1882, par. 8*

And as we near the close of time, the demarcation between the children of light and the children of darkness will be more and more decided. They will be more and more at variance. This difference is expressed in the words of Christ, “born again,” “created anew in Christ,” “dead to the world and alive unto God.” [*John 3:3; Ephesians 2:10; Colossians 2:20; Romans 6:11.*] These are the walls of separation that divide the heavenly from the earthly and describe the difference between those who belong to the world and those who are chosen out of it, who are elect, precious in the sight of God.*3LtMs, Lt 21, 1882, par. 9*

The members of this body are builded together for a habitation of God through the Spirit. Jesus abides in them, and they abide in Jesus. There is no room for idols, no place for concord with Belial, no place for friendship with the world.*3LtMs, Lt 21, 1882, par. 10*

It is not a form of godliness that will constitute a living stone in the spiritual building. It is being renewed in knowledge and true holiness, being crucified to the world and made alive in Christ. These walk in love and follow Christ as dear children. The labor of love engages their affections and inspires their prayers. When they trust alone in God, they are divinely assisted by the Spirit of truth. They are not permitted to seek the friendship of the world or cooperate with wicked men.*3LtMs, Lt 21, 1882, par. 11*

When we comply with the conditions specified in the Word of God —“Come out from among them and be ye separate, ... and touch not the unclean”—then we are acknowledged as sons and daughters of God. [*2 Corinthians 6:17, 18.*] The principles of His

righteous, moral government never change; therefore the same measure of guilt will receive the same measure of punishment. If His people have not obeyed His requirements, they stand condemned according to their delinquencies.*3LtMs, Lt 21, 1882, par. 12*

What, then, is required of the church at Battle Creek? Humiliation, confession, and true, genuine repentance before God. The spirit manifested by many at Battle Creek is, "Let us not make earnest, thorough work. Such a great ado is uncalled for." I tell you, God calls for repentance and confessions from His people; and those who have taken an active part in bringing the church into her present position will never come to the light except by humble confession and a sincere repentance before God and working to bring them to the light.*3LtMs, Lt 21, 1882, par. 13*

The wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself has been broken down by those who profess godliness and occupy positions as teachers of the people. They have not, in precept and practice, acknowledged this position, but rather, by their practice annihilated the difference between the holy and the profane. But the separation exists, notwithstanding so many have in practice made it void and seem determined to maintain concord between Christ and Belial. The Lord hath set apart him who is godly for Himself; and this consecration to God and separation from the world, the Lord always has and always will require of His people; for it is plainly declared and positively enjoined in the Old and New Testaments.*3LtMs, Lt 21, 1882, par. 14*

Many who think they can impress the world by agreeing with it make a terrible mistake as far as their own salvation is concerned, and the salvation of unbelievers. It is not conformity to the customs and practices of the world that will enlighten them and make them feel their great need of saving grace; but it is to come out from the world and be separate, stand apart and above it, and in character represent Christ and give the impression to the world of a holy, separate life. This will give a true Christian a power of influence over them. They will see there is a better life than that which they

are living.*3LtMs, Lt 21, 1882, par. 15*

God calls upon these men to repent, to humble their hearts, to rend their hearts and not their garments. Many are rending their garments while their hearts are unbroken. This I know is the true state of many in Battle Creek.*3LtMs, Lt 21, 1882, par. 16*

William Gage is wholly unfitted to engage in the work of God. He does not see or sense his true condition. He has not an experimental knowledge of heart holiness, of communion with God. He talks glibly, poll-parrot-like, but the genuine work of grace upon the heart he knows but little about. Oh, how often he catches at Satan's bait which is presented in various forms. He has not been balanced by the Spirit of God. He has not guarded the first risings of desire. He has not held every emotion and passion in calm subjection to reason and conscience. He has not been careful to suppress all unsanctified imaginings and bring into captivity every thought to the obedience of Christ.*3LtMs, Lt 21, 1882, par. 17*

William Gage will prove a snare to the people of God wherever he shall take an active part; for he will lead away from right principles to carelessness and indifference in religious things. He has not the weight and burden of the work. He is superficial. He has ever been a curse to the church in Battle Creek and ever will be, unless he is a thoroughly converted man. He will mingle in the company of worldlings full of wit and mirth, and then rise in the desk and preach a straightforward discourse, "Walk in the light." Such men will do tenfold more harm than good because their daily life contradicts their teachings. They are destitute of the Spirit of truth, unsanctified, unholy. I warn the people of God not to take this man as their pattern. I present such as a beacon to warn and not an example to imitate. I hope all such ones may see and confess and forsake their sins and be converted.*3LtMs, Lt 21, 1882, par. 18*

Great blindness has come upon minds through the neglect to believe and follow the light God has given in the testimonies. Brother McLearn has come and has called forth attention and admiration which should be given only to God. This is idolatry. He has spoken smooth words. His fair speeches have flattered those who love praise; but God is not in this.*3LtMs, Lt 21, 1882, par. 19*

In testimonies given in the church by those who have been most at fault, there was not a realizing sense that they had done any special wrong to God or to man; and should the same circumstances occur, they would, with their present feelings of darkness, do the same thing over again. There is no safety for the flock of God who are influenced by this class of minds. God saw your dangers and pointed them out to you in *Testimony No. 30*, also in private testimony; but you failed to heed the warnings of the Spirit of God. You went on as self-confident as though you were following the leadings of the Spirit of God. I entreat of you to make your wrongs right, confess your sins before God and to the church, and make thorough work for eternity.³*LtMs, Lt 21, 1882, par. 20*

Do not compromise the matter with yourself by excusing your wrongs because somebody else committed errors. The work is between God and your own souls. Do not allow those who have influenced you to commit wrongs to now daub you with untempered mortar. God calls upon you to repent, to acknowledge your wrongs which have brought His frown upon the church, and to forsake them forever. He will accept no half-hearted work.³*LtMs, Lt 21, 1882, par. 21*

I beg of you to learn a lesson from the Jewish nation. Their pride, self-righteousness, and stubborn resistance of light and truth brought them into their deplorable condition. Their history is given you, not for you to imitate, but as a beacon of warning that you should not follow their example in sin and impenitence and rejection of light. Gather up the rays of light you have neglected and despised. Follow not the promptings of your own unsanctified hearts, but follow the light; heed the warnings of the Spirit of God; be admonished by the reproofs He has given; be wise for yourselves, lest you shall be left of God as were the Jews, which you surely will be, unless you repent with earnestness and die to your self-love and self-indulgence.³*LtMs, Lt 21, 1882, par. 22*

The church has backslidden from God. It is of no avail for them to say, "I accept the testimonies," as they have said the last years of their experience, and pay no heed to their teachings. Some even despise them in their hearts. The leading men in Battle Creek have not walked in the light God has given.³*LtMs, Lt 21, 1882, par. 23*

The teachers of the people have erred. The Lord has witnessed their backsliding. They have not kept their garments white, nor retained the purity and simplicity of their first faith and first love in the truth. This people who profess to keep all the commandments of God have inclined downward, bending under the influence of the world's attractions. As soon as they began to receive the favors and friendship of the world, their connection with God was weakened; their strength began to diminish; faith and zeal began to expire; and dead formality took their place. The branches have extended far and wide, but bear little fruit. Where much is given, much will be required.*3LtMs, Lt 21, 1882, par. 24*

Men may be well acquainted with the doctrines of the Bible and can defend them by apt arguments. Their minds and memories may be stored with texts, and they may give the impression that they are prepared to do a good and great work, but year after year their deficiencies of Christian character will be more apparent. They do not advance. They go over the same ground, making no growth in the divine life, like wood carved in the form of a tree, but having no living production of natural growth. There are no fresh shoots, no new foliage to be seen. There is the same superficial work, the same limited ideas and sentiments upon most points. They have not advanced in Christian knowledge.*3LtMs, Lt 21, 1882, par. 25*

Will you at Battle Creek, by your flippant remarks, your superficial application of them, and by your explanations of them, seek to do away with the effect God designs the testimonies should have in thoroughly reforming the church? Will you show [that] you regard them by humbling your hearts before God? "Drop the matter," some say. "Say no more about it. Why call for repentance when we have done the best we knew how?" So might the sinner reason in regard to his transgression of God's law. But Paul says, "When the commandment came, sin revived, and I died." *Romans 7:9*. Light has come, telling you your dangers, making clear your errors, and defining your wrongs.*3LtMs, Lt 21, 1882, par. 26*

Will self die? Will you fall on the Rock and be broken? Or, [will you] bind yourselves together more firmly, refusing to be humbled, refusing to repent, refusing to clear the King's highway? Will you justify yourselves in your past course of wrong and bring upon

yourselves the wrath of God? The Lord calls for most earnest action on your part. He will not accept your plausible excuses. He despises the flippant, chaffy spirit of Brother William Gage, for he makes God's people to err; he removes the sacredness from divine things and brings them on a level with common things. Smart, sharp, and apt, he is regarded by many; but I forbear to name how the Lord regards all such ones.*3LtMs, Lt 21, 1882, par. 27*

“Rend your heart, and not your garments,” (*Joel 2:13*) saith God. Commence the work with your own individual selves and then, when imbued with the Spirit of God, go to work for your poor children. Work for time. Work for eternity. Leave nothing at loose ends to ravel out.*3LtMs, Lt 21, 1882, par. 28*

In my dream, which seemed a reality, I was listening to these men, and that which the Lord had shown me they would do was enacted in the meeting. William Gage would, with his cunning speeches, take off the edge to the testimonies and then, with a smile of satisfaction look around as though he had done a smart thing for which he should be congratulated. It was the spirit of Satan expressed in looks and words to make of none effect the testimonies of the Spirit of God. “This,” said the guide with me, “is the way any message of heaven will be treated.”*3LtMs, Lt 21, 1882, par. 29*

God and angels are at work to open before the people their wrongs which have brought the frown of God upon the people. Men, professing to be teachers, step in between them and the light God has given that it shall have no weight or effect upon the hearts of the people. God calls them to repentance, while unconsecrated, unconverted men, as bodies of darkness, call their attention from the necessity of repentance to self-justification. These cunning speeches serve the purpose of Satan. Self-inflated, self-deceived souls are deceiving others.*3LtMs, Lt 21, 1882, par. 30*

Elder Smith has had poor companions and supporters. He sat in silence. God pity these men who are blinded and deceived. Meetings that should have been meetings of confession and humiliation have been meetings of self-justification. A spirit of coldness, of irreverence, of lightness was with many. And, “while it

is called Today,” “if ye will hear his voice, harden not your hearts, as in the provocation ... in the wilderness.” *Hebrews 3:13, 7, 8*. God does not make a decree that men’s hearts shall become hard and unimpressible. It is the resistance of light, a refusal to hear the voice of warning and reproof, which strengthens the soul in a position of resistance. He is sowing the seed of resistance, which harvest he must reap in hardness of heart. Men harden their own hearts in their impenitence. They have sown the seed; they reap what they have sown. The precious opportunity that might have aroused the church and brought them to a sense of their true state is lost by the unconsecrated influence of men who will not humble their hearts before God.*3LtMs, Lt 21, 1882, par. 31*

The ministers whom God ordains and accepts as His chosen laborers will be men of integrity. They may, some of them, be unlearned and ignorant men; but grace reigns in their hearts, inspiring them with faith and purifying their motives that govern the outward conduct. They are living examples of the mind and spirit of Christ, known and read of all men.*3LtMs, Lt 21, 1882, par. 32*

Men not connected with God, not sanctified in heart and life, have a theory of the truth, as had the Jewish chief priests and elders in Christ’s day—men who made the study of the Old Testament their business. Christ said of these men on one occasion, “Ye know not the Scriptures, neither the power of God.” *Mark 12:24.3LtMs, Lt 21, 1882, par. 33*

The world generally will receive the ministry of the Word and admit the truth if it is not proclaimed in the demonstration of the Spirit and of the power of God. The natural heart finds no opposition to such teaching. It is only the spirit and savor of Christ that is hateful to the unrenewed heart. The form of godliness is not opposed by the world. The popular ministry they will not reject. There is nothing in it that calls the sinner to a sense of his guilt, that calls him to repentance. It is nothing less than the quick and powerful Word of God working in the hearts of His messengers to give the knowledge of the glory of God that can give the victory.*3LtMs, Lt 21, 1882, par. 34*

The truth brought before the people, which can save the soul, must

not only come from God, but His Spirit must be the active agent in communication, else it will be only as the sayings and doings of men.*3LtMs, Lt 21, 1882, par. 35*

These may have the form of Christianity as far as the letter in concerned, but when the crisis shall come that is now very near, these men will be unable to stand. When persecution and reproach come because of the truth, these men will find another platform. The opposition and persecution will not be slow to take their stand when God's people have the living testimony in their midst and speak the words of truth, being endued with power from on high. When the truth is preached in its simplicity and power as it is in Jesus, it will condemn the world, and then it will be evidence that there is no concord between Christ and Belial. Then will Christ's followers realize the words of Christ, "Because ye are not of the world, ... therefore the world hateth you ... If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also ." *John 15:19, 20.3LtMs, Lt 21, 1882, par. 36*

Those who live godly in Christ Jesus shine as lights in the world. The prince and powers of darkness have not become converted. They will never suffer an assault from the faithful servants of Prince Emmanuel without raising a defense. As His followers contend earnestly for the faith once delivered to the saints, not merely in doctrine but in the spirit and power of godliness, the spirit and power of resistance will quickly arise, as in the days of the martyrs. Truth and holiness Satan hates; he is in perfect harmony with profession and pretense.*3LtMs, Lt 21, 1882, par. 37*

He assumes the form of godliness to deceive the children of men. This is his most successful armor. Truth and holiness were never more odious to the unregenerate heart than today. It was the practical purity; it was the earnest life of holiness manifested in the life and conduct of Christ that awakened the enmity of the Jews against Him. Christ prayed, "O righteous Father, the world hath not known thee." *John 17:25*. Even so it is now. The world refuses to receive the truth in the love of it. The carnal mind is at enmity with God.*3LtMs, Lt 21, 1882, par. 38*

I entreat the church at Battle Creek to heed the testimonies of the

Spirit of God. Do not say, I believe them, and then contradict them in your daily life, refusing to walk in accordance with them.*3LtMs, Lt 21, 1882, par. 39*

P. S. This was written and completed the day I was taken down sick. It was put in an envelope ready to send to Battle Creek but was not sent because of my sickness. I had hoped to copy it, but cannot. I send it as it is. Elder Butler, please get someone to copy this. I was so burdened I could not rest until I had spoken faithfully to the brethren in Battle Creek.*3LtMs, Lt 21, 1882, par. 40*

Lt 22, 1882

Children

Healdsburg, California

September 25, 1882

Previously unpublished.

Dear Children:

With weak and trembling hand I write you. I am growing stronger every day. My cough is the same—very annoying and wearing.*3LtMs, Lt 22, 1882, par. 1*

I received Willie [White's] note that he would come Thursday. I will meet him Thursday noon. I hope he will not delay as there are many things which need immediate decision.*3LtMs, Lt 22, 1882, par. 2*

We have taken possession of the half-acre by paying down ten dollars. The man made his own terms.*3LtMs, Lt 22, 1882, par. 3*

I wish I could see the family. I want to see Mary [White] and baby.*3LtMs, Lt 22, 1882, par. 4*

I wish Mary Chinnock would come, and that she and Sister Ings could fix us up some. Sister Ings cannot go ahead alone, but I leave it with you to do as you think best. I can walk up and down stairs now very well.*3LtMs, Lt 22, 1882, par. 5*

Mother

Lt 23, 1882

White, W. C.

Santa Rosa, California

December 1, 1882

Portions of this letter are published in *4MR 40; 9MR 97*.

Dear Willie:

I spent the first Sabbath after you left at Santa Rosa. The little house of worship was well filled. I had special freedom in speaking to the people, and the blessing of the Lord rested upon me and those assembled. They all seemed to be so much encouraged.*3LtMs, Lt 23, 1882, par. 1*

I was not where any parade could be made over my birthday, and I am glad I was not. I think but little of these extra entertainments to celebrate birthdays.*3LtMs, Lt 23, 1882, par. 2*

Sister Chapman seemed to be so pleased to have us with her, and she was so sad to have us leave her. She tries to be cheerful and bear up with good courage. Sunday, my birthday, I spent mostly at Sister Chapman's.*3LtMs, Lt 23, 1882, par. 3*

I thank you for your much-valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it.*3LtMs, Lt 23, 1882, par. 4*

I have felt very great peace since the camp meeting, but my lungs trouble me. They are subject to congestion, and at times I cough hard.*3LtMs, Lt 23, 1882, par. 5*

Sunday night I spent at Sister Salter's, six miles on my way to Santa Rosa. Stopped at Dr. Cole's to dinner. Was most heartily welcomed. They felt considerably worked up to think I could not find a place to stop and get something to eat and feed my team when I went through to Oakland.*3LtMs, Lt 23, 1882, par. 6*

I purchased, on my way Monday, twenty-five boxes of apples of Spitzenbergs, very fair and nice at seventy-five cents a box. I finally got them to throw in the boxes which he estimated at thirteen cents a box. He delivered the apples at Petaluma. I found Brother Moore's Spitzenberg's were all sold at seventy-five cents per box. I purchased for myself twelve boxes which he let me have for fifty cents per box, 13 cents added for box. They are the new cheap boxes such as you sent to Healdsburg. Brother Moore will furnish all we want of trees at ten cents per piece—apples, peaches, and cherries—red raspberries and other things—currants, gooseberries.*3LtMs, Lt 23, 1882, par. 7*

They felt so badly at Santa Rosa because they were so forsaken. I left an appointment for Sabbath, and I learned Sister Granger was coming down to spend Thanksgiving. I was invited and urged to come, so I took the two black horses and Sister Granger, Sister Eldred and her son, and Sister Granger's two children. We are all at Brother Cole's.*3LtMs, Lt 23, 1882, par. 8*

I found the chimney was untouched. Brother Whalin set the men to work last Wednesday. We could have no fire but in the kitchen, so I concluded it [was] the best thing to visit Santa Rosa now, for I will have to visit the church soon anyway to preserve good feelings.*3LtMs, Lt 23, 1882, par. 9*

Wednesday night we had a social meeting. There was a good little number represented. The Lord was in our midst, and that to bless. All seemed so thankful for a little help and so pleased with the spirit of the meeting.*3LtMs, Lt 23, 1882, par. 10*

Yesterday I tried to hunt up Sister Anderson. Found she had removed from her daughter's [place], Mrs. Crains', eight miles in the out-of-way place in the mountains. She invested two thousand dollars in a stock ranch, paid her brother's expenses to take charge of it. He grew homesick and left, and she and her nephew are on the farm. Poor management this.*3LtMs, Lt 23, 1882, par. 11*

We had a very simple Thanksgiving, as all ought to have. I am up early this morning to write to Mary [White] and to you, my son.*3LtMs, Lt 23, 1882, par. 12*

Today I visit Brother Lyttaker to see if he can do the family some good. Dr. Cole goes with me.*3LtMs, Lt 23, 1882, par. 13*

We have a meeting tonight at Santa Rosa.*3LtMs, Lt 23, 1882, par. 14*

I found them—the boarding house workers—just out of means.*3LtMs, Lt 23, 1882, par. 15*

I learned Sister Salter had one thousand dollars she had just received, and I wrote to Ed Chapman to hire it and I would give my note for it. I have not heard from him yet. It will take means to run the boarding house workers.*3LtMs, Lt 23, 1882, par. 16*

Wednesday, Wallace went up to Paxton's to see Mr. Price about the corner lot. He says he had not had a response to the letter he sent in regard to their place. As this was uncertain, Wallace seemed desirous to move the barn back on the lot, and they were working at it—Wallace and Mills—when I left. I expect, when I return, to see [the] fireplace and the barn removed.*3LtMs, Lt 23, 1882, par. 17*

Mother

Lt 24, 1882

White, W. C.

Healdsburg, California

December 18, 1882

Portions of this letter are published in *TDG 361*; *3Bio 220*.

Dear son Willie:

My eyes have been in such a condition I could not write. I think it would have been just as well for me to have accompanied you East as far as advancement in writing is concerned. I am venturing this morning. Have been busy with many thoughts since three o'clock.*3LtMs, Lt 24, 1882, par. 1*

I am anxious to say something to you but scarcely know what to say. My head and heart are full. Elder [Uriah] Smith sent me a letter which I have sent to you. Brother Henry Kellogg sent me a letter with the productions in it from the *Moon*. They are not to blame for the suppositions. They act in accordance with their principles and many of our own faith are far more inconsistent than these men who have not had so great light. But those only who will bear the test of God will be found faithful and true. Spiritual things are spiritually discerned.*3LtMs, Lt 24, 1882, par. 2*

Those who walk in the light are the only ones who follow Jesus perfectly. Those who walk in darkness will not come to the light. They hate the light. If Elder Smith's statements are true, God has never spoken by me. I know them to be false. He is blinded by the enemy of all righteousness. He has accepted William Gage as his counselor and light bearer. If the blind lead the blind, both will fall into the ditch.*3LtMs, Lt 24, 1882, par. 3*

You see, our people are the subjects of remarks because "the world knoweth us not," says John, "because it knew Him not." [*1 John 3:1.*] They pass their judgment from outward observation, but the Strength of Israel will sustain and support those who will walk in all humility, meekness and lowliness as dear children. They will be

ever clinging to Jesus, the sure Helper, their Fortress in the day when pressed and besieged by foes.*3LtMs, Lt 24, 1882, par. 4*

I hope and trust the Lord will work for His people and that these poor, blinded, deceived souls may see where they have made mistakes and correct them before it is too late for wrongs to be righted. I am not surprised at all that the outsiders are watching critically. I am not at all surprised that they pass their comments upon our people as they do; neither am I surprised that they judge me and my work as they do. What else could I expect of them?*3LtMs, Lt 24, 1882, par. 5*

Every reason has been given them by the inconsistent course of our people in Battle Creek. They are indeed wide of the mark, but no more so than Elder Smith and William Gage. When our own people furnish, by their own course of action, abundant material for them to shape according to their own perverted ideas, can we be surprised? I am not at all surprised. As for myself, I expect much worse things than this, for the dragon is wroth [with] the remnant who keep the commandments of God and have the testimony of Jesus. These things must come, and we must in Christ meet them. Without great astonishment we must submit to be misunderstood and our work misjudged. The message God sends to His people [will] be contradicted, misconstrued, and misinterpreted just as Satan designs it shall be, that the words of reproof and warning shall fall upon ears that will not hear and hearts that will not receive, and understanding that will not be comprehended. All this I have had set before me distinctly.*3LtMs, Lt 24, 1882, par. 6*

Those who are determined not to be convinced will follow their own blinded judgment. Their unconquerable obstinacy is sad indeed for themselves, for they know not the time of their visitation. They grieve the Spirit of Christ away from their hearts. He looks upon them with pity and with indignation or anger, for Christ was angry at the inconsistent course of His adversaries. [The] anger that Christ manifested was the quick displeasure which was felt in His just mind at the exhibition of injustice and wrong doing, while Jesus called them justly what they were—deceivers, self-conceited, so blinded by their own prejudices that they would neither hear nor understand the plainest and most decided declaration.*3LtMs, Lt 24,*

1882, par. 7

Christ gave His disciples to understand that He preached in parables and hid the great truths He presented under similitudes that persons who had not the truth or the love of it, whose hearts are misled by their own tempers and gratified inclinations, could not know of His doctrines. An honest and pure heart will discern [Christ's] doctrines, although given in parables.*3LtMs, Lt 24, 1882, par. 8*

The unfruitful hearers are specified by our Lord as the skeptical, the superficial, or the secular. These cannot discern the moral glory of the truth or its practical, personal application to their own hearts. They lack that faith which overcomes the world and, as the sure consequence, the world overcomes them.*3LtMs, Lt 24, 1882, par. 9*

There are some fruitful hearers in Battle Creek, just in proportion as they understand the Word and receive it into good and honest hearts, and that will be in proportion to their faith. It is not the learned men that can make the heart to feel.*3LtMs, Lt 24, 1882, par. 10*

“Flesh and blood hath not revealed this unto thee, Peter, but my Father which is in heaven.” [*Matthew 16:17.*] It is the close connection with God which opens and makes quick and sharp the understanding.*3LtMs, Lt 24, 1882, par. 11*

Men in Christ's day brought upon themselves that blindness that in seeing they see not and the willful deafness that in hearing they hear not, neither do they understand. Jesus told them that there was no reason for them to be surprised at what He had stated in regard to their unbelief, for Isaiah had predicted the same. “By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” *Matthew 13:13-15.3LtMs, Lt 24, 1882, par. 12*

Some of the people professing to believe the truth for this time will

be in a similar position. They will not understand the marvelous work of God by which God confirms His Word. They will not perceive [that] the workings of God's Spirit is wrought by His power, not because the evidence is not sufficient, but because the waywardness and the corruption of their own hearts will not suffer them to honestly and candidly weigh these evidences, for the sins of the people have hardened their hearts and their conformity to the world has clouded their conceptions of divine things.*3LtMs, Lt 24, 1882, par. 13*

Pride and selfishness and vanity have closed the ears and blinded the eyes of their understanding lest the appeals of the Spirit of God should, with power, arouse the attention and command assent. They are unwilling to be directed in the path of righteousness which would lead to the city of God.*3LtMs, Lt 24, 1882, par. 14*

Dear Willie, our trust must be wholly in God. He will be to us a present help in every time of need. Let us wait upon the Lord and exercise faith in His promises. He will hear us. Only believe. The Captain of our salvation will not leave us to guide our own bark. We shall have His help and His wisdom just when He sees we need it.*3LtMs, Lt 24, 1882, par. 15*

I pray most earnestly every day that God would give you victory in His name. I do have freedom in prayer. It is an important time. It is a time when Satan is doing his utmost to defeat the work of God that the enemies of truth may triumph; but hold fast the mighty arm of infinite power. It always has prevailed [and] always will. Only believe that He can do more than you can ask or even think.*3LtMs, Lt 24, 1882, par. 16*

I have spoken twice in Santa Rosa. Was there last Sabbath. Was at Ukiah Sabbath before last. Had excellent meetings. The courthouse was crowded. Spoke [in the] evening after the Sabbath and Sunday evening in the courthouse. Everything had been said about me that could be, but the Lord gave me very great freedom, and all listened most attentively. The meeting, I believe, will do good. I spoke last Sabbath in Santa Rosa and visited and prayed with three families. There is work in this kind of labor, but a great deal more of it should be done if we expect to prosper as a people. [We need to] come

right to the ones encased in error, who are discouraged, who are sick, and pray most earnestly for them.*3LtMs, Lt 24, 1882, par. 17*

I hope to hear from you soon. The school is doing well. There are several deciding on the truth. We think the Lord is visiting Healdsburg in mercy. But when I think of Battle Creek I tremble, for where great opportunities are granted, where great light is given, unless there is an appreciation of these opportunities and privileges, darkness will follow to that degree that the light has been given and not improved. These will justify themselves before men, but God knoweth the hearts.*3LtMs, Lt 24, 1882, par. 18*

Those who look no further than the outside may judge from appearance, from pretensions after the world's standard. God judgeth of things according to truth. He often abhors both persons and things that are held by men in the highest estimation, for that which is highly esteemed among men is abomination in the sight of God. But those who are intoxicated with self-deception are insensible to every evidence, however powerful it may be, if it does not agree with their course of action.*3LtMs, Lt 24, 1882, par. 19*

May the Lord reveal His power in the church at Battle Creek and work in such a manner that those who are unbelieving cannot gainsay nor resist is my prayer.*3LtMs, Lt 24, 1882, par. 20*

Mother.

Lt 24a, 1882

Brownsberger, Sister

NP

October 1882

Previously unpublished.

Dear Sister:

During this camp meeting in Healdsburg, I am desirous that you should obtain an experience that you greatly need. I have conversed with Sister Grainger and sought you that I might speak to you words that I knew you needed, but you were not where I could find you.³*LtMs, Lt 24a, 1882, par. 1*

I know that you are not right with God. You will injure all who associate with you and who sympathize with you because you have a decided faculty of making the worst in you appear the best. When at Brother Harmon's, when your wishes were crossed, you threw yourself into antics calling fainting fits. They were spasms of your own creating to make a sensation, and, as I have talked with you freely in regard to the sin of this, I shall now write some things for the paper, not personal but general. Take it, if you please, as personal, as I have presented to you in writing the injury you are doing to yourself by making yourself the center of your thoughts and imaginings.³*LtMs, Lt 24a, 1882, par. 2*

You live in an unreal world. You are changeable in your feelings, and the strain of your moods upon your husband is confusing his brain and oppressing his heart so that he will, when the truth is known that you have practiced deception, lose his confidence and his love. Once you have forfeited this by your own course of action it will never be regained. All the warning you have had seems to have no decided influence upon you.³*LtMs, Lt 24a, 1882, par. 3*

I have told you you were not a Christian, that you acted a lie almost every day of your life. Think you this will not be discovered? It will, for I shall bear my testimony to your husband.³*LtMs, Lt 24a, 1882,*

par. 4

There is a deception that is upon many minds because they think they have good impulses which frequently arise from impulse which may be uncontrolled by reason and principle. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity [true, Christlike love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked [is not looking out for slights, and think themselves wounded], thinketh no evil." *1 Corinthians 13:1-5.3LtMs, Lt 24a, 1882, par. 5*

Is not this Scripture the voice of God to men? Why, I ask, do they dare to go so contrary to its teachings? The whole senses seem to be under a spell. They cannot see aright. They cannot hear aright. They cannot understand aright. The worst construction is put upon words and actions. Motives are judged and the person who sees things in this perverted light will have thought and memory brought under the subjection of Satan. Little things will be magnified. Words and little actions are interpreted as if meant to injure them and the good things fade from the memory.*3LtMs, Lt 24a, 1882, par. 6*

Memory's hall is hung with pictures of Satan's own framing to make the soul unhappy, miserable, and satanic. There are men and women who make a very bad showing when they are crossed in anything. This proceeds from self-will and pride and self-love.*3LtMs, Lt 24a, 1882, par. 7*

What do these poor souls need? The Spirit of Christ, which would eradicate the evil disposition, for they are possessed of the devil. Physical applications for disease will not cure the soul. It is the heart that needs to be sanctified. No person living who is self-centered can pass pleasantly through life. Unless he learns of Jesus to be meek and lowly of heart; unless he is subdued by His

Spirit and submits his will and his way to the will and ways of God; [unless he] yokes up with Christ and is willing to take a humble place, he will not have the character of Christ and will not have any place in His kingdom.*3LtMs, Lt 24a, 1882, par. 8*

The Lord is proving His people during probationary time. He is, in His providence, placing them in a variety of positions under tests to show them the evil lurking in them that they may repent and be converted. The Lord would have His children subdued by His love and then there will be a spirit and disposition to adapt themselves to circumstances, to be kind, forbearing. The word that would irritate must be left unspoken.*3LtMs, Lt 24a, 1882, par. 9*

Often in excuse, the plea for hasty words and harshness in households is “I am so nervous.” The husband may be nervous; the wife may be nervous; but is not the grace of Christ sufficient to give power to overcome? Why is this thing to continue year after year in the experience of those who claim to be children of God? The only answer is [that] there is an idolatry of self. There is a spirit of stubbornness and willfulness that has never been rooted out of the disposition.*3LtMs, Lt 24a, 1882, par. 10*

No one can do this work but the individual, and it will never be done unless he sees his own nakedness and feels that he must be clothed upon with the righteousness of Christ or perish. The Lord would have us conscious of our own imperfections and not harshly blame others.*3LtMs, Lt 24a, 1882, par. 11*

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ... And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” *Colossians 3:12, 17.3LtMs, Lt 24a, 1882, par. 12*

Jesus has invited, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” *Matthew 11:28, 29.3LtMs, Lt 24a, 1882, par. 13*

One has advantages of self-culture that another has not had. Will this be the cause of self-esteem, of pride of heart, of self-exaltation?

So far as results are concerned, the measure of capacity or learning is of far less importance than the spirit which prompts to action. The Lord God of heaven has a place for every one who believes in Him. In His vineyard He employs a variety of talents. He honors every worker, man, woman, according to the fidelity with which the work is done. There needs to be a consecrated spirit to do the Lord's work. There must be no compromise made with self; no feelings that you must be esteemed or appreciated [or] else you cannot work. *3LtMs, Lt 24a, 1882, par. 14*

“Quit you like men, be strong.” [1 *Corinthians 16:13.*] Take your eyes and thoughts away from yourself, and let the whole heart be surrendered to God. Ask of Jesus, “Lord, what wilt Thou have me to do?” [*Acts 9:6.*] Lay yourself, all you have and are, at the cross of Calvary. You can achieve nothing of yourself worth your living in this world, for “Without me ye can do nothing.” [*John 15:5.*] Divine resources are at the command of everyone who shall seek God in a spirit of helpless nothingness. *3LtMs, Lt 24a, 1882, par. 15*

But some who claim to be children of God are constantly making a false representation of Jesus Christ. It is the privilege and duty of Christians to be daily overcomers, and the greatest conflict will be with self. What is there in the spirit and temper of each one individually? Have they fragrant dispositions? Are they proving to be savorers of life unto life? Are they alive unto God, or are they sensitively alive unto themselves, ready to watch and take exception to the [counsel] of others? *3LtMs, Lt 24a, 1882, par. 16*

This disposition to require decided attention, [or] else feel we are neglected and injured, is a species of selfishness which will be excluded from the mansions above. An unhappy, miserable disposition lies back of all such external actions and makes an impression on human minds that is not at all desirable. The feelings and conduct of others toward us are seen by the imagination in a false light. A disposition is cherished not to be pleased, not to be satisfied, but to think evil. This leads to speaking evil, and this faultfinding is indeed a grave difficulty. *3LtMs, Lt 24a, 1882, par. 17*

We feel deeply pained at heart when we see a disposition and spirit of faultfinding and complaining, a temper which nothing satisfies. If

the imagination is strong, then you see a disposition to magnify little things and make them grave offenses. Some have the disposition upset if the weather changes. They are irritable and chafed; everything frets them. The poor nervous system is made the pack horse, loaded down with a variety of burdens.*3LtMs, Lt 24a, 1882, par. 18*

Now the body is often blamed when the soul is defiled. The heart needs the transforming grace of Christ. There are those whose disposition is not good. There is a close union between the mind and the body. A disordered nervous system has in many cases been made so by a selfish, willful, stubborn disposition which has never been trained in childhood as the case demanded. Then when everything did not move in the line to please the individual, he would imagine he was not appreciated, that slights and neglects were designed to hurt him. Brooding over these unpleasant things makes one sour and fractious and faultfinding and suspicious. The nerves and will that ought to be brought into subjection to Christ are left for Satan to play upon after his order.*3LtMs, Lt 24a, 1882, par. 19*

These unhappy feelings arrest or enfeeble digestion. The nervous system is partaking of the disorders and outbreaks of a self-willed, stubborn heart, and in many cases with which we are familiar, all the untrained undisciplined disposition is excused on the ground of nervousness. The true spirit of evil is in the long habits of indulgence, in selfishness which has never been seen as such, in pride and large self-valuation, which makes them think they do not occupy positions which they are fitted to fill. The whole soul is diseased; the whole heart is sick. The prayer should go forth from unfeigned lips, "Create in me a clean heart, O God; and renew a right spirit within me." *Psalms 51:10*. The truly converted soul can testify that "Old things are passed away; behold, all things are become new." *2 Corinthians 5:17*. "Whereas I was blind, now I see." [*John 9:25.*]*3LtMs, Lt 24a, 1882, par. 20*

Lt 25, 1882

Brownsberger, Sister

St. Helena, California

October 1882

This letter is published in entirety in *DG 164-170*.

Dear Sister Brownsberger:

I have written some things for you while the camp meeting was in session, but as I repeated to you some of these things, I did not write them. But again my mind is burdened. I feel the deepest pity and sympathy for you because you think you know all about yourself and will take a fixed position that no one understands you and that you are peculiar in temperament and disposition. You must acknowledge that the Lord is better acquainted with you than you are with yourself. At the time of the camp meeting I felt intensely that you should be blessed and comforted and strengthened, which would give you happiness, peace, and true Christian enjoyment daily.*3LtMs, Lt 25, 1882, par. 1*

In order for this to be the case, I knew you must have clearer views of yourself and of your duties than you had ever had hitherto in your life. I knew that you must be a truly converted woman, and this is the very thing you have argued against, as though no change could take place with you—you must remain just as you were. Now this is all a delusion. Unless a very great change shall take place with you, unless you overcome self and selfishness, unless these peculiar traits of character which you have cherished are overcome, you will have a defective, spotted character which will find no place in Christ's pure and perfect and holy kingdom. The work is before you and me, and all who win eternal life must overcome every fault, every error, every defect in character.*3LtMs, Lt 25, 1882, par. 2*

Do you have a sense that you are selfish, that your thoughts are allowed to center upon self? You must have things your own way, and unless you do, you are perfectly miserable. Your husband is more attentive to you than most men to their wives. He has done

the very things for you which you should in no case have had him do, that you yourself could and should have done as your part of the work; but because they were not as pleasant, not as agreeable, you have been glad to have him do them, when it would have been for your good to do these things for yourself. I now fear greatly for you.*3LtMs, Lt 25, 1882, par. 3*

Your present condition will be made by you an excuse for you to lay your weight very heavily upon your husband. Your marked traits of character will appear; your thoughts and sympathies will be centered on yourself, not because in your peculiar situation you suffer more than a large class of women, but because you think more upon the matter; your imagination will be active, and you will forget that others pass through the same without a complaint, without sympathy, without conveniences.*3LtMs, Lt 25, 1882, par. 4*

You have, my sister, but little self-control and do not exercise the strong will you possess to hold in control your own thoughts and your own feelings. You give way to your feelings when things do not go to suit you; you have, in short, hysterics. Is this necessary? I saw it was not, but your condition utterly forbids anything of the kind. You need to hold your feelings with a firm will and never allow these nervous spasms to get the victory over you. You may ask, how can I do this? By thoughtful self-control. Your feelings fret terribly if things do not go according to your mind. You are not thinking how much perplexity and anxiety and distress you bring upon your husband, and you throw your whole weight upon him as though it was your privilege and duty, when it is the education you need to be self-sufficient and unselfish, to look upon and regard others as well as yourself. This lesson you must learn.*3LtMs, Lt 25, 1882, par. 5*

You need not have one of the spasms. You are educating yourself [so] that they will become a fearful reality, second nature; and when the pains of childbirth shall come, these will come upon you and the conditions that produce them will be beyond your control. But you can now control these conditions and need not have them any more than I need to be thus afflicted. It rest with yourself whether you will be a happy or unhappy woman.*3LtMs, Lt 25, 1882, par. 6*

You should be what God would have you—a self-reliant woman. I

tell you now in the fear of God that you must be less self-caring. You seem to think no inconvenience or taxation must come upon you, but many women no stronger than yourself, to whom the common duties of domestic life are fully as distasteful as to you, bravely take up these duties and bear them uncomplainingly because it is given them as their work. Deeds of kindness, charity, and love to others will make you one with Christ and take your mind from yourself.*3LtMs, Lt 25, 1882, par. 7*

The prejudice of education is yours, but you cannot enjoy wholeness of character, which is true sanctification, unless you steadily and earnestly discipline yourself. It will not be a debasement to you to do many things in domestic life you do not now touch. God wants you to feel the responsibility of being a comfort and blessing to your husband as well as to expect him to be a comfort and blessing to you.*3LtMs, Lt 25, 1882, par. 8*

Get your mind off from yourself; be uncomplaining; be cheerful. There is no reason why you should not be cheerful, no reason why gratitude should not dwell in your heart although you are in the situation you are. It is no disgrace to have children, and the mother by her own course of action may determine the health and disposition of her children.*3LtMs, Lt 25, 1882, par. 9*

I entreat of you to hide in Jesus, to be His own true child, walking in love and obedience to all His requirements, exemplifying in your life the character of Jesus—tender and thoughtful of others, considering them just as good and just as deserving as yourself of conveniences and comforts and happiness. This you have not done. Self has been put first, and others' pleasure, taste, and happiness has come second. Now this is not as it should be, although it is natural.*3LtMs, Lt 25, 1882, par. 10*

There is a work Florida must do for herself that no one can do for her, if she ever enters heaven. What kind of a heaven would it be to you if you could enter there with all these peculiarities which you earnestly argue against the possibility of overcoming? Will it be necessary for the Lord to remove your husband by death, to send adversity upon you in removing your children, to deprive you of blessings which you now have in order to call you to your true

senses and refine and polish you that you will become self-forgetful, patient, uncomplaining and thankful? I write to you now because I have been shown the many excuses pregnant women make for the perversity of temper, which is all the temptation of Satan. God will give grace if you pursue the course of a Bible Christian.*3LtMs, Lt 25, 1882, par. 11*

You will feel bad, I know, over this letter, but I dare not withhold it. Your work now is to love God supremely and your neighbor as yourself. Be just as considerate and thoughtful in regard to your neighbor as you are in regard to yourself. We must not be so wrapped in self that we fail to put ourselves in the position of others and fail to make their case our own. There are others just as sensitive as yourself, just as refined in taste, and who have excellent intellect, who dislike the disagreeable little duties of life which somebody must do. Share these responsibilities with them and forget Florida in the interest you take in others' happiness. Do what you can to lighten the burden of others in any capacity, and do not be wrapped up in selfishness.*3LtMs, Lt 25, 1882, par. 12*

This you may feel is severe, but it is just as God has presented the case to me, and for some reason I feel His Spirit moving upon me to rise at three o'clock in the morning and write it. You may through faith in Christ become strong, self-reliant, and useful. But I tell you, Florida, in the name of Jesus, you need not have one of these nervous spasms which call for so great extra labor and bring such fear, such anxiety and true distress upon your husband. He cannot endure everything; he is mortal, as well as yourself. God claims the talents He has lent him. He cannot make a success in his work and have health and vigor of mind unless you, his wife, shall take up your lifework and help him as only a wife can. You can be the greatest load a man can carry, or you can be a blessing. It is in your power to break down and destroy the courage of your husband by your own ways and your own actions, or you may strengthen and build him up. Let Jesus into the soul temple to preside there, and all things will then be after the order of God.*3LtMs, Lt 25, 1882, par. 13*

I do not write you because I do not love you. I write because I love you. You are the purchase of the blood of Christ. I want that you should perfect Christian character. The great respect which you

cherish for self creates a moral deformity. You will never perfect Christian character until you think less of self and have a better opinion of others. You should not try to excuse yourself from coming in contact with obstacles and overcoming them. You will become strong in spiritual sinew and muscle by lifting responsibilities. You argue your own feebleness too much and shun the very things which will give you strength.*3LtMs, Lt 25, 1882, par. 14*

Religion is an active, working principle and furnishes a stamina sufficient for the stern realities of life. Religion even has power to restrain and control self, to overcome sharp hereditary tendencies. It has a true transforming power upon life, modulating the character. Christ was a worker; He toiled for a livelihood, working in the carpenter's shop. Thus He ennobled and dignified even common labor. Now, my sister, intelligence and education are never designed to make ordinary labor disgusting and disinteresting or distasteful. Even the most common duties of domestic life may be elevated and dignified.*3LtMs, Lt 25, 1882, par. 15*

Religion ever imparts power to its possessor to restrain, control, and balance the character and intellect and emotions. It has a power to persuade, entreat, and command with divine authority all the ability and affections. Religion—oh, I wish we all understood its workings! It lays us under the weightiest obligations. As we connect ourselves with Christ we solemnly pledge ourselves to walk as Christ walked. Whether we eat or drink or whatsoever we do, all must be done with self out of sight and God's glory in view. Every act of ours has its influence upon others, therefore every thought and every motive is to be under the control of the Spirit of God.*3LtMs, Lt 25, 1882, par. 16*

Our notions, our peculiarities are wholly human and must not be humored or indulged. Self is to be crucified, not now and then, but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character is to be the aim, the purpose of our life. Christ's followers must imitate Christ in disposition. The Pattern is given us to copy, and no excuse will be accepted of God as a reason for not meeting the divine standard, however contrary it may be to our own nature,

our own selfish desires and inclinations. Like Christ is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ.*3LtMs, Lt 25, 1882, par. 17*

All the peculiarities given us as an inheritance or acquired by indulgence or through erroneous education must be thoroughly overcome, decidedly resisted. Love of esteem and pride of opinion, all must be brought to the sacrifice. They must be overcome. There is no compromise to be made with the enemy of righteousness.*3LtMs, Lt 25, 1882, par. 18*

The conflict will be hard and wearisome, but Jesus is our helper; in Him and through Him we must conquer, however severe the process. God requires no less of you than this. Every one of His children must be like Christ, who lived not to please Himself. Symmetry of character we must have in order to stand before the Son of Man. The grace of God is waiting your demand upon it. He will give you grace and strength as you need it if you ask Him.*3LtMs, Lt 25, 1882, par. 19*

That which you term sensitiveness is pride that will not bear contradiction. Self must be disciplined, guarded, and controlled. The most becoming dignity you can possess is the Christian self-control that will endure provocation. The religion of Christ will bind and restrain every unholy passion, will stimulate to energy, to self-discipline and industry even in the matters of homely, everyday life, leading us to learn economy, tact, self-denial, and to endure even privation without a murmur. The Spirit of Christ in the heart will be revealed in the character, will develop noble qualities and powers. "My grace is sufficient," says Christ. [*2 Corinthians 12:9.*]*3LtMs, Lt 25, 1882, par. 20*

Your wishes, your will, will be often crossed, but you should not be discouraged. Jesus loves you and He wants that you should be happy even in this life, and that you should be a light in the world. I wish you could see, and our people could see what they may be and what they may become. God will work with your efforts. Tests will come to us daily in trials and disappointments, and the true character is developed. Those who cannot endure the vexations

and crosses of life will utterly fail when the sterner trials shall open upon them. Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulse of your own heart.*3LtMs, Lt 25, 1882, par. 21*

God wants you and your husband to set an example to others worthy of imitation. You can do this, or He would never require it of you. Your help is in God.*3LtMs, Lt 25, 1882, par. 22*

Lt 26, 1882

White, W. C.

Healdsburg, California

December 4, 1882

Previously unpublished.

Dear Willie:

I wrote you last from Santa Rosa. When I returned home, which was yesterday, I found a letter from Edwin Chapman containing the draft for one thousand dollars for which he had given his note to Sister Salter at seven per cent interest. So you see we are supplied with funds at present. Edwin sent a note for me to sign which makes me responsible for the one thousand. I was only too glad to get it, for Whalin said he must borrow from the bank if we could not get hold of means in some way. So the present demand is met. He would, he said, have to pay six hundred dollars this week, for his word was out for this amount.*3LtMs, Lt 26, 1882, par. 1*

When I reached home, I found a nice fire burning in the new fireplace in the sitting room; chimney all done. Brother Babcock is putting up the temporary partitions. He cuts through the windows today.*3LtMs, Lt 26, 1882, par. 2*

We had three meetings in Santa Rosa. Two were meetings of prayer and exhortation. I spoke about thirty minutes in each. The Lyttaker family came six miles to attend these evening meetings. These meetings were seasons of profit to us all and of great encouragement to the church at Santa Rosa. They seemed to be very grateful for the help we had given them. Sabbath, a goodly number were out. Brother Thorpe's family came and Brother Morton and Brother Ross's family from Forestville. I had great freedom before the people. I was much blessed while speaking to them. I think these little churches should not be left to discouragement.*3LtMs, Lt 26, 1882, par. 3*

I learned Elder Healey had much freedom in the discussion with

Corbely. That poor man was badly beaten. The music teacher Miller, a very popular man, has decided to obey the truth. The school is prospering and increasing in numbers. I have been here but three days in three weeks so can write but little news.*3LtMs, Lt 26, 1882, par. 4*

I met Brethren Brownsburger and Ramsey yesterday. Both seemed hopeful, cheerful, and happy. I have written Sister B. a long letter. I hope it will do her good. Time will tell.*3LtMs, Lt 26, 1882, par. 5*

I send this morning to Marian [Davis] a piece written for Christmas, also the article written for Dr. Kellogg. Have Elders Waggoner and Butler and yourself read this. Then, if you think it will not be best to give it to Dr. Kellogg, you can withhold it for a time.*3LtMs, Lt 26, 1882, par. 6*

I want much to hear from you. How is U. S. [Uriah Smith?]? How are all the people at Battle Creek? Do not sell my place so that I shall lose money on it.*3LtMs, Lt 26, 1882, par. 7*

Brother Hemstreet came to me for tools to work with. Plow, spade, shovel, hoe, rake, and everything he shall need, he expects me to find. Shall I do this? I let him have what tools I have. He says you told him I would provide all these things. Is this so? If so, all right; but I do not know what to do. No writings are made. Please tell me all about it.*3LtMs, Lt 26, 1882, par. 8*

I send this in a hurry. Henry carries it down this morning.*3LtMs, Lt 26, 1882, par. 9*

In haste,*3LtMs, Lt 26, 1882, par. 10*

Mother.

Lt 27, 1882

Edwards, W. H.

Oakland, California

April 20, 1882

Previously unpublished.

Dear Brother Edwards:

Will you please put the enclosed into someone's hands who will copy it and hand the corrected copy to W. C. Gage?³*LtMs, Lt 27, 1882, par. 1*

I am happy to state that my health is improving. I am feeling quite natural again. Mary Chinnock has had some chills, but is all right now. Marian Davis is looking better than I have ever seen her before. She is fleshing up considerably. Mary K. White has had the measles. She was very sick, but came through all right. The baby, Ella, is recovering from the measles.³*LtMs, Lt 27, 1882, par. 2*

I have just come from Healdsburg, my beautiful country home. Willie [White] is doing well. Brother Waggoner is rather worn; Ellet and his wife [are] not in the best health. They are coming in to our meeting.³*LtMs, Lt 27, 1882, par. 3*

God bless you and yours.³*LtMs, Lt 27, 1882, par. 4*

I have not read this over, but decided to send it without finishing. Send me the original.³*LtMs, Lt 27, 1882, par. 5*

Lt 28, 1882

Edwards, W. H.

NP

September 1882

Previously unpublished.

Brother Edwards:

Will you please hand the enclosed to H. W. Kellogg? I sent to him for some yarn, the best: two pounds of the brown and one pound of the blue, as reasonable as it could be bought. I am knitting socks for some of our ministering brethren and poor brethren who cannot purchase warm, home-knit socks. I do this from a sense of duty, making them a present of the yarn and knitting.³*LtMs, Lt 28, 1882, par. 1*

Will you please to inquire of Brother Henry Kellogg if he knows where the two books, *Eminent Men of Michigan*, are? I cannot find them. They were left in the office in the room my husband occupied. Will you please look them up and oblige me?³*LtMs, Lt 28, 1882, par. 2*

Please send at once the yarn I sent for from Brother Kellogg. If he has sent it, all right. If he has not, will you please send it at once?³*LtMs, Lt 28, 1882, par. 3*

Brother St. John is here at the Institute at St. Helena taking treatment. He is much worse off than we feared. He is working out of doors and is improving. He seems almost bloodless. But the air here is very nice, and I think he will be much better in this climate than in the East.³*LtMs, Lt 28, 1882, par. 4*

Put this letter, please, in the hands of H. W. Kellogg, for I desire an immediate answer.³*LtMs, Lt 28, 1882, par. 5*

Lt 29, 1882

Edwards, W. H.

Healdsburg, California

June 14, 1882

Portions of this letter are published in *10MR 386-387*.

Dear Brother Edwards:

Will you please see Brother C. W. Stone and ask him to return to me the letter written in response to the letter written to me with statements coming from Stone, Oyen, and Kellogg? I want to know just what I wrote them. Will you please do me this favor? [The reason] why I write to you [is that] I thought Brother Stone might be away at some camp meeting. I directed my letter to him. Will you, as soon as you can, get this letter and return [it] to me? I have written to Elder [Uriah] Smith for the last four letters I have written to him. I want these letters now. If he is not at home, will you see Sister Smith and have these letters at once returned to me? I will return them again if desired.³*LtMs, Lt 29, 1882, par. 1*

We are at present having quite a houseful of company. Sister Jones and her family are here. Sara McEnterfer and Phoebe Lunt are at Brother Robert's—[the one] who married Lizzie Arnold. Mary K. White, her mother, little May Jones, and baby Ella have been with us more than a week. We have a very beautiful home in the country about three miles from Healdsburg. It is retired. The scenery is delightful. I expect to spend my time mostly at Healdsburg and Crystal Springs at St. Helena.³*LtMs, Lt 29, 1882, par. 2*

Please tell me how matters are at Battle Creek. Is the school in a prosperous condition as is represented in the *Review*? Sister Colridge said, "Why do they publish an untruth?" Is the school flourishing? I do not believe it is. She and her son believe Brother McLearn to be an excellent man. I believe when he came to Battle Creek he was determined to do his duty, but students and church members have sacrificed him. I have the most sincere pity for him and for his family. I feel sorry indeed for this state of things. Had the

church stood right, this state of things would not be. His course toward Brother [G. H.] Bell was not justifiable, and Brother Bell with his sensitiveness has not acted discreetly. Will you tell me if there promises to be any better condition of things? I dare not write to those who have taken strong ground for Brother Bell or those who have been sustaining Brother McLearn.*3LtMs, Lt 29, 1882, par. 3*

I have matters in preparation for a circular to send to Battle Creek in the form of a pamphlet. I understood Brother Smith took the position that my letter to the church was not a testimony, only a letter, and thus he has made efforts to make it appear [as such], and it falls helpless to the ground because Brother Smith has pronounced against it. I am stating what I have written, and it will be forthcoming when I feel urged to send it.*3LtMs, Lt 29, 1882, par. 4*

I think there have been strong moves and unwise moves on both sides of the question, and that, if love and kindness had been the law, all of this might have been avoided. But the gossiping tongues set on fire of hell have done their mischievous work.*3LtMs, Lt 29, 1882, par. 5*

I have light in regard to this work, and I feel that it should appear; but I have been held under restraint for some time because the Lord required it of me. At the right time I wish to speak as the Lord shall dictate. My great burden has been because I see the church so devoid of judgment and discernment. The love and pity and kindness of Christ have not been exercised, and I know that many whose tastes are corrupt, whose opinions God does not respect, have taken strong positions against Brother [G. H.] Bell. Their dislike of him, because he has not hesitated to tell them the truth, has been the reason for their raid against him. It has not suited them, neither has it suited them to have reproof from the Spirit of the Lord. Truth, pure truth, they do not love to hear. The regenerating power of God needs to go through the church. All those who have been earnest in this contention need to have the softening, subduing power of God. A new heart, a new life will create a new moral taste.*3LtMs, Lt 29, 1882, par. 6*

Time is short; eternity is near. Souls are precious; and how many will receive the wrong impression and be balanced in the wrong

direction by this unwise contention, eternity will reveal. The words from God in counsel, in advice, in warnings have not been sought out carefully and listened to. The words have appeared to many as strange things because they are not careful to see the true import of the information the Lord has graciously given them.*3LtMs, Lt 29, 1882, par. 7*

There are many who profess the truth in Battle Creek who know nothing of the import or design of the testimonies of the Spirit of God. They see things, which as they may hastily read, cut across or condemn some of their sinful indulgences, and they lay it down and make no further effort to search and see what they can do to set their own hearts right with God. There is nothing in the testimonies interesting to the self-indulgent, to the carnal mind blinded by sin. They cannot discern spiritual things. When the eyesalve is applied, then they can discern all things clearly. There are those in your midst who do not stop at neglecting to heed the words of counsel from God to them in testimony, but they despise and hate the testimonies of the Spirit of God and do not care to know them.*3LtMs, Lt 29, 1882, par. 8*

What privileges and opportunities and blessings are being slighted! What a time of peril we are living in! Oh, how careful, how watchful should we be lest we fail of the grace of God and lose our title to the immortal inheritance! If we lose heaven, we lose everything. Souls, precious souls, are perishing all around us, and Satan's work is, through his deceivableness of unrighteousness, to get up some contention that will break up the unity and harmony of God's people, that, while they are engaged in strife among themselves, he can secure to himself many souls.*3LtMs, Lt 29, 1882, par. 9*

We want moral power now more than at any former period in our lives. We need the Spirit of the Lord to clothe every word with power, that hard, sinful hearts may break and be renewed, made alive in Christ. Oh that the incessant prayer may be offered, "Spirit of the living God, we want Thee! Thou art the Source of our success. Without Thee we can do nothing."*3LtMs, Lt 29, 1882, par. 10*

Dissension and confusion are Satan's work. The church is not clean

in this matter. Will not God require the blood of souls at the hands of the church? There is truth in this: If the watchman warn them not, they shall perish, but their blood will I require at the watchman's hands. Who can say at the judgment, "Sinner, I am clean of your blood. I have not, by precept or example, confused and perplexed your ideas of what constitutes a Christian life"? *3LtMs, Lt 29, 1882, par. 11*

Oh there is careless preaching, careless praying in regard to things which concern our eternal interest. We have need to be doubly in earnest or we shall let these things slip to which we should pay heed. Many are doing next to nothing. Christianity is at a low ebb. We can succeed in doing wondrous things for God if we are converted, pure, and undefiled from the world. God's people are languishing; the coldness and lethargy of these times are upon us; laxity and false theories are leavening our people. God help us to awaken before many more souls are beguiled and many more go down to death unprepared. *3LtMs, Lt 29, 1882, par. 12*

Many professors of the truth are sleeping the sleep of death. "Let us not sleep," says the apostle, "as do others." *1 Thessalonians 5:6*. What is spiritual sleep? It is spiritual insensibility, and even those who have been the best of workers for Christ fall into slumber sometimes through lack of being watchful and guarding of themselves. Once the thought that some help could be rendered to sinners would awaken a response in the heart, there would be earnest action. *3LtMs, Lt 29, 1882, par. 13*

Every one who is asleep is subject to strange illusions. Judgment is not preserved; fancy holds control of the brain. Sleepy Christians are subject to just such strange imaginings. They have not clear ideas; they have not clear judgment. Strange thoughts come which they never had before. Strange doubts crowd into the mind. The old landmarks seem indistinct and strange. Once they held by the pillars of the faith with a firm hand, but now their hands are slipping off. Pride and love of ambition possess the mind. There is a flattering of self that they are "rich, and increased with goods, and have need of nothing," while exactly the opposite is the condition of the church. [*Revelation 3:17*]. *3LtMs, Lt 29, 1882, par. 14*

The Lord is coming. "Let us not sleep, as do others; but watch and be sober." "Ye are all children of light, and the children of the day." "Yourselves know perfectly (should you arouse from your spiritual stupor) that the day of the Lord so cometh as a thief in the night." *1 Thessalonians 5:6, 5, 2.* Oh, that the church in Battle Creek would know that the day of the Lord is right upon them! He will come in the clouds of heaven with power and great glory. Will any of us wish to be sleeping when the Lord comes? *3LtMs, Lt 29, 1882, par. 15*

"While the bridegroom tarried, they all slumbered and slept." *Matthew 25:5.* Who have oil in their vessels with their lamps? Should the Saviour come at this time would not many of us be afraid to meet Him? Could we hail Him with joy, saying, "Lo, this is our God: we have waited for him, and he will save us"? [*Isaiah 25:9.*] Are we ready for His appearing? Is the soul temple cleansed of its defilement? Would we want Christ to come and find us in disunion, in strife with one another? Would we want Christ to come and find us in frivolous amusements, in concerts which some patronize? We want to be found waiting and watching with our garments made white and clean in the blood of the Lamb. *3LtMs, Lt 29, 1882, par. 16*

There are faithful men and women in Battle Creek, and may the Lord take charge of these jewels. Much love to your wife and all dear friends. *3LtMs, Lt 29, 1882, par. 17*

Lt 30, 1882

Butler, G. I.

Oakland, California

July 12, 1882

Portions of this letter are published in *3Bio 201*; *9MR 104-105*.

Brother Butler:

I received your letters, one enclosed with Elder [S. N.] Haskell's and a lengthy one sent directly to me.*3LtMs, Lt 30, 1882, par. 1*

I am at this time doing a great amount of labor. I speak every Sabbath and Sunday afternoon, dividing my labor between Oakland and San Francisco. At the same time I have felt urged by the Spirit of the Lord to get out private testimonies for Battle Creek and general testimony for the people of God all over the field. I have also been writing for *Volume Four*. These many burdens are making me work too hard. Yesterday I wrote thirty pages.*3LtMs, Lt 30, 1882, par. 2*

One week ago last Monday I went to Healdsburg to gather up my writings and for a time to tarry in Oakland where I could be near the press; then I could also labor in Oakland and in San Francisco. On the Fourth the Healdsburg Sabbath school was to meet in a grove for a convocation meeting, taking their luncheon with them. Elder Waggoner, Brethren Saunders, Morrison, Brownsberger, and Willie White were a committee to lay plans for the school. They were present at this gathering a portion of the time.*3LtMs, Lt 30, 1882, par. 3*

I had told them I could not be present and they must excuse me. But lo, about noon a man was sent up the hills to our home, a distance of six miles, to say that they could not excuse me, that I must come. So, as usual, I had no heart to say No, and I went.*3LtMs, Lt 30, 1882, par. 4*

I met a company of fifty assembled in a little park belted with trees

and surrounded with rugged mountains. Refreshments were placed upon the table linen which was spread upon the grass. Thanksgiving was offered to the gracious Giver of all our mercies, and then the hungry company ate with relish the good food abundantly prepared to supply a much larger number. After this was the exercise of singing, and intercession was made to God for His blessing.*3LtMs, Lt 30, 1882, par. 5*

While seated in this beautiful, retired park, free from all confusion and bustle, a sweet peace came over my spirits. I seemed to be taken away from myself, and the bright home of the saints was presented vividly before me. In imagination I gathered with the saints around the wide-spreading tree of life. Friends and dear home relatives who had been separated from us by death were gathered there. The redeemed, white-robed multitude, who had washed their robes and made them white in the blood of the Lamb, were there. No flashing guard stood around the tree of life, barring our approach. With happy, joyous songs of praise, the voices were blended in perfect harmony as we plucked of the fruit from the tree of life.*3LtMs, Lt 30, 1882, par. 6*

For a time I lost all thought of time, of place, or occasion—of everything earthly. Heaven was the subject of my contemplation—heaven, the much longed-for heaven. I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blest are congregated—ten thousand times ten thousand and thousands of thousands—living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love.*3LtMs, Lt 30, 1882, par. 7*

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief,

no tears. All is in perfect harmony, in perfect order and perfect bliss.*3LtMs, Lt 30, 1882, par. 8*

Our company was thirsty for water which could only be obtained from the river. My imagination saw the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” On either side of this river was the tree of life “which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” [*Revelation 22:1, 2.*] The Great Shepherd was leading His flock to living fountains of water and to green pastures, new and delightful scenery opening continually before His people.*3LtMs, Lt 30, 1882, par. 9*

Heaven, sweet Heaven, the saints’ eternal home, the abode for the toilers, where the weary who have borne the heavy burdens through life find rest, peace, and joy! They sowed in tears, they reap with joy and triumph. Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words.*3LtMs, Lt 30, 1882, par. 10*

With our deepest study and our broadest experience we shall never be able to describe heaven or our senses to comprehend it. All that is pure, all that is excellent and lovely are there. The possession of heaven is endless bliss, infinite glory, riches, and knowledge. The character of heaven is perfect love, holiness, peace. We know these things now only in part. “Eye hath not seen, nor ear heard, neither hath entered into the heart of men, the things which God hath prepared for them that love Him.” [*1 Corinthians 2:9.*] It is the discipline imposed upon us all to walk by faith and not by sight.*3LtMs, Lt 30, 1882, par. 11*

Lt 31, 1882

Davis, Marian

[Woodland], California

March 16, 1882

Previously unpublished.

Dear Sister Marian:

We will be home perhaps next week. We hardly dare to promise, but I do want to come home. I have labored hard since I have been here. Sunday, I spoke to the church members in the afternoon. In the evening, spoke to a crowded house. The first citizens of the place were out. The principals of the schools and teachers and the lawyers and many dignitaries of the place were present. I had great freedom in speaking. Many remarked it was the best discourse they had ever heard. One said it was not diluted at all.³*LtMs, Lt 31, 1882, par. 1*

I labored hard, but the Lord helped me. My clothing was wet with perspiration. It is next to impossible not to take cold on such occasions. Monday, M. and I went on [the] cars to Arbuckle; found Sister Adams' little girl sick with pneumonia—not dangerous. Tuesday, Brother Adams took us in his covered wagon 20 miles to Freshwater. We spent one night with them and the next afternoon returned to Arbuckle. We had heavy showers and [a] hailstorm to go through. We suffered some cold. Thursday, we had the little church together. We prayed and talked two hours as earnestly to this little company as if we had 3000 before us in the place of 12. I had a special testimony for Brother Brunell, the man who leaves the prayer meeting for the dance room, who frequently dances all night. This man has good abilities, but his influence is greatly injured and the cause reproached.³*LtMs, Lt 31, 1882, par. 2*

This day has been a hard day's labor for me. I am real tired tonight. I came to Woodland this noon. The brethren met us at [the] depot. I was telegraphed to come immediately to Vacaville, for Sister Butcher was lying at the point of death. The dispatch did not reach

me, for I was at Freshwater. A dispatch came to Brother Van Horn to come at once. He went yesterday. Brother Rogers and Jenny were there. They prayed for Sister Butcher. She was raised up in answer to prayer. He returned today. I am urgently requested to go there on my return. Jenny is there. I shall go Monday. Tuesday, [I] shall go to Oakland, if the Lord wills; we shall have a council of brethren and determine some difficult matters. Brethren Sanders and Rice are requested to be present. I may be detained in Oakland over the Sabbath.*3LtMs, Lt 31, 1882, par. 3*

I have grape cuttings and peas aplenty to plant. We will not need to buy sweet corn or peas. I hope to be with you soon. Be of good courage, all of you. Be happy and peaceful in God. Let nothing come between you and your Saviour.*3LtMs, Lt 31, 1882, par. 4*

I must remain here over another Sabbath and First-day. Oh, that God would work for us in power! We want to see of His salvation. We can reach the people only through God.*3LtMs, Lt 31, 1882, par. 5*

Will you please see my linen dress is there? Let me know in a letter sent to Oakland. It is not with me. I thought it mysteriously disappeared. Will you let me know if it is with you at Healdsburg? We shall be obliged to labor in Santa Rosa and vicinity after we return, but we can come home often then.*3LtMs, Lt 31, 1882, par. 6*

We hope the girls will be content and happy and faithful, with respect.*3LtMs, Lt 31, 1882, par. 7*

Mother.

Lt 32, 1882

Review and Herald

Oakland, California

1882

Previously unpublished.

TELEGRAM

From: Oakland, Calif.

Date: — 16, 1882, 8 a.m.

To: Review and Herald, Battle Creek, Mi.

Appropriate three fifths [from] Harvey Trust fund [for] European Mission, fifth [for] English Mission, fifth [for] Scandinavian Mission, immediately.³*LtMs, Lt 32, 1882, par. 1*

Mrs. Ellen G. White

Lt 33, 1882

Corliss, J. O.

Hanford, Tulare Co., California

May 9, 1882

Previously unpublished.

Dear Brother [J. O.] Corliss,

I received your letter this morning and was glad to hear from you. I am pressed with much writing yet feel inclined to drop you a word. We are in the midst of our camp meeting. The Lord has strengthened me to bear a straightforward powerful testimony which has impressed the people. This people have had but few religious privileges and they have had but little preaching. It was a feast to hear their testimonies this morning. They had something to say. Intelligent words of experience came from many that showed the Lord was working upon their hearts.*3LtMs, Lt 33, 1882, par. 1*

Our work is to talk much upon practical godliness. The great danger with our people who have had great light is to not prize their privileges and opportunities as blessings from God of the highest value. The disciples did not appreciate their high privilege of having Jesus in their midst until His blessing was removed from them. Then Jesus was missed. They did not know what He was to them until too late. Just so with us all. We do not know or appreciate the sacred gift of God in the light, the opportunities, He grants us.*3LtMs, Lt 33, 1882, par. 2*

If the testimonies of His Spirit were prized as the voice of God to men in warnings, in counsels, in reproof, our people would not be as cold and lukewarm as they are today. It is the growing unbelief in the testimonies of the Spirit of God which leaves the people in darkness. Let us consider this matter. Is this the voice of God? Has He signified His will? Has He warned of dangers? Has He presented before His people what they must do and what they must be in order to be saved? But the people pay no heed.*3LtMs, Lt 33, 1882, par. 3*

Some who profess to be leaders explaining the Scriptures to [others] are indifferent to the word of God through clay. What if they treat [the testimonies] with disrespect? How much easier will this unbelief and this disrespect be accepted than expressed faith? And why? Because the natural heart is in accordance with this unbelief. It pleases the carnal heart to be undisturbed in their errors and sins, and if they can find the least excuse to demerit the value of these testimonies they feel easier in their selfish indulgence. O, how easy for a little leaven of unbelief to leaven the lump!*3LtMs, Lt 33, 1882, par. 4*

But supposing these testimonies are indeed the voice of God to the people. Then how can we regard the work and influence of those who will not acknowledge the voice of God in the testimonies borne, but who have braced their hearts against them, whose voice is never heard among the people urging them to give attention to the light from the throne of God? How will their work stand in the judgment? How many have these ministers drawn with them to pay no heed to the voice of God? Why, their work is of that character that it would have been better for the people of God in the end if their voice had never been heard as a watchman on the walls of Zion. They placed greater confidence in their own finite judgment than in the words that God sends.*3LtMs, Lt 33, 1882, par. 5*

The time will come that the people will see this in its true bearing, but it will be too late to undo the past. They charge upon the ministers the loss of their souls and these ministers are among us today. These men are exalting their own ideas and plans above the light God has given them. These men allow self to come in between them and the people and to shut out heaven's rays of light given to the people. "Where there is no vision, the people perish." [*Proverbs 29:18*].*3LtMs, Lt 33, 1882, par. 6*

How easy for the people to look to their ministers rather than to go to God for themselves and serve Him conscientiously, knowing what is of God for themselves. One hint of disrespect in regard to the light given in the testimonies will go further with minds unenlightened by the special grace of God than fifty sermons to prove their validity. Those who sow unbelief will reap the harvest they have sown. The seed will spring up and bear fruit, a harvest of

unbelief. He may have his faith confirmed and then wish to gather up the seeds he has sown of unbelief and infidelity, but can he gather it up? No indeed. He might work with all his might from day to day but he cannot gather up the seeds of doubt, of questioning, he has sown.*3LtMs, Lt 33, 1882, par. 7*

Some of our ministers choose to disbelieve because they have most earnest work to do to correct the faults in their characters and to purify their lives. It is a big job. If they can only quiet their consciences that the testimonies are not from God they feel at ease to go on in their wrongs. I tell you there is licentiousness in our ranks that is fearful. There is want of virtue and honesty. Just destroy the confidence of the people in the testimonies of the Spirit of God and we shall see a demoralized state of things that we do not dream could exist.*3LtMs, Lt 33, 1882, par. 8*

But few realize what a blessing God has bestowed upon them in purifying the church. Those who are living in daily communion with Christ will learn to place His estimate upon men, to reverence the pure and the good without regard to wealth or station. They will not hesitate to condemn sin despite the false honors with which they may be crowned.*3LtMs, Lt 33, 1882, par. 9*

We are living in the last days. Dangers are thickening around us. It is easy in the world to live after the world's opinions. There are prejudices and wrongs in society which no Christian can sanction or countenance. But those who profess present truth are not all what they profess. They are ministers who are blind leaders of the blind. They are constantly seeking to meet the demands of the world. You must say they conform to certain fashionable usages. "Come out from among them, and be ye separate, saith the Lord. Touch not the unclean [thing]; and I will receive you." [2 *Corinthians* 6:17.] Our ministers are being deceived. They are not all representatives of Christ. They are so chilled with their own backslidings, so changed by worldly maxims that self is most prominent. Conscience is an inconvenient affair and they break over its admonitions.*3LtMs, Lt 33, 1882, par. 10*

Brother Corliss, I entreat of you to walk humbly, be willing to be [a] servant of all. Become patient, meek, pure, and simple as a child.

Put away anything like pomposity and self-exaltation. Oh, this ambition is corrupting our ministers. Christ is lost sight of; self is magnified. As a people the knowledge of our true condition is hid from us because we close our eyes and ears to the truth. We see, but perceive not; we hear, but we do not understand; we rest as satisfied and unconcerned as though the cloud by day and the pillar of cloud by night rested upon the sanctuary. We profess to know [God], but in works deny Him. We reckon ourselves as His own peculiar people, and yet His presence and His power to save to the uttermost are seldom manifest among us. How great is our darkness and we know it not. The light shines in the Word of God and in the testimonies, but we do not comprehend it. Our works do not correspond with our faith. Our doings are directly adverse to the principles of truth and righteousness.*3LtMs, Lt 33, 1882, par. 11*

The church is not separate from the world, but many practice her abominations and yet sit in heavenly places and contend for, and have pleasure in, unrighteousness. Pride, covetousness, [and] love of the world also live in her midst without fear of banishment or condemnation. There are sins of grievous character existing in our midst, but we are not alarmed or convicted. The general cry is, the church is flourishing; peace and spiritual prosperity are in her borders. She is not afflicted and astonished because her character and influence is what it is.*3LtMs, Lt 33, 1882, par. 12*

I see enough to humble my soul daily before God and to seek to cling more closely than ever to my simplicity, that none of the deceptive delusions of these last days shall corrupt my testimony. May the Lord make my character to reflect the character of Christ, and may I be enabled to stand against the increasing tide of unbelief and moral darkness. Our delusion is strong indeed when we mistake the form of godliness for the spirit and power thereof.*3LtMs, Lt 33, 1882, par. 13*

Where are the ministers who in trumpet tones are warning the people to flee from the wrath to come? Who are showing My people their transgressions and the house of Israel their sins? Where is the deep heart-searching? Where is the heart-brokenness before God? Where do we hear the warnings, the reproofs of sin, the deep earnest exhortation to purity and holiness? Where do we hear the

agonizing cries before God, the wrestling prayer? This is too old fashioned to come in our midst. There are few genuine conversions, few deep religious experiences. May the Lord let the plowshare of truth break up the fallow ground of our hearts and lead us, that we may fall upon the Rock and be broken, lest it fall upon us and grind us to powder.*3LtMs, Lt 33, 1882, par. 14*

Love to your wife and little ones.*3LtMs, Lt 33, 1882, par. 15*

Manuscripts

Ms 2, 1882

Test. to Battle Creek Sanitarium

Refiled as *Ms 4a, 1881.*

Ms 4, 1882

God in Nature

Rome, New York

1882

This manuscript is published in entirety in *GCDB 02/18/1897*.

Men are naturally disposed to measure divine things by their perverted conceptions. They dwell upon infinite benevolence, but try to disbelieve in infinite justice. They grasp human assertions that the judgment executed against sin is contrary to right ideas of God's benevolent character, and they put His word into the background and men's opinions in the front. Spiritual things are spiritually discerned. Those who have no vital connection with God are swayed this way and that, ever grasping the opinions of learned men who sit in judgment upon God and His works and ways. Weak, finite minds weigh God's Word with men's balances. The wisdom of these so-called great men is foolishness with God. They are blinded by the god of this world. Those only who are willing to be accounted fools in the eyes of these very worldly-wise men will have the wisdom which is divine. God will not dwell with those who reject His truth, for all who disregard truth, disregard its Author. *3LtMs, Ms 4, 1882, par. 1*

Of every house that has not Jesus for an abiding guest, He says when He withdraws His presence, "Your house is left unto you desolate." [*Matthew 23:38.*] How can those who are destitute of divine enlightenment have correct ideas of God's plans and ways? They either deny Him altogether and ignore His existence, or they circumscribe His power by their own finite, worldly-wise views and opinions. *3LtMs, Ms 4, 1882, par. 2*

That which I have seen of eternal things and that which I have seen of the weakness of men, as God has presented the matter before me, has deeply impressed my mind and influenced my life and character. I see nothing wherein man should be exalted or praised or glorified. I see no reason why the opinions of learned men and the so-called great men should be trusted and exalted. Those who

are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talent entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power.*3LtMs, Ms 4, 1882, par. 3*

The real evidence of a living God is not merely in theory; it is in the conviction which God has written in our hearts, illuminated and explained by His words. It is the living power in His created works, seen by a sanctified eye. The precious faith inspired of God gives strength and nobility of character. The natural powers are enlarged because of holy obedience. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. The life which we live by faith in the Son of God is a series of triumphs not always seen and understood by the interested parties, but with results reaching far into the future, where we shall see and know as we are known.*3LtMs, Ms 4, 1882, par. 4*

The most profound intellects of the world, when not enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and His works are beyond finite comprehension, and men conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe that they demean man, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power.*3LtMs, Ms 4, 1882, par. 5*

God has illuminated human intellects and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and

religion. He exalts nature above nature's Creator.*3LtMs, Ms 4, 1882, par. 6*

The only safety for the people now is to feel the importance of combining religious culture with general education that we may escape the curse of unsanctified knowledge. Every effort should be made in the education of youth to impress their minds with the loveliness and power of the truth as it is in Jesus. When the veil shall be removed which separates time from eternity, then will come to many minds the clear perception of the policy of human wisdom in comparison with the sure word of prophecy. All true science leads to harmony with and obedience to God. When that which has seemed incomprehensible is seen in the light shining from the throne of God, it will fill the soul with the greatest astonishment that it was never seen and comprehended before.*3LtMs, Ms 4, 1882, par. 7*

Christ and the Father are continually working through the laws of nature. Those who dwell on the laws of matter and the laws of nature in following their own limited, finite understanding lose sight of, if they do not deny, the continual and direct agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference of God. Vital power is attributed to matter, and nature is made a deity. Matter is supposed to be placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws and left to itself to obey these laws and perform the work originally commanded. This is false science; there is nothing in the Word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working.*3LtMs, Ms 4, 1882, par. 8*

God is perpetually at work in nature. She is His servant, directed as He pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all His works according to His will. It is not by an original power inherent in nature that year

by year the earth produces its bounties and the world keeps up its continual march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. *3LtMs, Ms 4, 1882, par. 9*

In God we live and move and have our being. Every breath, every throb of the heart, is the continual evidence of the power of an ever-present God. It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool; and scattereth the hoarfrost like ashes." [*Psalm 147:16.*]*3LtMs, Ms 4, 1882, par. 10*

"When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." [*Jeremiah 10:13.*] Although the Lord has ceased His work in creating, He is constantly employed in upholding and using as His servants the things which He has made. Said Christ, "My Father worketh hitherto, and I work." [*John 5:17.*]*3LtMs, Ms 4, 1882, par. 11*

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God and to make men know that their wisdom is limited, that in the common things of daily life there are mysteries past the comprehension of finite minds, that the judgment and purposes of God are past finding out, His wisdom unsearchable. If He reveals Himself to man, it is by shrouding Himself in the thick cloud of mystery. God's purpose is to conceal more of Himself than He makes known to man. Could men fully understand the ways and works of God, they would not then believe Him to be the infinite One. He is not to be comprehended by man in His wisdom and reasons and purposes. "His ways are past

finding out.” [*Romans 11:33.*] His love can never be explained upon natural principles. If this could be done, we would not feel that we could trust Him with the interests of our souls. Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals Himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. Yet because human science cannot in its research explain the ways and works of the Creator, men will doubt the existence of God and ascribe infinite power to nature. God’s existence, His character, [and] His law are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God and neglect the interest of their souls because they cannot understand His ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in Him and trust themselves wholly in His hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for His attention.³*LtMs, Ms 4, 1882, par. 12*

God is to be acknowledged more from what He does not reveal of Himself than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God and could explain that which He has done or can do, they would no longer give Him reverence or fear His power. In divine revelation God has given to men mysteries that are incomprehensible, to command their faith. This must be so. If the ways and works of God could be explained by finite minds, He would not stand as supreme. Men may be ever searching, ever inquiring, ever learning, and yet there is an infinite beyond. The light is shining, ever shining, with increasing brightness upon our pathway if we but walk in its divine rays. But there is no darkness so dense, so impenetrable, as that which follows the rejection of heaven’s light, through whatever source it may come.³*LtMs, Ms 4, 1882, par. 13*

Can men comprehend God? No. They may speculate in regard to His way and works, but only as finite beings can. The question is asked by the Lord through His prophet, “Who hath measured the waters in the hollow of his hand, and meted out heaven with the

span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then, will ye liken God? or what likeness will ye compare unto him? ... Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.³*LtMs, Ms 4, 1882, par. 14*

“To whom will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not be faint.” [*Isaiah 40:12-31.*]³*LtMs, Ms 4, 1882, par. 15*

Ms 5, 1882

With Believers at Ukiah, California

NP

1882

Portions of this manuscript are published in *3Bio 220-221*.

We left Healdsburg December [8, 1882]. Brother and Sister Healey and Sister Ings accompanied me to Ukiah, Sister Ings and myself in one carriage, Brother and Sister Healey in another carriage. We rode fifty miles from Healdsburg to Ukiah.*3LtMs, Ms 5, 1882, par. 1*

The weather was beautiful; the roads most of the way, good. When we had traveled about twenty-six miles, we came to the pleasant residence of Brother and Sister Cochran, who embraced the truth in Oakland. They lived in Brooklyn and moved from Brooklyn to their mountain home six miles from Cloverdale on the direct road to Ukiah. From this point the road was narrow, running by the stream; and while the rocks and hills were high upon one side, there was a deep precipice upon the other side, while the water ran below. There were some very striking, grand views in nature. One immense rock rose hundreds of feet towards heaven. As we looked upon these grand scenes of nature, we had less and less estimate of ourselves. We felt deeply humbled, and our hearts' language was, "How marvelous are Thy works, O God."*3LtMs, Ms 5, 1882, par. 2*

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." *Isaiah 40:3-7.3LtMs, Ms 5, 1882, par. 3*

“All thy works shall praise thee, O Lord.” *Psalm 145:10*. “I am the Lord, and there is none else.” *Isaiah 45:5*. Serious and solemn thoughts of God’s greatness and His majesty almost overwhelmed me. *3LtMs, Ms 5, 1882, par. 4*

About dark we arrived at Ukiah and were welcomed kindly and entertained at the home of Brother and Sister Myer. We were strangers to these friends but a few months since. We formed their acquaintance at the last camp meeting, and our hearts are made glad as we see this little center of converts to the truth advancing step by step, growing stronger amid opposition. They are becoming better acquainted with the suffering part of religion. Our Saviour instructed His disciples that they should be despised for His name’s sake. “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” *Matthew 5:11, 12. 3LtMs, Ms 5, 1882, par. 5*

Jesus told His followers that they should have persecution and that even destroying their lives would be esteemed a service done to God and to the world. What deception is upon minds! What darkness that will not discern the truth—and those who accept the truth of heavenly origin are scorned and derided and slighted and evil spoken of by pastors and teachers! But they are in good company. *3LtMs, Ms 5, 1882, par. 6*

Jesus has traveled the way before them. Every indignity and insult and outrage which cruel hearts could invent was exercised upon the world’s Redeemer, and the pathway of the church from the first dawn of Christianity to the present time has been a path of trial and persecution of the faithful. In our day we are favored with more quiet and peaceful times. We have been protected by the civil power in the enjoyment of our Christian privileges, but human nature is human nature still. Influenced and controlled by the enemy of truth, it will be seen that it has undergone no material change, for the world serves the enemy of righteousness and he is ever opposed to Jesus Christ. The very same hostility and envy and jealousy toward Christ which prompted the rejection of Him and the murderous cry, “Crucify Him, crucify Him” [*Luke 23:21*], which led to

the arresting of men and women, confining them in prison, and exiling them to solitude and to rigorous labor, still exist. When the law shall withdraw its protecting power, when it shall exercise its power against those who keep the law of God, [this hostility will again be manifested] with malignant energy.*3LtMs, Ms 5, 1882, par.*

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There has been exercised against those who conscientiously observe the seventh-day Sabbath a spirit of enmity and hatred that reveals beyond a doubt that its possessors have no part in Christ, but are partakers of the spirit of the prince of the power of darkness.*3LtMs, Ms 5, 1882, par. 8*

We were privileged to meet with the little company who, with the exception of one, have newly come to the faith. We met our beloved Sister Moor, whose society for years we have enjoyed in San Francisco. We were made very sad to see her sinking under a disease pronounced incurable. She was given over by physicians to die. She was a great sufferer. When I visited her at one time about five years ago in San Francisco, I asked her if she desired any one thing that we might present to the Lord. She replied, "Ask the Lord to remove this disagreeable, afflicting pain." We presented the case to God and humbly asked Him to remove this pain and give relief to our sister. She related in our little meeting that the prayer was answered. The pain left her, and she had none of it since. Her dropsy had disappeared. By a miracle of God's mercy, her life has been spared these five years in answer to the prayer of faith. My husband, before he left the coast five years since, administered to her at her bedside what he supposed was the last sacrament. The hand that passed to her the emblems of the broken body and spilled blood of our Lord and Saviour is folded quietly upon the breast in his last sleep until the trump of God shall call him forth from the tomb to immortal life. Sister Moor is still with us to witness to the truth and the verity of the promises of God.*3LtMs, Ms 5, 1882, par. 9*

The testimonies borne in this meeting had the right ring. We have the most solemn and deepest feelings of sympathy and love for these lambs of the flock scattered in little companies, left alone a great share of the time to battle with unbelief and opposition. A

storm of calumny and reviling will pursue those who have moral courage to embrace unpopular truth. Those who lift the cross to keep the seventh-day Sabbath will need all the support and encouragement which can be given them from those of experience. Some will grow weary of protracted and continued effort and ceaseless turmoil and be strongly tempted to seek ease and repose. They may choose indolence and the world and be no more [counted among] the little few who keep God's commandments. Those who are among the overcomers are reformers. They will not show timidity or cowardice or selfishness, for these will characterize no true follower of Jesus. There is work to be done by every soul, sturdy blows to be struck against error and customs. There is no compromise in the gospel, no indulgence for any specie of ungodliness, though it may be clothed with the costly garments of wealth, pride, and honorable position. Sin is sin wherever it is found. Christ had no sweet words of forbearance and charity for persistently impenitent and incorrigible transgressors.*3LtMs, Ms 5, 1882, par. 10*

Evening after the Sabbath I spoke in the courthouse to the people upon Christ riding into Jerusalem and the barren fig tree. The Son of God came to our world that He might draw all men unto Him. He came, He says, not to send peace but a sword. [*Matthew 10:34.*] His followers must walk in the light of His glorious example. They are not to question at what cost of labor and trial and suffering. There is a work for each and all to undertake to maintain the truth in its purity and push the triumphs of His cross and extend His kingdom.*3LtMs, Ms 5, 1882, par. 11*

God grant that the seed sown may not be in vain. Our work is to sow the seed, not knowing which shall prosper, this or that. Our work is not to meet and contradict the variety of false statements men will make about me and my work. These men, professing to be messengers of God, publish and preach that which is most agreeable to their own natures; they pour out from unsanctified hearts and lips the basest falsehoods, that have no foundation in truth. Why don't you meet them? Why don't you resort to the law? says one. This is not my work.*3LtMs, Ms 5, 1882, par. 12*

I ask, Did Jesus do this when He was on earth? He had to meet just

such things. He was abused and insulted. He was reviled, but He reviled not again. He was pursued with falsehood and with calumny. He passed on, doing His work with fidelity, whether meeting censure or praise. The denunciations of Christ against the bold transgressor who professed piety were unsparing and terrible. He showed no indulgence to falsehood and impurity. Whatever was dishonoring to God, He met with stern rebuke. The rich, the titled, and the earthly honored, the rulers, and the teachers of the people did not escape the righteous indignation and condemnation which He visited upon all transgressors of the law of God.³*LtMs, Ms 5, 1882, par. 13*

The scribes and Pharisees made high pretension to godliness, but did not practice what they enjoined upon the people. Christ said of them, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." [*Matthew 23:4.*] "They ... love the uppermost rooms at feasts, and the chief seats in the synagogues." [*Verses 5, 6.*] They "shut up the kingdom of heaven against men," neither going in themselves not permitting others to enter; who for a pretense made long prayers, but secretly devoured widows' houses; who compassed sea and land to make one proselyte, but left him more than ever the child of hell; who paid tithe of mint and anise and cummin, but omitted the weightier matters of the law, judgment, mercy, and the love of God; who made clean the outside of the platter, but practiced the grossest extortion and excess; who were like whitened sepulchers, beautiful without, but inwardly full of dead men's bones and all uncleanness. They built the tombs of the prophets and garnished the sepulchers of the righteous, but their fathers killed the prophets, and their own hearts were full of deceit and iniquity. These were denounced by our Saviour as formalists, hypocrites, fools, and blind guides, serpents, a generation of vipers, who would receive retribution from the hand of divine justice. [*Verses 13-38.*]³*LtMs, Ms 5, 1882, par. 14*

What could bring from the lips of our Saviour such denunciations? The answer is, They closed their ears to the precious light which He came from heaven to bring them. They had refused His prophets, and when God sent His only Son, they refused to listen to Him. They clung to ancient customs and practices, and they would not

walk in the new and living way. They spurned the proclamation of salvation through Christ. They were blinded to the glorious light of redemption, which was brought to them by Jesus. This was not the result of excusable ignorance, but sprang from the force of selfish and corrupt motives. They did not desire to embrace a reform and promote changes which would detract from their dignity. Wealth and honorable position were their ambition. They were opposed to gospel reform. They would roll back the tide of human progress. This people deserved the withering rebukes of the Lord. The Jews provoked their fate because they closed their eyes to light.*3LtMs, Ms 5, 1882, par. 15*

These things are written for our admonition, upon whom the ends of the world are come. If we travel in the same path, if we pursue a similar course of theirs, we shall suffer the rebuke of God as they suffered it. Those whom Jesus came to bless and save, those who were made by Him the object of tender solicitude and of unwearied labors, were made responsible for the light which shone upon their pathway. Jesus loved them. He wept over them in boundless compassion and love.*3LtMs, Ms 5, 1882, par. 16*

I would have the young converts to this truth think of the cheerful submission of Christ to humiliation, to insult and mockery, to secure the triumphs of the truth and the redemption of man. All who will be the followers of Jesus must sink self in Jesus. "If any man will come after me, let him deny himself, and take up his cross and follow me." *Matthew 16:24*. To save our good name, our reputation, or even to gain the whole world, will be but a poor compensation for the loss of the soul. Men sacrifice eternal riches for temporal honor and temporal gain. The time in which we live calls for decided action, according to the increased light shining upon us near the close of time.*3LtMs, Ms 5, 1882, par. 17*

We have no reason to believe that large numbers will embrace the truth and that the most learned and the professedly most pious will see and acknowledge the truth. These men have selfish interests to maintain, which, unless yielded, will not allow them to receive truth which would militate against their popularity. They know that if they accept the truth, it will be at the sacrifice of their popularity. The reform will be attended by losses, sacrifices, reproaches,

falsehoods of every kind. Friends who have once been in harmony with them, although professed followers of the meek and lowly Saviour, will pass them by unnoticed; enemies of righteousness will in many cases be prompted with the spirit of the great adversary and will become enraged.*3LtMs, Ms 5, 1882, par. 18*

Our motives for reforms will be misapprehended, our sufferings and distress of mind for the welfare of others will be disregarded, our labors will be judged to be productive only of harm. We will have to suffer insult and reproach and abuse, and those who were fast friends will be so far estranged from God and the true spirit of righteousness that they will think the end justifies the means and will say all manner of evil against us. They will make it appear to others that we are as black as midnight darkness.*3LtMs, Ms 5, 1882, par. 19*

The friends of truth, who dare not go contrary to the convictions of their own conscience, fearing God rather than man, will be proscribed and denounced and spoken against by a time-serving generation. The laws of the land will finally be against them. Church and state will be united to raise a standard of their own to gauge men's consciences, while God's law, the only standard of right, will be trampled upon and despised. Those who have an eye single to the glory of God will be looking continually to Jesus, who is the author and finisher of our faith. The world's Redeemer attracts their attention to the great future which lies beyond this life, the eternal weight of glory which the overcomer will share.*3LtMs, Ms 5, 1882, par. 20*

In places where the truth is newly introduced, there will be many who are honest. God will test them, and those who see and acknowledge the truth more readily must ever prosecute the reforms in the meekness of Christ. Men may be won, but not driven into the truth. None can be compelled to travel the narrow path of holiness cast up for the ransomed of the Lord to walk in.*3LtMs, Ms 5, 1882, par. 21*

A spirit of candor and consideration should be exercised toward all who do not yet see the truth as we do. There are many things to be considered. Ministers stand in between the truth and the people.

They interpret the Scriptures to suit their own minds and positions. They will not enter the path of truth themselves, and those who would, they hinder. They will make the most determined effort to turn away the ears of the people from the truth and turn them to fables. Jesus says of this class, as of the scribes and rulers, Ye know not the Scriptures nor the power of God. [*Mark 12:24.*] And He said this to those who were teaching in the schools of the prophets.³*LtMs, Ms 5, 1882, par. 22*

Ms 6, 1882

Diary, November 26, 1882

NP

November 26, 1882

Portions of this manuscript are published in *4MR 40*.

I enter today, November 26, 1882, upon a new year of my life. The past year has been a year of sorrow, of anguish of soul in consequence of my bereavement and because of the backslidden state of the people of God, which burden has brought me to the very gates of death. The Lord has revealed His great mercy to me at our camp meeting in raising me up from a state of debility, feebleness, and discouragement to strength and hopefulness.³*LtMs, Ms 6, 1882, par. 1*

Ms 7, 1882

Testimony Regarding Battle Creek

NP

December 1882

This manuscript is published in entirety in *PH155 12-24*.

(This has been written since my recovery to health.)*3LtMs, Ms 7, 1882, par. 1*

I feel deeply concerning the church at Battle Creek, where are located our important institutions. This great heart of the work either sends forth to every branch of the work a healthy or a sickly and diseased influence. The true condition of the cause of God in Michigan is deplorable. But few realize the spiritual lethargy that prevails. The church at Battle Creek have not made thorough work in repenting and confessing their past sins. Many today hate the light which discovers their wrongs and errors. False repentance is deceiving souls to their ruin. Persons will make spasmodic efforts and appear to feel remorse for their course of action, but they do not become converted and soon evidence that the heart is untouched. All the good impressions are soon effaced, and they will return to their same course of faultfinding, whispering, back-biting, and reporting evil which they have felt troubled over. They declare to others by their own course of action that their repentance was not genuine, that their sorrow was not godly sorrow.*3LtMs, Ms 7, 1882, par. 2*

The Lord has sent you testimonies of instruction, of rebuke and warning. Some have come to the light that they may see and know their errors and that they may put them away. Others are deceived and deluded in regard to their spiritual standing before God. They do not bring their character and works to the test by comparing them with the Word of God and the declaration of Scripture that plainly condemn their course and mark out the only true path for them to walk in. These have not had true Bible repentance. The Word of God has not been their rule of action. It has not been received with deference and reverence as it should have been. This

Word requires of them true sorrow for sins and thorough confession if they would have from the Redeemer peace and pardon.*3LtMs, Ms 7, 1882, par. 3*

There are men standing in responsible positions who teach one thing and practice another. While they have been forward to condemn their brethren, their own characters are more faulty in the sight of God than the ones they would criticize and condemn. These men are blind leaders of the blind, and both leaders and those led by them will be ruined unless there are true repentance and heartfelt confession before God.*3LtMs, Ms 7, 1882, par. 4*

Those who bind souls in deception are themselves deceived. They form their judgment of duty from the general practice of professed Christians who have a form of godliness, but who deny the power thereof. They have a superficial, hasty, erroneous conception of the nature of virtue and of piety. It is their opinion that if not guilty of outbreking sins that human eyes can discern, they are not called upon to show the fruits of true repentance and sorrow for sin. This is in direct contradiction to the words of inspiration. These souls are ignorant of the natural depravity of the heart and the constant danger of apostasy, like ancient Israel, from the requirements of God.*3LtMs, Ms 7, 1882, par. 5*

These men look upon themselves as needing no godly sorrow. They will not trouble their minds and repent before God of their errors and failures, which have been the means of leading souls away from Christ. They have not connected with God and employed their talents to His glory. They really think they will degrade their characters by manifesting genuine repentance and confessing their faults one to another. They are so far separated from God that they estimate the favor of the world as the favor of God. They flatter themselves in their self-sufficiency that with such good characters as they have, as estimated of men, they would be degrading themselves to manifest shame and sorrow for sin. A broken heart and a contrite spirit the Lord will not despise. Bible repentance is to them associated with degradation. The Word of God presents the only true standard of what is innocent and what is virtuous, true, and excellent, and unless these respectable sinners shall meet the Bible standard, they will be weighed in the balances of the

sanctuary and found wanting. We may be pleasantly satisfied with the measurement of ourselves, but be wholly wanting when weighed in the balances of God.*3LtMs, Ms 7, 1882, par. 6*

Your work last winter was a shame, a disgrace to any professing the name of Christian. God was in your midst, a silent witness to all your transactions. The mob spirit prevailed. The mob spirit was encouraged, although there was some remonstrance made. The ones who indited it, the ones who were leaders in it, stand condemned before God as verily as did Belshazzar when engaged in his sacrilegious feast. The same God was in your midst who revealed Himself to the king as the bloodless hand traced the characters on the wall, "Weighed in the balances" and "found wanting." [*Daniel 5:27.*] Men may say you are all right or men may condemn, but it is of but very little consequence. The balances in which the world weighs men may pronounce the imperfect, the wanting, of right weight and full measure, while God's measurement and weight say, "Wanting." When God weighs motives and character, it means something that should fill the soul with terror as it did the guilty king.*3LtMs, Ms 7, 1882, par. 7*

It is no light matter to be wanting when judged by One who never makes a mistake, One who has shown mortals compassion, sympathy, and love. To be wanting in sincerity, in true love to Christ, who died that He might give life and peace and hope to those lost and undone by sin, to be wanting in brotherly kindness and love to Christ's brethren whom He has redeemed with the price of His own blood—can we afford this? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] It is Christ you have abused, maligned, in the person of His saints. Wanting when the Judge shall sit upon His throne, when the Book of Life is opened and He turns each page to see the names written in the book, when your name is pronounced, when the accounts of your life are balanced! There is no respectable sinner who will be passed by in that grand and awful reckoning.*3LtMs, Ms 7, 1882, par. 8*

The Lord calls upon these self-flatterers to see themselves as they are and let His Spirit and His grace work effectually on the heart, which will bring it into contrition and repentance. If they do not do

this, they fail to fall upon the Rock and be broken. The only alternative is, the Rock must fall upon them and grind them to powder. The proud heart will do almost anything rather than break.*3LtMs, Ms 7, 1882, par. 9*

A charge of great guilt stands against you in Battle Creek. This charge from the Spirit of God makes repentance and sorrow and humble confessions necessary. Whatever your profession, your position of responsibility in this work, God requires this of you before your sins and iniquities can be pardoned. Because your brethren and nominal professors may look upon you as correct and faultless is no reason that you are so. You do not fear and love God. You do not tremble at His Word. Your consciences are hardened and unimpressible. You have not been jealous of yourselves lest you dishonor your Redeemer. You have not been fearful of conformity to the world in your manners, your tempers and your actions.*3LtMs, Ms 7, 1882, par. 10*

You have lost reverence for the servants whom God has sent to you with words of counsel, reproof, and warning. Did you not fear to treat God's messengers with disrespect? What means has God instituted to correct His people and to instruct them? Men chosen of God to do His work. Every time you have fallen under temptation in disregarding the words of His chosen servants, you have become weaker to resist wrong and have less clearness of discernment to distinguish right and truth from error and darkness. All through Michigan are the testimonies borne of your work to condemn you. You have strengthened evils which God condemns. You have encouraged, by your practice, conformity to the world, which God condemns and pronounces enmity against God. However admired you may be of the unconsecrated and of worldly men, it is nothing in your favor. Even those who profess to love the truth may flatter you and exalt you; this is still nothing in your favor. You may deceive men, but God reads the heart.*3LtMs, Ms 7, 1882, par. 11*

You have provoked the displeasure of a just and holy God because of your unchristian spirit toward those of like faith. You have shown no respect for the men whom God is using in His cause, because they could not but condemn your course of harshness and want of brotherly love. The testimonies of the Spirit of God were unheeded.

You knew not the voice that was calling you to repentance. You have shown you were not in harmony with the Spirit of God. So far were you carried away with your assumptions and imaginings that God's words to you have found no response in your hearts. God's holy will, His honor, and His fear have been of slight consideration with you. The Lord has been treated with dissimulation and disrespect. *3Lts, Ms 7, 1882, par. 12*

You will urge you have an unblemished character, but God's eye discerns impurities and condemns you as transgressors of His law. While you claim to be keeping His commandments, you have been envious, jealous, fault-finding, uncourteous, unkind, cruel, and unforgiving. The commandments showing the duty man owes to his fellow man have been transgressed. You have loved self and hated your brother, when the Lord says, "Thou shalt love thy neighbor as thyself," "Love one another as I have loved you." [*Leviticus 19:18; John 13:34.*] How much, Lord? That you will suffer insult, reproach, contempt, abuse, and death if need be, for His sake. This is the love that Christ has given to men to practice. You have a work to do to meet the mind of the Spirit of God, to repent and confess your sins before God, and to right your wrongs as far as is possible for you to do. You have no time to lose. *3Lts, Ms 7, 1882, par. 13*

Some will go into the grave with their sins unconfessed because William Gage, Brother McLearn, and several others have thrown themselves as bodies of darkness between God and the people, that the light He has sent them should be of no account. Does not God call for thorough repentance and humiliation, that His frown be removed from the church? Those who have, by their irreverence and flippant speeches, removed the solemn impressions of the Spirit of God from the minds and hearts of the people, and those who have sat by in silence, consenting to this wrong, have a work to do for their own souls and to make diligent work in seeking to work in harmony with the Spirit of God in calling the people to repentance and humiliation before God. I was shown that unless this work should be done there would be a falling into a similar error. Character will be attacked. Those who are ready to censure and talk and hint and misstate will do this work; another subject will be presented for them to feed upon. They have headed off on one point, and they will seize another person and work diligently to

mangle character.*3LtMs, Ms 7, 1882, par. 14*

The trouble is, religion is professed but not practiced. The Spirit of Christ will dwell in the hearts of His followers. The condition of the cause of God will cause the deepest suffering of mind and anguish of soul. Oh, that the history of the past would influence the present! Oh, that all would feel to the depths of their souls that they have it as a privilege and duty individually to be earnest believers in the truth and co-laborers with their self-denying Saviour, who has loved them and given His life for them! Our course of action must elevate our faith and lead us to glorify God. The present apathy, the fearful want of genuine piety so plainly seen among us as a people, is due to our neglect to reverence and obey God's plainly expressed will. Can this sin be wiped out by any other means than true repentance and heartfelt confession? The very fact that this has not been done is sufficient reason why the Lord's rebuke is still upon you.*3LtMs, Ms 7, 1882, par. 15*

You are not a converted people. The love of Jesus does not dwell in your hearts, and you are just as ready to fasten upon some other one, to dissect his character, to become like Jehu in zeal, to ferret out everything you can of a nature to condemn him, as you have been in the case of Brother [G. H.] Bell. The spirit is there. The root of bitterness has not been dug out, but will spring into life and flourish wonderfully if it has a chance. The same suspicion, the same jealousies, the same spirit of insubordination, the same disrespect for men whom God has acknowledged as His servants, the same riding over authority that caused your present trouble are not dead; they are only quelled to arouse again in greater force if a favorable occasion should offer. This spirit has never been expelled.*3LtMs, Ms 7, 1882, par. 16*

The suspicions, the dark hints, the venom, the bitterness that have existed against Dr. [J. H.] Kellogg will be put in more active operation. Thus I have seen. He has been faulty, he has erred, [but] he has confessed it like a man and Christian, and I hold nothing against him. But if you can find some excuse to neglect your own heart work by dwelling upon what you term the wrongs of another, you will do it with the greatest satisfaction. Build over against your own house, repent of your own sins, let the grace of Christ control

those tongues that are set on fire of hell, that would fan a spark into an uncontrollable flame.*3LtMs, Ms 7, 1882, par. 17*

Repent and be converted before it shall be forever too late. You have trifled with the Spirit of God altogether too long. You have insulted the Spirit of God, and you do not know where you are. Do not find fault with anyone but your own selves. Unless you overcome your disposition to accuse, to tattle, to magnify the wrongs of others while you neglect the culture of your own soul, you will be more and more self-deceived, more blinded to the true state of your own heart, and your day of opportunity and privilege to be wise for yourselves will pass. You will be fastened in Satan's snare for time and eternity.*3LtMs, Ms 7, 1882, par. 18*

Oh, what zeal you manifest to condemn another and justify and laud yourselves! God has had no share in molding your affections toward one and inspiring you with bitterness and reproach for another. Self-love, self-esteem has been gratified to your harm. Your reverence for sacred and holy things has not been increased. Your sense of duty and the obligations you owe to God have not been more clearly discerned. You have brought down sacred things on a level with the common things. Now you have no sense of your wrong. You see no need of repentance, and unless you do see and realize something of the evil of your past wrongs, you will surely be given over to blindness of mind and hardness of heart. You will walk farther away from the light into confusion and every evil work. Should your probation end today, the portion of many would be with the unbelievers.*3LtMs, Ms 7, 1882, par. 19*

I speak to every member of the church. In Christ's name, guard your thoughts, control your feelings. Let your speech be such that heaven can approve. No longer be so sadly deceived as to think you are doing God's work and God's will in persecuting your brethren with your tongue, with your strong prejudice and jealousies.*3LtMs, Ms 7, 1882, par. 20*

Why do you delight in making your wicked speeches and indulging your wicked feelings against Dr. Kellogg? Has he not sufficient burdens to carry? Dr. [W. J.] Fairfield is unworthy of your confidence. He has apostatized from the faith, but you patronize

him, not because he honors God, not because he believes the truth, but because the man pleases you. God has written against his name, "Weighed in the balances" and "found wanting." [*Daniel 5:27.*] Has not Dr. Kellogg all the burdens he can carry? Would you crush him to the earth with your suspicions prompted of Satan? Would you feel great pleasure in seeing the Health Institute go down? Is this what you desire? Can you explain your course of action to make it harmonize with the Word of God? What account will you render to God for your wicked surmising, your taking the judgment seat and judging your brother? Oh, Christianity, precious Christianity, how much needed and how little practiced! One victim after another is made to suffer because [he is] tortured and persecuted by those who profess to love Jesus and to be learning of Him.*3LtMs, Ms 7, 1882, par. 21*

How far you will be left to work as Satan's agents, to oppress, to accuse, to wound and bruise the soul, we cannot determine. But the Lord's eye is over all. He knows every thought, every deed, every action, and He will judge you as your works have been. I never so longed for Jesus to come as at this time, that the wickedness of the wicked may come to an end. If every member of the church would try to find what good there is in one another, what a heaven we should have on earth! Cherishing bitterness and suspicion toward one person makes us feel hard and cold and distrustful of everybody. The peace of Christ has no place in the heart that thinketh evil. This mischievous talk of Professor Bell, of Dr. Kellogg, of different ones is purely the work that Satan instigates. Division, distrust, jealousy, evil surmising are sown as thistle seed is cast to the winds. Satan puts his magnifying glass before your eyes and everything is viewed as he wills it. Peace flees away. The false tongue should be treated with hot coals of juniper.*3LtMs, Ms 7, 1882, par. 22*

Dr. Kellogg has made mistakes. He has erred. His errors have injured my husband. Dr. Kellogg sees his mistakes and feels them and has confessed them, while those who were more guilty than he in abusing his mind, in placing things before him in an exaggerated light and relating as facts things which had no foundation in truth, led him to feel an assurance that his feelings were correct. His mind was kept stirred up by tattlers, mischief-makers, false reporters. My

husband was hunted to death, and those who have acted their part faithfully for Satan saw him in his coffin, removed from the strife of tongues. He died of a broken heart, and the Lord let him rest. I hold no grudge against anyone. I felt to the very depths of my soul over the treatment my husband received, and I have forgiven those who have done this work. I pray the Lord to forgive them.³*LtMs, Ms 7, 1882, par. 23*

I warned you not to do to another as you had done to him. And when you begin your attacks upon one and then another that do not agree with your ways and please your fancies, I am determined to resist your influence and stand up for the oppressed. Will you send others to their death by your persecuting tongues, your suspicions, your envies, your jealousies? Will you cultivate the worst traits of character in indulging in censuring, backbiting, and falsehood? Is this the element that you love? And will you choose this atmosphere, which is the poison of hell? What think you of Jesus? You may talk of His love, you praise and bless His name, you may adore Him all you please, but cease your praise and your flatteries of finite men, and also cease your wicked faultfinding, cease to murder character.³*LtMs, Ms 7, 1882, par. 24*

When you see a man loaded down with responsibilities in a position where, if you let reason bear sway, you must know he has very much to perplex him and try his patience and test his wisdom, when you see a man fighting the battles with almost everything against him, then will you show the Satan side of your character and add your influence to the popular cry, Crucify him, Crucify him? Why not practice the law of kindness? Why not dwell upon the good traits of character? Why keep before you and on your lips words that savor of distrust, that show the very worst imaginings are in the heart? Why will you not practice the law of love? Why not cultivate a tender, pitiful, kind spirit? Why be so cold, unfeeling, heartless, Satanic? Why rejoice in iniquity rather than in the truth?³*LtMs, Ms 7, 1882, par. 25*

Oh, let us be Christians! Let us be true, pure, holy, and let sympathy and love into our hearts. This is a work we may all have a part in. This is a work which will tell for time and for eternity. God help us to be true to one another. Satan is always an accuser, one

who tears down but never builds up. What if you should now change the course of action and begin to think well and speak well of your brethren and sisters? Would it not be Christlike to manifest this fruit of the Spirit, “thinketh no evil,” “is not puffed up,” “hopeth all things,” “believeth all things,” not of evil, not false reports, but all that is pure, good, and “of good report”? [*1 Corinthians 13:4-7; Philippians 4:8.*] “Little children,” says the beloved disciple, “love one another.” [*1 John 3:11, 18, 23.*]*3LtMs, Ms 7, 1882, par. 26*

The Lord is coming. We have a work to do for ourselves, a work to do for one another. Christ has bound up our souls with the infinite God. We had a higher, nobler calling than to devise and report evil of one another. You have driven one to the grave, another from your midst, for the want of brotherly love and compassion, and is not this record in the books of heaven enough? Will you double your guilt? Will you blacken your already darkened record? I call upon these men and women, whatever their profession may be, to be swift to hear counsel of God, entreaties of His Spirit, and slow to speak. Think not evil one of another lest ye be condemned. Whatever we do, whatever we say, wherever we are, we can never cease our responsibility to God. He has appointed our work. It is not to bite and devour one another, but it is to labor earnestly, kindly, tenderly in all love, to help one another to resist our common foe. God has given us the means, the faculties, and the opportunities, and He holds us accountable for using them well.*3LtMs, Ms 7, 1882, par. 27*

When we work with an eye single to God’s glory, we shall love the purchase of His blood and work for them and seek to bless them in every way possible, and then shall we have praise of God and may consider ourselves as co-laborers with Him, as building for eternity. Everyone, whether minister or lay member, is God’s ambassador, executing His work. The flippant speech, the jesting and joking are all out of place now. The Judge standeth before the door. Our accountability to God, fully accepted and faithfully met, will balance our characters. We shall outgrow the tendencies to be superficial. We shall be, through the grace given unto us, raised above everything that is mean and selfish and impure. It will make us have an interest for our brethren, for they are the purchase of the blood of Christ. It will make us realize that we have something great and

good to live for. This close connection with God will make our lives earnest, cheerful, and strong under difficulties, hopeful amid discouragements that will be the lot of all.*3LtMs, Ms 7, 1882, par. 28*

The lovers of pleasure more than lovers of God will not enjoy our company, for our conversation, our deportment, the spirit of Christ we cherish, will rebuke their spirit and give no encouragement to their vain propensities. The church now most wants men whose minds can comprehend and bear the thought of their responsibility to God, men who are made strong by the consciousness that they are doing God's work and that they will do it with fidelity. Satan's work is to make us contented with superficially doing our work and meeting our responsibilities, and he has been wonderfully successful here.*3LtMs, Ms 7, 1882, par. 29*

Those who believe in Jesus will live to do His will. Those who acknowledge that Jesus is the Redeemer of the world and yet live for themselves in all their words and actions, contradict their faith and testify to the world that they do not believe in Jesus Christ. Sacrifice and self-denial will be met at every step in the Christian path. If we walk with Christ, we shall see His triumph and share His glory. Like our divine Master, we will be made perfect by suffering. Those whose lives are one with Christ will not be full of mirth and worldliness and pleasure-loving now. There is work to do, earnest work to warn the world, earnest labor to wash our robes of character and make them white in the blood of the Lamb. There will be a wholesome fear which will lead to sobriety and balance the character, a fear lest a promise being made us on certain conditions, we should seem to come short of meeting those conditions. This distrust of self will lead us to be circumspect in action.*3LtMs, Ms 7, 1882, par. 30*

Christ had travail of soul. All who are colaborers with Him will have travail of soul, will be burden bearers. Their anxiety will not be to tear one another to pieces and exalt themselves, but their work will be to help one another, to strengthen one another in the most holy faith. While they will be diligent to make their own calling and election sure, they will also be earnest and faithful to do their work for God that others shall not fail of everlasting life. Pride and

ambition will be humbled in the dust.*3LtMs, Ms 7, 1882, par. 31*

We are to meet those we associate with. When the judgment shall sit and the books shall be opened and when all shall be judged according to their works, how can we meet those we have treated with neglect, those we have envied, those we have tried to tear down and wounded and bruised their souls, destroyed their influence and awakened a spirit of hatred against them so that they were crippled and hedged up in doing the work God would have them to do?*3LtMs, Ms 7, 1882, par. 32*

God is in earnest with us. God help us to be wise unto salvation.*3LtMs, Ms 7, 1882, par. 33*

Ms 8, 1882

Camp Meeting Hygiene

Hanford, California Campground

May 5, 1882

Formerly Undated Ms 88. This manuscript is published in entirety in *GosHealth 04/1898*.

Our yearly convocations are of importance. They cost something, in time, money, and wearing labor. They are held for a special purpose. We meet for the worship of God and to obtain spiritual strength by feeding upon the bread of life. We want to seek the Lord and find Him to the joy of our souls. To do this, we must banish worldly thoughts and interests; we must lay aside our home and business cares. We must not give our time to visiting and feasting or to the gratification of pride or the pursuit of pleasure. The season we spend together should be devoted to heart searching, to confession of sin, and to earnest prayer. Jesus is among us to hear our prayers, to pardon our sins, and to give us His blessing.^{3LtMs, Ms 8, 1882, par. 1}

We know that time is short. Soon "Our God shall come, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people." [*Psalms 50:3, 4.*] Then shall we not improve all our opportunities in this day of grace, that we may be able to stand in that time when heaven and earth shall hear the voice of God calling to judgment? Is anything more worthy to engage our energies and occupy our time?^{3LtMs, Ms 8, 1882, par. 2}

Pitching the Tents

Nothing should be neglected that would promote the success of these gatherings. The campground should be made attractive. The ground should be carefully laid out, and some one who has good taste and understands the pitching of tents should oversee this part

of the work. The directions which God gave to the Israelites when they lived in tents may be profitably studied. There was order in the arrangement of the camp, for the Lord is a God of order and does not sanction any confusion in His work.*3LtMs, Ms 8, 1882, par. 3*

Every precaution should be taken for the preservation of health. The tents should be securely staked. It is now customary to supply nearly all our tents with a raised floor, which may be covered with a carpet and made very neat and comfortable. This is an excellent plan and should be followed wherever circumstances admit. When the meeting is held in a country where there is liability of rain, the tents should also be trenched. This should not be neglected, even though there has been no rain for weeks. Lives have been imperiled and even lost through neglect of this precaution. People in new countries sometimes became careless, but it should be the principle of all Christians to correct a tendency to slack, indolent habits. In many cases it is advisable that families provide stoves for their tents.*3LtMs, Ms 8, 1882, par. 4*

Preparation for the Meeting

Many of our sisters spend a great deal of time and strength in sewing and cooking by way of preparation for the meeting. Much of this wearying labor is unnecessary; yet the things needful to comfort should not be neglected. As far as possible, every member of the family should be supplied with suitable clothing, sufficient for health and comfort for the changes of weather that are liable to occur. But often the work that consumes the time and energies of our sisters is done more for the gratification of pride than for the sake of providing neat, comfortable clothing.*3LtMs, Ms 8, 1882, par. 5*

In the matter of cooking, if the meals are taken at the dining tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never attended a camp meeting and do not know what preparations are required. Others are liberal minded and want everything done on a bountiful scale. The food which they provide includes rich pies and cakes, with other articles that cannot be eaten without positive injury.*3LtMs, Ms 8, 1882, par. 6*

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thorough wearied in body and mind, and those for whom the work is done are not benefitted. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed.*3LtMs, Ms 8, 1882, par. 7*

Nothing in the line of food should be taken to camp meeting but the most wholesome articles, cooked in a simple manner. Plenty of good bread with other necessary food may be provided without overtaxing the strength. And all, both those who cook and those who eat, will enjoy better health, be better able to appreciate the words of life and [be] more susceptible to the influence of the Holy Spirit.*3LtMs, Ms 8, 1882, par. 8*

My sisters, let the preparation for eating and dressing be a secondary matter, but let deep heart searching commence at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind, there will be such a longing for spiritual food, something that will impart spiritual strength, that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord and to see His power displayed when the individual work of preparation has been neglected?*3LtMs, Ms 8, 1882, par. 9*

The Dining Tent

The arrangements for the dining tent are very important, for on the cooking and serving of the food, the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do pains-taking, skillful work. But on many occasions, this has been overdone. Great care and thought have been given to the cooking,

and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cakes, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite, and the faithful workers have had the privilege of attending but few of the meetings.*3LtMs, Ms 8, 1882, par. 10*

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular, their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sakes.*3LtMs, Ms 8, 1882, par. 11*

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good, wheaten-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked, they will afford a good, wholesome, nourishing diet. No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare for Adam and Eve before the fall. The money that is sometimes expended in buying meat would purchase a good variety of fruits, vegetables, and grains, and these contain all the elements of nutrition.*3LtMs, Ms 8, 1882, par. 12*

Unwise Hospitality

Some persons bring upon the campground food that is entirely unsuitable to such occasions, rich cakes and pies and a variety of dishes that would derange the digestion of a healthy laboring man. Of course, the best is thought none too good for the minister. The people send these things to his table and invite him to their tables. In this way ministers are tempted to eat too much and food that is injurious. Not only is their efficiency at the camp meeting lessened but may become dyspeptics.*3LtMs, Ms 8, 1882, par. 13*

The minister should decline this well-meant, but unwise hospitality, even at the risk of seeming discourteous. And the people should have too much true kindness to press such an alternative upon him. They err when they tempt the minister with unhealthful food. Precious talent has thus been lost to the cause of God, and many, while they do live, are deprived of half the vigor and strength of their faculties. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression; overindulgence will cloud the mind and render thought difficult and confused. No man can become a successful workman in spiritual things until he observes strict temperance in his dietetic habits. God cannot let His Holy Spirit rest upon those who, while they know how they should eat for health, persist in a course that will enfeeble mind and body.*3LtMs, Ms 8, 1882, par. 14*

Preparation for the Sabbath

The Sabbath should be as sacredly observed on the campground as it is in our homes. We should not let the bustle and excitement around us detract from its sacred dignity. No cooking should be done on that day. The instruction which God gave to Israel should not be disregarded: "Bake that which ye will bake today, and seethe that ye will seethe;" "for tomorrow is the rest of the holy Sabbath unto the Lord." *Exodus 16:23*. God meant what He said when He gave these directions, and shall we, who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid. There has sometimes been almost as much cooking done on the Sabbath as on other days, and the blessing of God has been shut out by our failure to honor Him in keeping the Sabbath according to the commandment.*3LtMs, Ms 8, 1882, par. 15*

All needful preparation should be made beforehand. On Sabbath morning if the weather is cool, let hot gruel or something equally simple be provided, and for dinner some kind of food may be warmed. Further than this, all cooking should be avoided as a violation of the Sabbath.*3LtMs, Ms 8, 1882, par. 16*

Personal Obligation

If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry. *3LtMs, Ms 8, 1882, par. 17*

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience. *3LtMs, Ms 8, 1882, par. 18*

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places, but it seems doubly important at these meetings, where we assemble to worship Him and to gain a better knowledge of His will. *3LtMs, Ms 8, 1882, par. 19*

One reason why we do not enjoy more of the blessing of the Lord is that we do not heed the light He has been pleased to give us in regard to the laws of life and health. If we would all live more simply and let the time usually given to unnecessary table luxuries and pride of dress be spent in searching the Scriptures and in humble prayer for the Bread of Life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants and more to our eternal interests. *3LtMs, Ms 8, 1882, par. 20*

Let all who possibly can, attend these yearly gatherings. Return unto the Lord, gather up the rays of light that have been neglected, comply with the conditions laid down in the Word of God, and then by faith claim the promises. Jesus will be present, and He will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things and a heart willing to yield all to Christ are of inestimable value; in comparison with these, the riches and

pleasures and glories of this world sink into insignificance.³*LtMs*,
Ms 8, 1882, par. 21

Ms 9, 1882

Diary Fragments — June, July, December, 1882

NP

1882

Previously unpublished.

[Sabbath, June 24, 1882]

Spoke to Oakland church from the words, “Awake out of sleep and arise from the dead and Christ shall give thee life.” [*Ephesians 5:14.*] *3LtMs, Ms 9, 1882, par. 1*

[Sunday, June 25, 1882]

Spoke to the people assembled in tent, “Behold, what manner of love hath the Father bestowed on us that we should be called the sons of God, & c.” [*1 John 3:1.*] *3LtMs, Ms 9, 1882, par. 2*

[Tuesday, June 27, 1882]

Spoke under the tent in San Francisco from Revelation, “What are these and whence came they, & c.?” [*Revelation 7:13.*] Stayed overnight at Sister Swift’s. *3LtMs, Ms 9, 1882, par. 3*

Sabbath, July 1, 1882

Spoke in San Francisco under the tent from these words: “Let not your heart be troubled. Ye believe in God, & c.” [*John 14:1.*] Several signed the covenant to keep all the commandments of God. *3LtMs, Ms 9, 1882, par. 4*

Sunday, July 2, 1882

Spoke in San Francisco under the tent on temperance. *Daniel, first chapter*, was my text. *3LtMs, Ms 9, 1882, par. 5*

[Friday, December 8 - Sunday, December 10, 1882]

Left Healdsburg for Ukiah.*3LtMs, Ms 9, 1882, par. 6*

I spoke on Sabbath to the little company in the faith. Spoke evening after the Sabbath to a good audience in the court house. Sunday visited ex-governor Holden. Here we met our beloved Sister Moore. We had a pleasant visit. Spoke in evening in court house to a crowded house. I had great liberty in speaking. Several said all the prejudice was removed.*3LtMs, Ms 9, 1882, par. 7*